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THE
BRITISH CRITIC,

FOR
JANUARY, FEBRUARY, MARCH, APRIL,
MAY, JUNE.

MDCCCXIII.

Omnia conando docilis Solertia vincit.

MANILIUS.



VOLUME XLI.

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P R E F A C E.

THAT the openings of our Prefaces have often taken their colour from the complexion of passing events; that they have been lively or gloomy according to the prevailing tints of the political horizon, is a fact which we are neither interested nor inclined to deny. In patriotic feelings our undertaking originated. and by them we trust it will always be guided. Here then, to be consistent, we must plant a laurel for the noble Wellington; and express our joy at the success of efforts, which have the common cause of public liberty in Europe for their motive. To the bravery of this country, directed by the genius of Marlborough, the surrounding nations once owed their deliverance from the ambitious projects of a Louis; nor is it now too much to hope that similar results may be produced by the talents of Wellington, against the much more formidable tyranny and usurpation of Napoleon. If the successes in Spain influence, as they ought, the counsels or the movements on the Elbe, we may yet see the liberties of Europe re-established, and France confined to reasonable limits, and terms consistent with equity. The connection of such

A 2 hopes

hopes with the interests and prosperity of literature is neither remote nor obscure, and consequently no apology can be required for expressing them in this place. The commerce of letters will perhaps be more amply benefited by the re-establishment of public peace and independence in Europe, than by any other branch of human industry. For this, therefore, our aspirations are strong and fervent.

DIVINITY.

The name of *Horsley* continues to adorn this class of our Preface, and it is a name which we shall always bring forward with satisfaction. The *third volume* of Bishop *Horsley's Sermons* *, which stands first in these pages, is in some respects superior even to the two which had preceded, and highly worthy of the author. Even they who cannot fully adopt his ideas, must always feel that he deserves their admiration and regard. The republication of his *Traacts in controversy with Dr. Priestley* †, puts the theological student again in possession of a work, which it had become very difficult to procure. The additions made by *Mr. Horsley*, the son of the Bishop, are such as still add to its value.

As in a theatre, the eyes of men,
After some well-graced actor quits the stage,
Are idly bent on him that follows next,

So must it be with almost any author whom we can mention after Bishop *Horsley*. *Dr. F. Laurence* was a man of abilities, but unfortunately he has left us only fragments of divinity: his *Remarks* ‡, however, honourably prove, that his mind was not engrossed by those worldly businesses by which his time was,

* No. I. p. 1.

† No. II. p. 123.

‡ No. II. p. 147.
of

of necessity, so largely occupied. For practical utility, combined with elegance of composition, we have seldom, if ever, seen a small work comparable to *Mr. Granville Penn's Bioscope* *. It is a truly Christian manual, teaching practically, and at the same time, most attractively, the great art of constantly comparing our present span of life, in every stage of its progression, with that eternity to which it leads. Of *Dr. Buchanan's Christian Researches in Asia*, we began to speak in our preceding volume †, and, in consideration of the curious and interesting nature of the contents, we have continued to treat of them in two numbers of the present volume ‡: not agreeing in all things with the author, but thinking the subjects which he handles well worthy of our consideration and discussion. The momentous question of a British Church Establishment in India is intimately connected with these Researches.

We have not lately found occasion to notice many volumes of sermons, but, among those which we have examined, we give the preference to the posthumous discourses of *Dr. Gabriel Stokes* §. They are full of sound Divinity, clear, well written, and instructive. An edition of the *Common Prayer*, with notes on the Epistles, Gospels, and Psalms, appeared anonymously, and even under that disadvantage obtained commendation wherever it was seen. We may now say, because it appears to be no longer a secret, that the meritorious author is an eminent lawyer, *Mr. Justice Bayley* ||. As the author was unknown to us when we praised the publication, our commendations were unbiassed; and it affords another striking proof, that the most active professional pursuits by no means preclude the studies important to every Christian.

* No. IV. p. 374.

† Vol. xl. p. 598.

‡ No. III. p. 271. and IV. p. 361.

§ No. V. p. 512.

|| No. III. p. 308.

Mr. D'Oyley, as Christian advocate, found a very proper subject for his animadversion, in an impious, though shallow work, called *Œdipus Judaicus**, for the author of which, the kindest thing that can be done, is not to repeat his name. The book is hastening to oblivion, and the time will doubtless come, when the author will be glad to forget that he produced it. *A Common Place Book* to the *Old and New Testaments*†, in addition to the many similar works which have appeared, was not absolutely wanted. But the author, Mr. Joseph Strutt, seems to have regarded it as a new undertaking. It may, however, be found useful.

We have no occasion, at present, to expatiate much on single discourses, whether delivered from the pulpit or elsewhere. That remarkable sermon, however, of the American preacher, Channing, of Boston, must not be forgotten. We noticed it in our last preface (p. vii.) and several times in the body of our work‡, and we now only regret that we did not extract nearly the whole of it, since we learn that it is not to be had where it was originally advertized. We need not characterize it further than we have already done, but we think it right to mention that a further specimen from it may be found in the present volume§. Dr. Middleton's *Address* to Mr. Jacobi||, preparing to go out as a Missionary to the East, gives the most correct and comprehensive view of the nature of such a mission; and illustrates collaterally, though not professedly, many questions, which at present are much and anxiously agitated. Mr. Nares's *Charge*¶ may prove, perhaps, extensively useful, as containing a clear view

* No. V. p. 532.

† No. VI. p. 646.

‡ Vol. xxxix. p. 94. Vol. xl. p. 649.

§ No. I. p. 45. When we spoke of it as not yet noticed, in vol. xl. p. 649, we were, at the time, mistaken.

|| No. VI. p. 649.

¶ No. V. p. 453.

of the rise and pretensions of Methodism, together with earnest exhortations against unnecessary divisions. The *Visitation Sermon*, preached by *Mr. C. Leigh**, on the subject of Pastoral Duties, contains many important admonitions, and places the whole subject in a striking and truly Christian light. We proceed now to very different subjects of remark.

HISTORY.

We are enabled to open this class with that which is of necessity of rare occurrence, a regular and finished history of a certain period. This opportunity is afforded by an author who has contributed more to the stores of History than any other British author, not excepting Robertson; by one whose research of original documents is indefatigable, and no less successful; and who combines the materials thus procured with the most luminous method, and correct judgment. Of whom can we possibly speak in such terms but of *Mr. Coxe*, the Biographer of the two Walpoles, and therein a large contributor to the History of his Country; the historian of the house of Austria, and thereby, in a great measure of Europe; and now the Historian of the *Kings of Spain of the House of Bourbon* †? This work, which yields to none of the former, in accuracy and original value, embraces also a very interesting period of modern History: and we doubt not that, like the former it will prove a standard book; a credit, not only to the author who produced the history, but to the Country which produced the Historian. Our comparative remarks on the *Ecclesiastical Histories* of Mosheim and Milner are continued throughout the present volume ‡, and will

* No. IV. p. 414.

† No. V. p. 433. VI. p. 592.

‡ No. II. p. 153. III. p. 241. V. p. 477. and VI. p. 577.

not be closed sooner than in the second number of the volume now commenced. We trust that, by this long and careful examination, we shall have contributed much to the improvement of those who may be inclined to study either history; and may have laid the foundation for a still superior view of Ecclesiastical affairs, to be produced at some future period. Our View of *Dr. Hales's Chronology* *, so far as he has yet published it, is now completed; and we cannot but applaud the work, and encourage the labour of so profound an enquirer. Where we differ from the author, we do it, as every candid reader ought, with the utmost respect for his abilities and learning, and look forward with no inert expectation to the future conclusion of his labour. The ancient Church of Iona, among the western Isles, was regarded with just veneration by Dr. Johnson; and its history is now given, with that of the *Culdees*, whose principal seat it was, by the very able pen of *Dr. Jamieson* †; whose admirable Dictionary of the Scottish Language, long ago demanded our celebration ‡. It is a portion of Ecclesiastical History by no means deficient in interest, particularly to the Protestant reader. A similar attraction belongs to the History of the *Waldenses*, more briefly compiled by *Mr. Jones* §, who points out properly the purity of their doctrine and worship, at a period of general corruption; and records the dreadful persecutions, which these merits brought upon them. As connected with these subjects, *the Protestant Retrospect* || may here be mentioned; a small but valuable tract, which we believe ourselves authorized to attribute to the Bishop of St. David's.

The formidable narrative of Shipwrecks, and other marine disasters, which has lately been published in

* No. II. p. 253.

† Vol. xxxii. p. 1.

‡ No. II. p. 192.

† No. VI. p. 545.

§ No. VI. p. 647.

three volumes *, might appal any readers who were not natives of Britain ; but here, we trust, the passion for naval enterprize is, in every sense, invincible. We must not finally overlook a little work by *Mr. Fell* †, which may be considered as introductory to the study of English History. The author, instead of composing any continued narrative, selects a few important points for particular discussion ; and writes upon them with ability.

ANTIQUITIES.

After a period unusually long, from causes, which we have once or twice taken occasion to state ; we have taken up the examination of *Mr. Davies's* two curious works, the *Celtic Researches* and the *Mythology of the British Druids* ‡. On the former we have given our sentiments, the latter will detain us longer ; but of both we may undoubtedly say, that the extent of learning, and the spirit of investigation displayed in them will always be creditable to their author. *Mr. Faulkner's* account of *Fulham* § is, like his *Chelsea* ||, a careful and agreeable compilation ; containing many minor facts, which are rather overlooked than despised by more extensive topographers, or profounder antiquaries.

BIOGRAPHY.

To that indefatigable collector of literary facts, *Mr. Nichols*, we cannot too soon, or too warmly return thanks, in our own name, and that of the public, for his much augmented *Memoirs of Bowyer* ¶ ;

* No. II. p. 201.

† No. IV. p. 321.

‡ Vol. xxxv. p. 624.

† No. II. p. 190.

§ No. III. p. 296.

¶ No. I. p. 39. Also vol. xl. p. 590.

containing such stores of original biography as no period of the same extent can any where exhibit. If the want of method be a fault, in this valuable compilation, it is now completely remedied, by a very copious and well-digested index*; and must prove a never-failing source of information to all who may have occasion to enquire into the literary history of the century last completed. *Dr. Aikin* carries us somewhat further back, and has contributed his share of information, both to the literary history of France and of our own country: to the former, in his *Memoirs of Huet*, Bishop of Avranches†; and to the latter in the lives of *Selden and Usher*‡. The *Life of Huet* is translated from a work of his own; illustrated by notes, which give some account of his principal contemporaries. The lives of our two illustrious countrymen are compiled from various sources, and are not deficient in that interest, which a writer so experienced and so able well knows how to bestow. *Arthur Murphy*, who figured so long in several branches of literature, well deserved to have met with an able and literary biographer. He has met with a zealous one, at least, in *Mr. Foot*§, but of his other qualities, for such composition we must not say too much. It is, however, a life of *Murphy*, and, as such, will occupy a certain space. We are carried back to Roman History by *Miss Rogers*, who writes the *Lives of the Twelve Cæsars*||. The subject is somewhat extraordinary for a lady, but the execution is creditable, and the book may be recommended.

LITERATURE.

From Literary Biography, the chief subject of the preceding article, the transition is easy to Litera-

* No. VI. p. 651.

† No. I. p. 55.

|| No. II. p. 143.

† No. III. p. 304.

§ No. I. p. 31.

ture itself; and we have several works to mention, which cannot otherwise be described than as illustrative of general learning. Of this nature are those which contain miscellaneous remarks on books and authors; to which we may add discussions of particular literary subjects, and even improved editions of Classics. In the first of these divisions we find *Mr. Beloe's Anecdotes of Literature and scarce Books**, a work now completed in six volumes. If this book tends, in some degree, to inflame the prevalent disorder called *Bibliomania*, it tends also, yet more strongly, to enlighten the persons infected with it; and thereby to change their disorder to *Bibliophobia*, or Book-knowledge, which is a sound and healthy state of intellect. For this object it will continue to be fought, whether the temporary rage shall continue or not. Another work of similar nature is *Mr. Barker's Classical Recreations*†, a book of extensive research, and no ordinary degree of acuteness. That the author is young and ardent, will more frequently be felt to the advantage of the reader than otherwise; and so wide a scope of learning, so early attained, will not fail to command his admiration!

In speaking of the *Essay on Translation*‡, now arrived at a third edition, we omitted, through haste, to pay our tribute of respect to the author; who, though not yet mentioned in the title, has long been known to be *Mr. Tytler*, latterly distinguished by the local title of *Lord Woodhouselee*. The work is of distinguished and acknowledged excellence, as his other productions have always been; and the loss of such a man to the literary world, leaves one of those chasms which are not speedily repaired. Nor should it be omitted, even in the slightest tribute to such a man, that his moral and religious excellence was no

* No. I. p. 24. II. p. 136. † No. II. p. 167. Also
vol. xl. p. 624. ‡ No. IV. p. 425.

less remarkable than his intellectual powers. Such a man, therefore, we justly celebrate.

Si quid id est priscamque fidem coluisse, piumque *,
Palladiasque artes.

We return to lighter matters. *Mr. Plumptre's Letters to Dr. Aikin* †, form, in fact, an able essay on song-writing; and superior to that of the author addressed, from being formed on stricter principles, though perhaps too rigorously enforced. Of *Dr. Butler's* elaborate edition of *Æschylus* ‡, we have spoken in part, and meditate further observations: not disposed either to imitate or admire the petulance of those, who, among so many merits, are anxious only to discover blemishes, from which no arduous undertaking can be free. *Mr. Blomfield's* separate edition of single plays is also proceeding §, and in a manner highly creditable to the editor. The two plays now published by *Mr. Blomfield* are the *Prometheus* || and the *Seven against Thebes*. His progress through the remaining five Dramas will, of course, be a work of time. The translation of the Greek *Funeral Orations* by *Mr. Broadhurst* ¶, is a work, in all respects, classical and good, and a pleasing accession to that branch of literature.

LAW.

The multitudes who are attached, with reason, to our admirable constitution, ought to feel much gratitude to *Mr. Christian*, for shutting the door for ever against such doubts, as not long since distracted

* *Pium* is here put for the τὸ εὐσεβές. All the editions agree in it.

† No. V. p. 509.

§ No. VI. p. 618.

¶ No. II. p. 164.

‡ No. IV. p. 387. V. p. 460.

|| Vol. xxxviii. pp. 162 and 227.

and disgraced the metropolis, respecting the legitimate jurisdiction of the House of Commons. Argument had already been powerfully employed by many able writers*, but a scientific tract by a profound lawyer, like this on *the Origin of the two Houses*†, must be received as authority; and the more so, as it is now abstractedly handled, without the bias of party feelings. We have little else to mention at present, except two books, which may be considered as subsidiary to the particular branches of which they treat. *Mr. Skirrow's Complete Under-Sheriff*‡, and *Mr. Ross on the Law of Venders and Purchasers*§. The multiplication of such works, if executed as these are, is always an accommodation to the public; and the sale, though partial, will seldom fail to reward the exertion.

POLITICS.

As every great question of general Politics must be referred for decision to the principles of *the Law of Nations*, a clear and practical treatise on that subject must tend greatly to remove or diminish difficulties. Such, we conceive, is the treatise published by *Mr. Chitty*||, the reference of which, to certain questions lately agitated will perhaps, in future, be of less consequence, than its easy application to others which may hereafter arise. The system of Politics required for our territories in India is ably, if not decisively, treated by *Col. Malcolm*¶; who, though he writes under a particular bias, handles the subject with skill, and illustrates it by a luminous sketch of public events, in that country, from the year 1784 to the present time. *Captain Stirling's Views of*

* Mr. W. Wynn and others, see vol. xxxv. p. 528, &c.

† No. IV. p. 342.

‡ No. I. p. 74.

§ No. I. p. 75.

|| No. IV. p. 79.

¶ No. II. p. 109.

*Military Reform** may be considered rather as a new political system, than a treatise on military matters. He writes, undoubtedly, with ability, but we heartily hope that no necessity will ever compel us to become so completely a military state as his plans would make us. Let us hope that the present difficulties will pass away without so violent a remedy. On the subject of present politics, we have not lately seen any thing so satisfactory as *Madam de Staël's Appeal to the Nations of Europe*†. Justice is there done to the views and dispositions of England, which, in a foreign publication, has not often been done; but we trust the time is coming when Europe at large will do us justice, and confess that we have invariably proved ourselves the friends of public liberty, and public happiness.

The great question between us and the Roman Catholics has long appeared to us very principally political. It is abstractedly this; "Whether any persons can wisely be made protectors and governors of that, which, by their principles, they must of necessity hate, and wish to destroy." If this be good policy, let us have a Popish King; or a Protestant King, with Popish counsellors;—but otherwise, never, until the general wish of the nation be for Popery; which we hope is as remote, as any thing within the limits of possibility. For this reason we shall here notice the principal tracts on this subject, and only the principal; reminding our readers, that we have mentioned others of merit, which we do not here introduce. First then, as of most conclusive strength, let us point out the tract entitled "The Claims of the Roman Catholics considered‡;" with its supplement, on that very hostility to which we have above alluded§. Sorry are we to say, that both continue anonymous, because we fear that thereby

* No. III. p. 328.

‡ No. I. p. 65.

† No. V. p. 504.

§ No. V. p. 524.

they lose a considerable part of their effect. Of another, on *the Necessity of Protestant Petitions* *, the time may seem perhaps to be past: but it is past, only to return again, when the same necessity will recur. The tracts of *Dr. Haggitt* †, and of *Mr. Gregor, of Tre-gearibonick* ‡, are the more valuable as they come recommended by those truly respectable names, and are worthy of the names they bear. The same observation applies to the two publications of *Mr. Le Mesurier* §, a tried and long-approved champion in the Protestant cause: and when our readers look back to these, which we have given as a selection, they will infallibly find many more that well deserve their notice and attention.

MEDICINE.

We should make a bad appearance, at present, in this department, were it not for *Dr. Young's Introduction to Medical Literature* ||, a work of real science, and profound research. The author appears to be one of those few persons who are destined to extend the boundaries of knowledge, in whatever study they take up; and we doubt not that hereafter he will be recorded among those who have most benefited the medical profession. A topical disorder called *Ectropium*, or *Eversion of the Eye-lids*, gave occasion to a volume produced by *Mr. Adams* ¶, a Member of the Royal College of Surgeons; and we doubt not, that all practitioners will gladly receive the information thus imparted. The book is scientific and clear.

* NATURAL HISTORY.

A complete History of animated nature, written upon the true principles of arrangement, is hitherto

* No. I. p. 84.

† No. I. p. 85.

‡ No. II. p. 193.

§ No. V. p. 521, 523.

|| No. III. p. 281.

¶ No. V. p. 535.

a desideratum in every language : something between the dry catalogue of the mere system-maker, and the diffuse declamation of the oratorical describer. From this consideration we have watched, with particular satisfaction, the gradual progress of *Dr. Shaw's General Zoology**, whose eighth volume, divided like the rest into two parts, continues the Natural History of Birds. He has still a considerable part of that very extensive class to go through, and then may be said to be looking towards a conclusion†; having already completed the Quadrupeds, the Fishes, and the Insects. The prodigious number of admirable plates, which nearly doubles the apparent size of the work, is in itself a valuable treasure; since there is nothing in any way remarkable, in any natural tribe, which is not there actually delineated, either from nature itself, or from the very best authorities.

An elaborate investigation of an intelligent author, into one of the chemical processes of inanimate nature, seemed fairly to demand our attention, and we gave, therefore, two articles of our work to *Dr. Rennie's* Essays on the Natural History of *Peat Moss*‡. We see there how bitumen is formed by the decomposition of vegetable matter, and we seem to make no small progress towards comprehending the formation of coal. The practical utility of the investigation is also considerable.

VOYAGES and TRAVELS.

We are here conveyed, as usual, to various parts of the globe. We pass, without fatigue or danger,

* No. III. p. 263.

† This conclusion, alas ! since the above was written and sent to press, is for ever prevented, by the unexpected and lamented death of the author ! Such is the frailty of human hope ! with grief, we say farewell, to the work, and to the Writer.

‡ No. I. p. 17. III. p. 215.

from

from the arctic circle almost to the antarctic; pausing in various parts, to receive the reports of those who have seen what they describe. Beginning in the north, we are led over the mountains and wilds of *Lapland*, by the great *Linnaeus** himself, whose whimsically named *Lachesis Lapponica* is in fact his original journal; now at length translated, and published, by his faithful follower Dr. Smith. A more accurate and extended account of *Iceland* than had hitherto been given, is furnished by *Sir George Mackenzie*†; and we learn, from collateral information, that the climate is not the worst enemy of the poor *Icelanders*, who suffer still more from an inattentive or oppressive government; and naturally sigh for the fostering protection of the British power‡. A larger and much happier island, which the chance of war has placed under our protection, our Gallic adversaries, skilled in calumny, have frequently accused us of oppressing. But we trust that the *Sicilians* themselves will give a different account; and we read with pleasure the statement produced by *Mr. Vaughan*§, and founded on Sicilian authorities. Passing from thence to the *Brasils*, we are entertained by *Mr. Mawe*||, an accurate mineralogist, with accounts of gold and diamond mines, and other interesting particulars. With *M. Lichtenstein* we cross over to *Africa*¶, but not to meet with any great store of curious or original information. In the East Indies we are entertained by *Mr. Forbes*** and *Mrs. Graham*††, who, in different ways, give the result of their respective residences in that country. The splendor and expence of *Mr. Forbes's* work, in which the plates are numerous, and those of natural history beautifully coloured, will of necessity

* No. V. p. 491.

† See a *Memoir* in No. V. p. 538.

|| No. VI. p. 571.

** No. III. p. 209. and IV. p. 348.

† No. II. p. 97.

§ No. VI. p. 615.

¶ No. V. p. 572.

†† No. VI. p. 652.

confine its sale to opulent purchasers; but the lady, with her anecdotes, will afford an agreeable amusement, to those who are not already satiated with descriptions of the same scenes, and the same modes of society. A very singular, and hitherto unknown, Indian tribe, called *the Sikhs* are introduced to our contemplation by *Col. Malcolm* *, whose political account of India we have already mentioned. The information in this tract is curious as well as new. But our tour is not yet finished. We are carried, by *Mr. Mann*, beyond the southern tropic, to view the progress of our rising colony in *New South Wales* †. What destinies may be in reserve for the settlers of that remote region, it is vain to conjecture; but this is very certain, that powerful empires have, more than once, arisen from beginnings less considerable.

POETRY.

The tardy fame of *Mr. Crabbe* is at length established; and the singular case of a Poet of so much original merit, emerging so slowly from obscurity, is not likely again to occur. His strong pictures are not, it is true, always pleasing to the imagination, but they are always correct; and the qualities usually characteristic of his pen, will all be found in his volume of *Tales* ‡. The self-taught Poet of the farm, *R. Bloomfield*, has been employing his Muse to celebrate a very pleasing excursion on the *Wye* §, which he enjoyed, through the kindness of some friends: and he has not unsuccessfully perpetuated the pleasures of the jaunt, and eulogized the native beauties of the country. From the deservedly successful poets of the *Rejected Addresses*, we were not contented to re-

* No. II. p. 202.

† No. IV. p. 380.

‡ No. VI. p. 552.

§ No. III. p. 227.

ceive burlesque *imitations of Horace* *, several of whose Odes have been more frequently parodied than translated. Still, we must in justice say, that, had these imitations come from authors previously unknown, we should have considered them as manifesting no mean share of talents.

To animate descriptive poetry to any distinguished rank of excellence, the powers of a consummate poet are required. Such a poet, *Dr. Drummond*, author of a volume on the celebrated *Giant's Causeway*, is not †; yet his book, whether we consider the Poem, the Subject, or the notes and illustrations, has many attractions, and will be read probably by most of those who shall hereafter visit that splendid scenery. We cannot say so much for *Somerset*, the production of *Mr. Webb* ‡, yet we do not think it just to pass it wholly in silence. The *Poetical Register* continues to be, in its seventh Volume §, what it was from the first, an elegant and amusing miscellany; and very creditable to those poets whose casual efforts so frequently supply the means of forming such a publication. We are pleased to see further attempts made towards a translation of *Aristophanes* ||, and hope that the idea will not hastily be relinquished.

MISCELLANIES.

Here then we sweep together all the scattered remains of our memoranda: and first a novel, which seems in some respects superior to the swarm of such productions in general, *Miss Burney's Traits of Nature* ¶: we think too that *Pride and Prejudice* ** claims a similar distinction. *Sir John Sinclair's* book

* No. V. p. 517.

† No. II. p. 184.

‡ No. I. p. 71.

** No. II. p. 189.

† No. IV. p. 405.

§ No. IV. p. 397.

¶ No. VI. p. 643.

on *Scottish Husbandry* * deserves the attention of English Agriculturists. The politician will probably be pleased, as well as some other classes of readers, by the plan of republishing *Pamphlets* collectively, under the title of *the Pamphleteer* †. Whoever wishes to see Pride and Injustice humbled will read, with various feelings, the tract on *the Retreat of the French Army* ‡;—with exultation at the merited disgrace of the tyrant, and horror at the complicated sufferings, and dreadful ruin of his immense army. *The Oxford University Calendar* §, as it is now modified, will be desirable to every person connected with that seat of learning. It will be consulted by those who want fellowships or livings; and referred to, with exultation, by those who have obtained Prizes, or degrees of distinguished honour. For young persons, who often suffer by inexperience and inadvertency, it may be very salutary to turn occasionally to Mr. Bosworth's little manual, entitled *the Accidents of human Life* ||: not a sport of wit, like the *Miseries*, but a real warning against events, which would generally be prevented, if they were but in time foreseen. *The Dictionary of Distinctions*, by Mr. John Murdoch ¶, may be useful to many persons in various classes of life; though not necessary to the Scholar, or the Critic! to whom, in general, the *Readiest Reckoner* * will be of very little use; not from any superior skill in figures belonging to him, but because he has very seldom any large accounts to settle.

We have, however, for the present, settled our account with the public; and, on this and other occasions, we hope it will be received as current, *errors excepted!*

* No. V. p. 449.

† No. V. p. 528.

|| No. III. p. 311.

‡ No. VI. p. 660.

§ No. VI. p. 653.

¶ No. IV. p. 422.

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THE
BRITISH CRITIC,

For JANUARY, 1813.

—Nam vitis nemo sine nascitur, optimus ille est
Qui minimis urgetur. HOR.

We all have faults, when tried by rigid test,
And they, whose errors are the least, are best.

ART. I. *Sermons, by Samuel Horsley, LL.D. F.R.S. F.A.S.*
late Lord Bishop of St. Asaph. Vol. III. 8vo. 10s.
London, Rivington; Edinburgh, Ballantyne and Co.
1812.

THIS volume consists of fifteen sermons, of which six, preached on public occasions, were committed separately to the press by the learned prelate himself, and nine are now, for the first time, published by his son, who was likewise the editor of the first and second volumes.

“ I have now,” says Mr. Horsley, in a well written advertisement, “ published every sermon which the author left behind him in a state sufficiently perfect for publication. Indeed, in my desire to withhold nothing of my revered father’s from the public that could be given to them, I may have suffered one or two sermons to appear, which he himself, had he conducted the work, would have suppressed.”

B

We

We have elsewhere observed*, on authority not inferior even to that of Mr. Horsley, that the Bishop of St. Asaph was averse from publishing any volume of his sermons; but we have no hesitation to say, that the public is much indebted to his son for having acted differently; and that there is nothing in this volume which is not worthy of his justly revered father. The four first sermons, which are all preached from one text, (Malachi iii. 1, 2.) are at least equal in all respects to any four discourses in the preceding volumes; indeed to any four sermons, with which we are acquainted, in the English language.

The author, after observing, that all expositors, Jewish as well as Christian, have agreed, and must agree in one *general* interpretation of the text, proceeds to consider the characters under which the person is described, whose coming is here foretold. The first is, that *he is the Lord*, in the original, JEHOVAH; so that we have the express testimony of Malachi, that the Christ, the Deliverer, whose coming he announces, was no other than the JEHOVAH of the Old Testament. This then is a direct attestation by a Jewish prophet, that the Messiah expected was to be truly God as well as man. Nor does the credit of this doctrine rest upon this single text of Malachi,

“It was the unanimous assertion of all the Jewish prophets, by whom the Messiah is often mentioned under the name of JEHOVAH; though this circumstance, it must be confessed, lies at present in some obscurity in our English bibles, an evil of which it is proper to explain to you the cause and rise. The ancient Jews had a persuasion, which their descendants retain at this day, that the true pronounciation of the word JEHOVAH was unknown; and lest they should miscall the sacred name of God, they scrupulously abstained from attempting to pronounce it; insomuch, that when the sacred books were publicly read in their synagogues, the reader, wherever this name occurred, was careful to substitute for it that other word of the Hebrew language, which answers to the English *Lord*. The learned Jews, who were employed by Ptolemy to turn the Scriptures of the Old Testament into Greek, have every where in their translation substituted the corresponding word of the Greek language. Later translators have followed their mischievous example; mischievous in its consequences, though innocently meant; and our English translators among the rest, in innumerable instances, for the original JEHOVAH, which ought upon all occasions to have been religiously retained, have put the more general title of THE LORD.” P. 6.

* See our 35th vol. p. 602.

The learned prelate enumerates some of the most important of these passages, and then adds :

“ From the few passages which have been produced, more indeed might be collected to the same purpose, but from these few, I doubt not but it sufficiently appears to you, that the promised Messiah is described by the more ancient prophets, as by Malachi in the text, as no other than the everlasting God, the JEHOVAH of the Israelites, that Almighty God, whose hand hath laid the foundations of the earth, whose right hand hath spanned the heavens, that jealous God who giveth not his glory to another, and spareth not to claim it for himself.” P. 11.

This therefore is the first character under which the person is described, whose coming is foretold ; and the second is that of a *messenger of a covenant*. The author then shows, that the covenant *here* intended cannot be the Mosaic covenant, but that *new* covenant, which the prophets Jeremiah and Ezekiel had, long before the age of Malachi, spoken of explicitly as intended to supersede the Mosaic covenant, and to include all nations, as well as the descendants of Abraham.

“ Let us now,” says he, “ join this second character with the first, that we may see what will result from the union of the two. The first character of the person to come is the LORD JEHOVAH ; the second, the *messenger of the covenant*, foretold by Jeremiah and Ezekiel. This is mentioned as a covenant to be established between Jehovah and his people. It was doubtless to be *proposed* on the part of God, to be *embraced* by them. The Messenger of the Covenant can be no other than the messenger sent by Jehovah to make the proposal to his people. The Messenger of the Covenant, therefore, is JEHOVAH’s messenger ; if his *messenger*, his *servant* ; for a message is a service : it implies a person sending, and a person sent : in the person who sendeth there must be authority to send, submission to that authority in the person sent. The Messenger, therefore, of the Covenant, is the servant of the Lord Jehovah : but the same person, who is the Messenger, is the LORD JEHOVAH himself ; *not the same person with the sender*, but *bearing the same name*, because united in that mysterious nature and undivided substance which the name imports. The same person, therefore, is servant and Lord ; and by uniting these characters in the same person, what does the prophet but describe that great mystery of the Gospel ; the union of the nature which governs, and the nature which serves ; the union of the divine and human nature in the person of the Christ ? This doctrine, therefore, was no less than that of the divinity of the Messiah.” P. 23.

To these two characters of the Messiah, Jehovah and Je-
B 2
hovah’s

hovah's messenger, another is to be added, contained in the assertion, that he is the Lord *whom the persons seek*, to whom the prophecy is addressed, *the messenger whom they delight in* *. These words, according to the learned prelate, are spoken ironically; and he supports his opinion by arguments, which, to say the least of them, are ingenious and plausible; though it may reasonably be doubted, whether they will produce universal conviction. The Jews, in the days of Malachi, might really *seek the Messiah*, and delight in *the prospect of his coming*, and yet have no correct notions of either his character or his office, which was to execute God's final vengeance on the wicked. That this was foretold by the prophet, this author proves completely; and then proceeds, in the third and fourth sermons, to show how exactly every particular of the prediction hath been accomplished in Jesus of Nazareth.

In the first place, the prophet tells us, that the Messiah is *the Lord*, who should suddenly come to his temple; and it is remarkable, says Bishop Horsley, that the temple was the place of his very first public appearance, and that in his coming upon that occasion there was an extraordinary suddenness.

“ He was but a child of twelve years of age, entirely unknown, when he entered into disputation, in the temple, with the priests and doctors of the law, and astonished them with his accurate knowledge of the Scriptures. And in *this very year* the sceptre of royal power departed from Judah; for it was in this year that Archelaus, the son of Herod the Great, was deposed by the Roman Emperor, and banished to Lyons, and the Jews became wholly subject to the dominion of the Romans.” P. 36.

But, continues our learned and ingenious preacher, there are three particular passages in the life of our Lord, in which this prophecy appears to have been more remarkably fulfilled. The first was at an early period of his ministry, when he overturned the tables of the money-changers, and drove them out of the temple, saying, “ Make not *my Father's* house, a house of merchandize.” The second is, when at the feast of tabernacles, “ in the last day, that great day of the feast, he stood in the temple, and cried, saying, If any man thirst, let him come unto me and drink: he that believeth on me, out of his belly shall flow rivers of living water.” On these two occurrences in our blessed Lord's life, our readers will find,

* Chap. ix. ver. 9.

in this sermon, a degree of light thrown, which they may look for in vain among the commentaries and paraphrases in common use: but we pass on to the third time that Jesus came to the temple, when he showed himself, more clearly than he had hitherto done, as *ITS LORD*.

“ Jesus, on his last journey from Galilee to Jerusalem, stops at the foot of mount Olivet, and sends two of his disciples to a neighbouring village to provide an ass's colt to convey him from that place to the city, distant not more than half a mile. The colt is brought, and Jesus is seated upon it. This first circumstance must be well considered; it is the key to the whole mystery of the story.—Strange as it may seem, the coming to Jerusalem upon an ass's colt was one of the prophetic characters of the Messiah; and the great singularity of it had perhaps been the reason that this character had been more generally attended to than any other; so that there was no Jew who was not apprized that the Messiah was to come to the holy city in that manner. ‘ Rejoice greatly, O daughter of Sion! Shout, O daughter of Jerusalem!’ saith Zechariah*. ‘ Behold thy King cometh unto thee! He is just, and having salvation; lowly, and riding upon an ass, even a colt, the foal of an ass!’ And this prophecy the Jews never understood of any other person than the Messiah. Jesus therefore, by seating himself upon the ass's colt in order to go to Jerusalem, without any possible inducement either of grandeur or convenience, openly declared himself to be that King who was to come, and at whose coming in that manner Zion was to rejoice.”

The right reverend author accompanies our Lord to Jerusalem, and proves, to the conviction surely of every man, that not only his disciples but all the natives of Jerusalem and the adjacent country showed, by their behaviour on the occasion, that they perfectly understood the meaning of this procession. But there were multitudes of strangers then in Jerusalem, who had come from distant countries to keep the feast of the passover; and they knowing little of what had been passing in Judea since their last visit; as soon as Jesus, so humble in his equipage, so honoured in his numerous attendants, appeared within the city gates, eagerly asked, every one his neighbour, “ Who is this?”

“ Through the throng of these astonished spectators the procession passed, by the public streets of Jerusalem, to the temple, where immediately the sacred porticos resound with the continued hosannas of the multitudes. The chief priests and scribes are astonished and alarmed: they request Jesus himself to silence his fol-

* Chap. ix. ver. 9.

lowers. Jesus, in the early part of his ministry, had always been cautious of any public display of personal consequence; lest the malice of his enemies should be too soon provoked, or the unadvised zeal of his friends should raise civil commotions. But now that his work on earth was finished in all but the last painful part of it, now that he had firmly laid the foundation of God's kingdom in the hearts of his disciples, now that the apostles were prepared and instructed for their office, now that the days of vengeance on the Jewish nation were at hand, and it mattered not how soon they should incur the displeasure of the Romans, their masters, Jesus lays aside a reserve which could be no longer useful; and instead of checking the zeal of his followers, he gives a new alarm to the chief priests and scribes, by a direct and firm assertion of his right to the honours that were so largely shown to him. 'If these,' says he, 'were silent, the stones of this building would be endued with a voice to proclaim my titles:' and then, as on a former occasion, he drove out the traders; but with a higher tone of authority, calling it his *own* house, and saying, 'My house is the house of prayer; but ye have made it a den of thieves.' — Judge for yourselves, whether this was not an advent of the Lord Jehovah taking personal possession of his temple." P. 43.

In the fourth sermon on this text, Bishop Horsley observes, that it is by much too evident to need any laboured proof that Jesus was the proposer of a covenant between God and man; for he announced blessings on the part of God, and required duties on the part of men, which is all that is meant in Scripture by a covenant between God and man.

"But this is not sufficient: it must be examined, whether the covenant which Jesus propounded bears the character of that which is described in the writings of Jeremiah and Ezekiel; for *that* being the covenant intended by Malachi in the text, if the covenant propounded by Jesus were any other, although he would still be the *messenger of a covenant*, he would not be *that* messenger whom Malachi predicts, that messenger which the Messiah was to be; and, by consequence, he would not be the Messiah. Now the first remarkable character which we find in Jeremiah and Ezekiel, of the covenant which they describe, is, that it should be *new*, or different from the Mosaic institution. And this same character we can be at no loss to find in the covenant propounded by Jesus. The Mosaic institution required duties of a ceremonial service: Jesus requires the natural devotion of the heart, the reasonable sacrifice of an innocent and holy life. — He taught that the law was fulfilled in the true and undissembling love of God and men; and though he did not, during his own life on earth, release men from the observance of the Mosaic rites, he seized all occasions of explaining to them the higher works of in-

trinsic

trinsic goodness. — — — — — Nor does his covenant differ less from the Mosaic in the blessings (which) it offers, than in the duties (which) it prescribes. The promises of the Mosaic covenant were of temporal blessings: the disciples of Christ are taught to look for nothing in this world but persecution and affliction, with the grace of God to support them under it; but they are to receive hereafter an inheritance that fadeth not away. Thus new, thus different from the Mosaic, is the covenant of Jesus; agreeing well in this particular with that which is described by Jeremiah and Ezekiel.

“ Another circumstance of the covenant foretold by these prophets was, that it should be universal, comprehending all the nations of the earth. And such was the covenant of Jesus: he commanded the apostles to go into all nations, and to preach the gospel to every creature; with a promise of salvation to every one that should believe; and he scrupled not to tell the unbelieving Jews, ‘ that many should come from the east and from the west, from the north and from the south, and sit down, with Abraham, and Isaac, and Jacob, in the kingdom of God.’ ”

“ A third character attributed by Jeremiah and Ezekiel to the covenant which was foretold, was, that it should be everlasting. And such the covenant of Jesus, in the very nature of the thing, appears to be. It has no respect whatever, either in its requisitions or in its promises, to any peculiarities of time or place. In the Mosaic institution, we find much attention to the particular temper and manners of the Jewish people, to the notions (which) they had imbibed in Egypt, to the circumstances, in which they were afterwards to be placed, to the situation of the land of promise with respect to other nations, to the customs and dispositions of their neighbours.—None of these local and temporary intendments are to be found in the covenant of Jesus, no accommodations to the manners of any particular nation, no caution against the corruptions of this particular age or place. The whole is planned upon a comprehensive view of human nature in general, of the original and immutable relation of things, and of the perfections of the unchangeable God!” P. 53.

The learned and ingenious preacher illustrates these differences between the Mosaic and Christian covenants, briefly indeed, but fully, and with a perspicuity peculiar to himself, proving completely that the latter is the *new* covenant foretold by Jeremiah, Ezekiel, and Malachi; after which he concludes from the whole disquisition, that

“ Having (in the four discourses which we have analyzed) traced in Jesus these two characters, of THE LORD, and the LORD'S MESSENGER, it is not likely that any other will be wanting: for since we are assured by the prophets, that these two characters should meet in the Messiah,—since we have no reason

to believe that they ever shall meet in any other person,—and since we have seen that they have met in the person of Jesus of Nazareth,—it follows undeniably, from the union of these two characters in his person, that Jesus was the Messiah; and of consequence, that all the other characteristics of that extraordinary personage will be found in him.” P. 60.

The four admirable sermons, which stand first in this volume, have detained us so long, that we must pass over the remainder with great rapidity. The fifth ought not indeed to have been inserted in the volume; for it is a part, and a very important part, of the Bishop's *Traacts in controversy with Dr. Priestley*, which have lately been republished by the same editor. It is preached from the angel's salutation of the blessed virgin, (St. Luke i. 28.) and the object of the preacher is to prove (and he proves very completely) the importance of the doctrine of our Lord's *miraculous conception*, as an *article of the Christian faith*, and the sufficiency of the evidence by which that article of faith is supported. As we mean to make our report soon of Mr. Horsley's edition of his father's *Traacts in controversy*, we shall take no further notice of this sermon here, than to point out a passage in which the learned prelate seems not to have expressed his meaning with his usual accuracy. Exposing to that contempt, which it certainly merits, Priestley's doctrine of *materialism*, the Bishop says, that, by Priestley,

“ The notion of an immaterial principle in men, which, without an *immediate exertion of the Divine power* to the express purpose of its destruction, must *necessarily survive the dissolution of the body*—the notion of an immortal soul—was condemned and exploded as an invention of heathen philosophy.” P. 67.

No man can be more convinced than the present writer, that the doctrine of our modern materialists is utterly irreconcilable with a resurrection of the same person from the dead; but it does not follow, that because the soul of man is *immaterial*, it must therefore *necessarily* survive the dissolution of the body, unless destroyed by an *immediate exertion of Divine power*. All that follows from the immateriality of the soul is, that it *may* survive the dissolution of the body; but whether it will do so or not, depends entirely on the good pleasure of Him, “ in whom we live, and move, and have our BEING.” So far from thinking an immediate exertion of Divine power necessary to annihilate the soul, we are convinced that the soul would of itself—nay, that the highest created being would of itself—fall into nothing, if not continually supported by that Almighty Being, which first called into

into existence, and has, ever since, “upheld, all things by the word of his power *.” This is the language of reason; and it is likewise the language of Scripture, as our learned author himself seems indeed to acknowledge, in a sermon to be taken notice of afterwards; but here, he says, that all the ancient philosophers, who were not materialists, held the *necessary* immortality of the soul. This is indeed true; but it is to be remembered, that all those philosophers held likewise the soul to be *self-existent*, as being a portion of το ἐν, by which it was to be ultimately re-absorbed; that even the atoms of matter were self-existent, and only reduced into form by the Supreme Being; and that *creation* and *annihilation* are, in the proper sense of the words, equally impossible! From such philosophy as this, the faith of Christians can surely derive no support.

The sixth sermon in this volume was preached, at the Anniversary Meeting of the Sons of the Clergy, from Deut. xv. 11. and is one of the ablest defences that we have ever seen of the wisdom of Providence, in making all orders of men in civil society liable to poverty. Having established this point, the learned preacher proceeds to prove, that the Providential appointment of poverty, as a means of public good, brings an obligation on every man to exert himself, according to his ability, for the effectual relief of those on whom the mischief falls. He then makes some very judicious reflections on the tendency of the poor laws, proving, at the same time, that neither the heavy burden, nor the ill effects of the legal provision for the poor, release any citizen from the duty of voluntary benefaction; and he concludes an argumentative discourse with a pathetic appeal to the feelings of his audience, in behalf of the destitute widows and children of the English clergy.

The next sermon is that in which, as we have already observed, the bishop abandons the notion of an immaterial soul being *necessarily* immortal. The text is St. John xi. 25, 26.; and the words, “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die,”—are here proved to imply, that not only the resurrection of the body, but even the conscious immortality of the soul between death and the resurrection, depend entirely on the mediation of Christ. This indeed has long appeared to the present writer one of the most important, as well as most clearly revealed

* Heb. i. 3. See likewise our 31st Vol. p. 511, &c.

truths, that are to be found in the sacred volume. The death incurred by the first transgression was unquestionably a cessation or extinction of all consciousness* in the mind of man; and that human minds are made conscious of their own existence between the death and resurrection of their bodies, is one of the privileges purchased for them by Him who died for their sins, and rose again for their justification. But when the learned prelate affirms, that this intermediate state of consciousness is a privilege which *believers only enjoy*, he affirms, what cannot, we think, be proved, without admitting, at least in the case of unbelievers, that *sleep of the soul*, which he calls an *unintelligible and dismal doctrine*. The doctrine of the sleep of the soul is indeed completely refuted by the text before us, as well as by others to which he appeals; but we confess that it does not appear to us either unintelligible or dismal†, though we cannot admit its truth with respect either to believers or to unbelievers. “As in Adam all die, even so in Christ shall all be made alive” at the general resurrection of the dead; and therefore as unbelievers are then to be raised, and brought, as well as believers, “before the judgment-seat of Christ, that every man may receive the things done in his body according to that which he hath done, whether it be good or bad,” why may not unbelievers be conscious in the intermediate state, though their consciousness will not afford to them that happiness which, in the same state, is experienced by believers?

In the beginning of this discourse, it is clearly proved, that the disciples of our Lord were not, as they are represented by *modern* philosophers, persons of an over easy credulity. They seem rather, as the bishop observes, to have deserved the reproach which our Lord, after his resurrection, cast upon them, as “fools, and slow of heart to believe;” and we fully agree with our excellent author, that such is the *general character* of men, who are at once narrow-minded and illiterate.

* See our 21st Vol. p. 592.

† That it is not unintelligible, the reader will perhaps be convinced by perusing p. 145, &c. of our 21st volume; and that there would be nothing gloomy in it, were it certainly true, follows from these unquestionable facts, that *time unperceived is nothing*; that men have been in a deliquium for *six weeks*, without suspecting, when they came to themselves, that they had been longer in that state than an *instant*; and that if a man were to sleep, without dreaming, for a thousand years, it would seem to himself, when he awoke, that he had slept but *one night*. Of all this there is not the smallest room for doubt. Rev.

The eighth and ninth sermons in this volume, or the thirty-seventh and thirty-eighth of the whole series, are two as interesting discourses as we have ever read. They are both preached from the same text, St. Mark vii. 26.; and, though too long to have been delivered at once, are, in the strictest sense of the words, on one subject, and its practical consequences. The woman, who, on this occasion, came to implore our Lord's compassion, was not only an alien from the flock of Israel, but a daughter of the accursed Canaan, whose descendants, that had been settled in Palestine, the Israelites were commanded to exterminate. She was likewise an idolatress of the grossest kind—a worshipper of the images of dead men; for this, as the bishop proves, was implied in her being called a *Greek* by the Jews. She appears indeed to have acquired correct notions of the true God, and his perfections, before she came to our Saviour; but it is evident that even then she was not a proselyte of the gate, who occasionally worshipped at Jerusalem.

“ This was the first instance in which our Lord's aid had been invoked by a person neither by birth an Israelite, nor by profession a worshipper of the God of Israel. The miracle which he was presently to work for the relief, and at the request of this heathen suppliant, was to be an action of no small importance. It was nothing less than a prelude to the disclosure of the great mystery which had been hidden for ages, and was not openly to be revealed before Christ's ascension, that through him the gate of mercy was opened to the Gentiles.” P. 157.

The bishop, having observed that it was fit that she, who was chosen to be the first example of such mercy, should be put to some previous trial, accounts, on this principle, and in the most satisfactory manner, for our compassionate Redeemer's apparent austerity to her, and describes, in the most affecting manner, what were probably her feelings on the occasion. Her expostulation with our Lord has, in his opinion, and we fully agree with him, no parallel in the whole compass of the sacred history, except it be in Abraham's pleadings with the Almighty upon the case of righteous men involved in national calamities. It was the result of a faith greater than had been found by our Saviour in Israel.

“ The mercy shewn to this deserving woman, by the edification which is conveyed in the manner in which the favour was conferred, was rendered a blessing to the whole church, inasmuch as it was the zeal of the merit of the righteousness of faith—not of ‘ faith separable from good works,’ consisting in a mere assent to facts, but of the faith which is the root of every good work—
of

of that faith which consists in a trust in God, and a reliance on his mercy, founded on a just sense of his perfections." P. 173.

The thirty-ninth sermon has been long in the hands of the public, and has been highly and justly admired by all who are capable of appreciating its merits. It was preached for the Humane Society, on the 22d of March, 1789, from Ecclesiastes xii. 7.; and, in point of composition, is the most finished in the volume—perhaps in the three volumes. After an elegant introduction, in which the provinces of revelation and science are accurately distinguished, the philosophical preacher enters on his subject, which is to ascertain what is the true principle of vitality in the human species, and what certainty belongs to what have generally been deemed the signs of death. By a comparison of Scripture with the discoveries of physical science, he is led to this conclusion:—

“ Man’s life is compounded of the life of the intellect, and the animal life. The life of the intellect is simply intelligence, or the energy of the intelligent principle. The animal life is itself a compound, consisting of the vegetable life combined with the principle of perception. Human life, therefore, is an aggregate of at least three ingredients—intelligence, perception, and vegetation. The lowest and the last of these, the vegetable life, is wholly in the body, and is mere mechanism—not a mechanism, which any human ingenuity may imitate, or even to any good degree explain; but the exquisite mechanism of a Divine artificer.” P. 187.

The author’s known attachment to some parts of the ancient philosophy of Greece, especially the sublime doctrine of Plato, led the present writer to suspect, when he first read this sermon, that Bishop Horsley had adopted the opinion, zealously maintained in the Alexandrian school, that in every man there are *two minds*, a sensitive and an intellectual, and that both these are immaterial. As nothing can be more contrary, than this opinion is, to the evidence of consciousness, by which every man knows that it is the same individual principle or *being*, which he calls *himself*, that perceives, remembers, compares and understands, &c. the writer of this article took the liberty to state to Bishop Horsley his objections to this part of his sermon. The letter, which he received in return, did honour to the Bishop’s candour, as well as to his intellectual powers; but it was unfortunately destroyed, several years ago, together with a variety of other letters of almost equal importance. The Bishop acknowledged his own partiality to the Platonic school; but admitted the

the force of his correspondent's objections to that particular dogma of it, and observed, that his opinion of perception, as stated in his sermon, did not imply an immaterial percipient principle distinct from the principle of intelligence, but only that to actual perception the organs of sense in a living state are necessary, which they appear not to be to the energy of pure intelligence. This had long been the opinion of his correspondent, so that on the individuality of the human mind, they were perfectly agreed; but with respect to mere *sensation*, the inferences which they drew from the experiments of Spallanzani were somewhat different. With these, however, the public has no concern, as they have nothing to do with the doctrine of this sermon, which every young theologian should read, not merely as a model of manly eloquence, but much more for the knowledge which he will derive from it, respecting the light which revelation and sound philosophy mutually cast upon each other.

No man seems to have been more frequently called on, or more cheerfully to have obeyed the call, to preach for charitable institutions, than Bishop Horsley; and no man was better qualified to preach on such occasions with effect. He never chose hackneyed texts, on which it is impossible to say any thing, which has not been a hundred times said, and eloquently said, already. He made choice of such passages of Scripture (allied indeed to the object of the charity) as afforded room for a display of that critical acumen and originality of thought, by which all his sermons are indeed characterized; and whilst he thus arrested the attention of the more inquisitive and reflecting part of his audience, he never failed to move the hearts of the sentimental by the pathetic and earnest address to their feelings, with which he always concluded such sermons. Such is the fortieth sermon in the series, which was preached for the Philanthropic Society, on March 25, 1792, from St. Matt. xxiv. 12. It is at once scriptural, original, argumentative, and pathetic; but it is too concise a disquisition to be abridged, whilst the connexion of all its parts with each other is such, that no extract from it could be made, which would not lose much by being torn from the context.

The forty-first and forty-second sermons are on the difference between a saving faith, and that kind of assent to the truths of the Gospel, which is of no avail, unless to enhance the believer's condemnation. The text is St. John xx. 29, from which, as the Right Rev. Preacher justly observes, arise two questions, that, either for the difficulty which each carries in the first face of it, or for the instruction which the

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speculation

speculation may afford, may well deserve an accurate discussion.

“ The first is, Why Thomas was reproved for not believing till he was convinced? the second, What should be the peculiar merit of that faith which hath not the immediate evidence of sense for its foundation or support, that our Saviour should, on this sort of faith exclusively, pronounce a blessing? A readiness to believe wonders upon slender evidence hath ever been deemed a certain mark of a weak mind; and it may justly seem impossible that man should earn a blessing by his folly, or incur God's displeasure by his discretion.” P. 229.

The bishop discusses the two questions with great acuteness and equal perspicuity; proves completely that no man incurs God's displeasure by his discretion, or is expected to believe but on sufficient evidence; and concludes from the whole, that the principles in which a saving faith is founded,

“ Appear to be that integrity, that candour, that sincerity of mind, that love of goodness, that reverent sense of God's perfections, which are in themselves the highest moral endowments, and the sources of all other virtues, if indeed there be any virtue which is not contained in these. Faith, therefore, in this view of it, is the full assemblage and sum of all the Christian graces, and no less the beginning than the perfection of the Christian character; but if in any instance the force of external evidence should work an unwilling belief where these qualities of the heart are wanting, in the mere act of forced belief there is no merit.” P. 260.

The learned prelate, in the course of his discussion, lays great stress on the native perception of right and wrong, which is essential to every human mind in a sound state. He seems to admit what modern philosophers have called a *moral sense*, but candidly states the principal objection that has been urged to that doctrine, from the different notions of right and wrong that have prevailed, and even now prevail, in different nations. The reply which he makes to the objection goes, we doubt not, as far into the question as a mixed audience could accompany him, but certainly not so far as to convince a philosopher who had adopted the opinion which he opposes. We are from this circumstance convinced, that had he prepared these two sermons himself for the press, he would either have gone deeper into the question, or have more accurately defined what he meant by a *sense of right* and of *goodness*, and shown how it comes to be differently modified by early associations. The two sermons, however, in their present state, would of themselves have stamped a value on the volume; for he must be a divine of more than common learning

learning and judgment, who will not find his notions of a living and a dead faith improved by an attentive perusal of them.

Of the two remaining sermons in this volume, we made ample reports when they were first published; and to these we have nothing now to add. That which stands first of the two in the present collection, was preached for the benefit of the Magdalen Hospital, on the 22d of April, 1795, from 1 John iii. 3, and reviewed in our 6th volume. The other was preached before the Lords Spiritual and Temporal, on the 30th of January, 1793, from Romans xiii. 1, and made a great noise at the time, as, perhaps it may do now, by the terms in which the learned prelate spoke of the French Revolution, in the progress of which (the natural progress, indeed, of so *philosophical* a revolution) the king had been recently murdered*. They are two excellent sermons, and certainly worthy of preservation with those with which they are collected in this volume, as that volume is in every respect worthy of its illustrious author. With the generality of the readers of sermons, we are indeed much mistaken if it be not the most popular of the three.

We have already observed, that Bishop Horsley composed none of his sermons, except those which were preached on public occasions, with an intention of sending them to the press; and yet that the style of such of them as were composed merely for the edification of the different audiences to whom they were preached, is as elegant and correct as the style of those which must have been written with a direct view to publication. The same will be found the case in the volume which we have now reviewed. The sermons which were written merely to be preached, will indeed be found, we think, to flow generally in an easier and more perspicuous style than those which must be supposed to have been laboured with greater care; but we have occasionally met with one colloquial phrase in the sermons, which were composed with a view only to the pulpit, which our duty to the public requires us to point out, lest young authors should be misled by the authority of so great a name. In the forty-second sermon, p. 254, Bishop Horsley says, "It is not to be *wondered*, that many have been carried away by the fair appearance of this argument," &c.; and we have met with the same phraseology in one or two other sermons; but it is

* See our first volume, p. 25, and likewise our second volume, p. 457, 458.

a phraseology not sanctioned by the principles of English grammar, though sometimes, we believe, used in colloquial language by speakers, who are generally very correct. It is, however, obviously wrong; for as we could not say, "We wonder him," or "wonder it," every school-boy, when his *attention* is called to such phrases, will perceive instantly the reason why we cannot say correctly, "He is not to be wondered," or "it is not to be wondered;" "we wonder *at* him or it;" and "he or it is wondered *at*, or to be wondered *at*,"—the verb *to wonder* being neuter and intransitive. This, however, is the only thing like a fault in style which we have found in the volume; and by suffering it to go, without correction, to the press, Mr. Horsley has furnished the best proof possible of his having published his father's posthumous works without alterations of any kind.

Mr. Horsley concludes his advertisement by declaring his "firm conviction, that had his father lived to see the present day, the Roman Catholics would have had his Parliamentary support." That the Bishop would have voted for taking their claims into *consideration*, we have not a doubt. Such would be the vote of the writer of this article, had he a seat in either House of Parliament; but we shall indeed be much surprised, if we find from his *speeches and charges*, which we are happy to learn are in the press, that the late Bishop of St. Asaph would have supported the *present claims* of the Roman Catholics; that he would have voted for the repeal of the Corporation and Test Acts, without providing, in their stead, at least equal securities for our national establishment; that he would have broken down the fences of that fold of which he was so zealous and so able a guardian, and made way for wolves in sheep's clothing to devour the flock. Nothing short of his own declaration can convince us, that Bishop Horsley would have given his vote for opening the way to places of trust, in which the Established Church is deeply interested, not only to Roman Catholics, but to Unitarians and avowed Deists;—to two classes of men, (for we hold the distinction that may be made between Unitarianism and Deism to be utterly insignificant) of whom the former are bound by every obligation that can influence the conduct of sincere, though mistaken, Christians, to pull down every Protestant establishment; and the latter have long boasted, that they are laying trains of gunpowder, which must, sooner or later, blow up from the foundation the establishment of the Church of England. Let those who are at once friends to that Church, and advocates for the extravagant claims of the Roman Catholics—claims which, if
granted

granted to them, cannot in equity be refused to any other Dissenters, calling themselves Christians—recollect that, in the year 1686, the number of Dissenters from the Episcopal Church, which was then the establishment in Scotland, was not greater in proportion to the population of the two countries, than is the number of Dissenters from our own Church now; and then let them think of the state of episcopacy at present in Scotland, which is certainly the consequence of the absurd co-operation of the Scotch bishops with James II. in his grants of *Catholic emancipation*. Let the friends of our Church, we say, think of these things, and then say whether, in an age when men of all communions are looking with an envious and covetous eye to the tithes and church-lands, those, who are avowed enemies to the present religious establishments of the British empire, can be safely entrusted with offices of power, who will give no security that they will so exercise that power as not to encroach on the rights of the national establishment, whatever it may be. That sufficient securities of this kind might be devised, without obliging Roman Catholics or Dissenters of any denomination to renounce any one of their *religious* principles, or to communicate occasionally with the Established Church, cannot, we think, be questioned; but it may be more than questioned, whether Catholics or Dissenters will grant such securities*; and if they refuse to grant them, surely Bishop Horsley would have refused them his support.

ART. II. *Essays on the Natural History and Origin of Peat Moss: The peculiar Qualities of that Substance; the Means of improving it as a Soil; the Methods of converting it into a Manure; and the other economical Purposes to which it may be made subservient. By the Rev. Robert Rennie, D. D. F. A. S. Edinb. &c. &c. 8vo. 16s. 667 pp. Constable and Co. Edinburgh, and Murray, London.*

A RESPECTABLE Minister of the Church of Scotland has here produced a book which would do honour to a professed philosopher. We are the more anxious to introduce it to our readers, because we are informed that it has not been taken up by any other regular critical

* See our 36th volume, p. 567—576.

journal, though it has arrived at such an honourable old age as to be, in the bookseller's phrase, almost *out of print*. This volume, or rather these volumes, (for the first two essays, occupying 254 pages, were published in 1807, and the rest in 1810) form only a part of what is announced in the title-page; and for that reason, we are informed some Reviewers have chosen to defer their notice of them. But, by this mode of publication, a separation of the theoretical from the practical part has been effected. The essays of which we are in possession, contain an history of the formation of moss, together with an enumeration of the plants which contribute to that formation, according to Dr. Rennie's ideas, and a full detail of their chemical components and changes; while the parts yet to be published, according to the outlines of them which are appended to this volume, are to relate solely to the means of using moss as a soil, a manure, and an article of fuel, &c. The part, then, which is published appeared to us, unquestionably interesting to all who profess any attachment to general science; and as in this denomination, we would comprise a greater number of our readers than in that class which is interested in the management of moss in an agricultural or in a manufacturing point of view, in which alone it can be practically interesting to any one, we have determined to call the attention of our readers to this treatise, without pledging ourselves to any analysis of the future part.

Dr. Rennie commences his "Introduction," by stating that while almost every object "in the animal, vegetable and mineral kingdoms" has been described, analysed and classified, the kind of soil which naturalists agree in calling Peat Moss, and which abounds so much in the Islands of Great Britain, to go no further, has been strangely neglected. Till within these 20 or 30 years, people seemed quite well reconciled to the idea that peat moss, when it occurred to any extent, should doom to perpetual sterility that portion of the earth's surface which it occupied, and, it was only for fuel, an object of obvious economy, that the ingenuity of man had generally applied a certain kind of it. The statistical and agricultural reports and the population returns, with the accounts of corn annually imported for the use of this country, had a great share in bringing men, accustomed to calculate, to think seriously either how the cultivated parts of the earth might be extended, or how the productive powers of those parts which are already cultivated might be increased. Under the influence of motives like these, Parliament has voted a large sum of money for exploring and describing the
bogs

bogs of Ireland,—a body of scientific men, in which we recognize the name of R. L. Edgeworth, has been busily employed in this grand work,—and two large reports have been submitted to the great council of the nation. Thus the reveries of speculative men come at length to be realized. Cambridgeshire alone has been stated to contain 150,000 acres “of waste unimproved fen,”—much of the surface of Scotland is covered with barren moss,—and we state on the authority of the reports to Parliament, that 233,538 acres of bog have been surveyed under commissioners, who were appointed to enquire into the nature and extent of Irish bogs, and the practicability of cultivating them. Dr. Rennie’s ultimate object in all his dissertations is to show the immense use of moss in agricultural purposes, and what an hopeful prospect there is of whole deserts being at length brought under the dominion of the plough; a prospect which at one time would have been viewed with as much confidence as we in Britain are inclined to repose on the *Cauler Yogue* of the credulous Hindoos. But with all the merit of this book, we must quote one passage from the introduction, which displays so much bad taste within such a small compass, that it is enough to make one angry, if we were not forced to laugh, before we get to the end of it, at the naïveté with which the writer pleads for the poor neglected mosses!

“Is it not, then, astonishing, and is it not to be lamented, that a subject of such national importance has hitherto been so shamefully neglected? Is it not a reproach to every nation in Europe? Ought it not to be deprecated by all ranks? And ought not every potentate of these vast dominions to blush at the recollection? Shall they spend the treasures and the blood of their subjects in the wild schemes of ambition, in seeking to extend their dominions, and aggrandize their nation and their name by new conquests, while kingdoms lie uncultivated in their own empires, and myriads of acres of their richest vallies lie as a useless waste? If but one ten thousandth part of the treasures wasted in one campaign, were devoted to the improvement of these uncultivated regions, then might the wilderness be made to smile, and the desert to bud forth and blossom as the rose; then might the voice of melody and health be heard in the peaceful cot of the lowly peasant, in place of the sound of the trumpet, and the alarm of war. The heath covered mountain would no longer shew its unseemly front, but be clothed in all the verdure of spring. In place of impassable fens, the waving corn and yellow harvest would adorn the vallies. The peasant would no longer need to pine for want of food or employment, or pant for distant climes. While the upstart tyrant and his creatures, in

France, pant for honour, and pursue the path that leads to it, all drenched in blood, let Britons of all ranks direct their attention to the toils of a healthful, happy peasantry ; let them diffuse the light of science over the British isles, and point out and pursue the mighty plans of economical improvement, especially of the neglected fens and mosses." P. 9. And so forth.

Essay I. " of Ligneous Plants," is occupied with inquiries into the extent of those forests which covered Europe two thousand years ago, and into the means by which they were destroyed, and with various considerations, to show the vast amount of vegetable matter deposited on the earth's surface at the time of their destruction. It was only in these ways that such immense woods could be *dilapidated*;—by the *operation of time*, and those changes and new combinations which in the vegetable as well as in the animal world are daily going on, and have been going on since the creation ; by the *ravages of warring nations*, who at that early period of society lived much in woods ; or by hurricanes and sometimes earthquakes, floods, and such *convulsions of nature*. It is also clear that, independent of the immense mass of ligneous ruin thus produced, a previous stratum of no mean magnitude must have been deposited at the roots of growing forests, by the annual shedding of leaves, fruit, and decayed branches, and this too from trees much larger than those of modern times, most of them growing in spots which had never been trodden by the foot of man, and those which grew in the vicinity of human habitations, nearly untouched, for the purposes either of supplying human want, or of employing human ingenuity. While illustrating rather minutely what share the inhabitants of the earth had in effecting these changes, the author says,

" There were civil as well as religious motives which prompted them to preserve these forests. These rude nations at that remote period, made frequent inroads upon one another. Each was ready to fall a prey to his neighbour. When overpowered by numbers, or unable to meet the invading foe in open field, they fled to their woods for succour and for safety. There offered a secure retreat ; thither the enemy, though numerous, durst not pursue them.

" The Roman historians bear testimony to this. They all agree that the inhabitants of Britain, and the north of Europe, retreated to their woods on every emergency. There they rallied ; from thence they rushed forth with impetuous fury upon the foe. Cæsar mentions many instances of this. Cassibelanus, after his defeat, retired beyond the Thames, and took refuge in the woods and marshes ; the Silures, when attacked by Agricola, did

did the same: Venutius, king of the Brigantines, imitated their example." P. 24.

We must confess that these short trifling sentences are not to our taste; and we must likewise add, that in about fifty pages filled with them, we meet with no information of sufficient importance to compensate for the style. We want to know what peat moss is; and as it is a tangible substance before our eyes, we are not by half so anxious about its history in its present form, as we are to be made acquainted, by means of analysis, with its component parts.

Essay II. "of Aquatic Plants," is devoted to the purpose of ascertaining how and what sorts of these plants have contributed to the original formation of moss. This, it is plain, can only be done effectually in one way. It had been remarked that when stagnant water was deposited on moss that had been once cut, a gradual renovation of that moss took place, by a growth of aquatics, such as the sphagnum, the *conserva*, the *lemnæ*, and the *byssus*; by the deposition which these left at their annual decay, and by after growths from each succeeding ruin thus made. It is perfectly fair, then, to conclude, that as these aquatics form part of the congeries of the oldest mosses, the process of renovation is, as far as regards them, exactly the same as the process of formation. This conclusion is supported by a great variety of curious facts, drawn from every source that laborious attention and an actively discerning mind could supply. These must tend to impress every person with this truth;—that when a previous stratum of vegetable matter, the plentiful sources of which have already been mentioned, had been covered with stagnant water, or at least when it had received that portion of moisture which succeeding seasons would impart to it, a great yearly addition to its mass must have accrued from the growth and decay of numerous aquatics. Thus, too, it would appear, that lakes have been converted into mosses, and thus the semi-liquid mass so formed has been known to overflow the adjacent country with sudden devastation, as in the case of Solway-moss in Scotland, and many others. Although no historical proof can be given of the age of peat mosses of great depth and wide extended surface, this author has clearly shown that the largest and deepest of them may have commenced at a period not very remote; and that the inferences drawn from their growth by some of his countrymen, against the Mosaic Chronology, rest on no solid foundation. That every part of his own theory of the origin of this substance is perfectly just, we are far from affirming;

but he has brought together a vast variety of facts from very various quarters, and furnished his philosophical readers with materials on which to form a more complete theory, if they be not satisfied with his.

Essay III. "of the changes and combinations by which vegetable matter is converted into peat moss," begins the volume last published, and is a most interesting part of the work. It points out what is requisite to the formation of moss, by examining those changes which animal and vegetable substances undergo, by being exposed to the atmosphere or immersed in water, and their analogies. This is effected by an operose, though a very satisfactory process, in which it is shown, that water is requisite to form moss, and that real moss water is always stagnant and antiseptic;—and the conclusions to which it leads are, that it is in the power of man to arrest or promote, by artificial means, that operation of nature which goes on at the formation of moss;—that it is seldom found in warm climates, and in them only at spots where the temperature is much below the ordinary degree; (for it is pretty evident that a low temperature is almost essential to the formation of moss, because vegetable matter in such a medium is freed from the influence of putrid fermentation)—and that moss and vegetable mould are homogeneous in their origin. In many points stated in this essay, we are enabled to say that Sir H. Davy concurs; as will be seen, indeed, from his letter to the commissioners for improving the bogs in Ireland. And when we refer to such high authority, we are persuaded the public will feel less hesitation in accepting our humbler mite of testimony in Dr. Rennie's favour. We can hardly remember the exact period, but it is many years, since our attention was arrested by the decay, and decaying appearances, of vegetable substances exposed to the air or immersed in water. At that time the present writer was induced by motives of mere occasional curiosity to pay some attention to the annual depositions of vegetable matter made in woods, and by the decay of spontaneous herbage; and the result of his observations was clearly in favour of those analogies by which the origin and nature of peat moss is developed in these essays.

As soon as the generality of readers are put in possession of an estimate of the vegetable materials provided by the fall of ancient forests, and by the subsequent accession of aquatic plants, their curiosity will next extend to those operations by which these materials come to be converted into that substance which we now call peat moss.

The

The following compressed account of these operations is given at the end of this essay, after all the particulars have been discussed. The concluding queries appear to us extremely shrewd, and we only wish that all this work had been conducted in the same spirit.

“ In the *first* place, the oxygen of the carbonic and gallic acid, being attracted by the light of the sun and other agents, the carbon they held in solution may thus be set at liberty. This carbon has a powerful affinity to hydrogen. Uniting with it, a kind of oily compost may thus be formed. A third combination occasions another change; for when oxygen combines, it gives this oily compost the concrete form of bitumen. This oxygen may be furnished by the decomposition of the water, or the acids with which it is impregnated. Thus the result of the whole will be a black insoluble compound, destitute of organization, but highly inflammable. The black pulpy moss at the bottom of lakes and marshes, which, by some, has been called perfectly putrid, seems to have been formed by this or a similar process. And this appears to be the first stage. *Secondly*, there is another stage in that process which has arrested my attention. It may be interesting to the reader, I shall therefore give a hint of it. It has been shown that aquatic plants promote the formation and renovation of moss. These plants are numerous. Many hundred species of them might be pointed out. In this, however, they *all agree*, that they are very hardy, that they contain astringent antiseptic juices, and flourish in water more strongly impregnated with carbonic and gallic acid, than herbaceous plants. By this means the water in which they grow must become daily more and more astringent, as the whole ingredients of these aquatic plants must be diffused through it.

“ No doubt, the formation of moss is going on during the growth of such plants, as has been stated in the first stage of the process. As, however, these plants and that water, which contains the greatest proportion of the above acids, emit more oxygen, and, of course, yield more soluble carbon; and, as these acids are continually *accumulating*, by the rapid growth of such plants, this process must become proportionably more rapid. For, when the waters become *doubly* astringent, they must yield a double proportion of materials for the formation of moss in a given time.

Thirdly, there is still another stage in this process that claims attention. And, to that stage all compact moss, which was originally a lake, must have arrived. The waters of such a lake may, or must become, at last, so astringent, and so choked up with the mass of vegetable matter immersed in them, that even aquatics *cease to vegetate*. A variety of changes and combinations must then take place, which must promote the formation of moss,

with a *rapidity far beyond any other period*. It might appear presumptuous in me, to attempt to point out what these changes are, or even to venture a conjecture on the subject. I cannot, however, but mention a well known fact, which, if duly attended to, may throw some light on it. The fact alluded to is this: that a *dead plant* thrown into water, occasions a *putrid smell*; whereas a growing plant placed in the same water, not only vegetates, but, during this process, it *robs the water of this fetid odour*, and renders it sweet and salubrious. And though this plant drop in the water, it is not *speedily decomposed*, if other plants continue to vegetate in the same medium. By their growth they seem to communicate an antiseptic quality to the water, which prevents or retards the decomposition of the vegetable matter immersed in it. May not, or rather, must not the case be similar in mossy lakes? While the aquatic plants continue to vegetate, must not the water thereby be preserved *pure*, and free from *putrescency*? Whereas, when vegetation ceases, must not the vegetable matter, *now dead*, be dissolved, and undergo disorganization in a much shorter period? Must not *more soluble carbon and more hydrogen* thus be set at liberty, by this decomposition? And must not the formation of *moss* at this period be rapid, beyond any former stage of the process?" P. 326.

At p. 260, there are some pointed remarks on the comparative temperature of climates in ancient and modern times, to which a judicious and learned note is appended; the whole is rather long, or we should willingly make room for it. We must, however, defer the remainder of our account to another month.

(To be concluded in our next.)

ART. III. *Anecdotes of Literature and scarce Books*. By the Rev. William Beloe, Translator of *Herodotus*, &c. 8vo, 499 pp. 14s. Rivingtons. 1812.

OF the connection between this Review, and the author of these volumes, it is unnecessary to speak. It is generally known. But it affords no reason why another person of the same fraternity should not be allowed to speak of his work, as it seems to him to deserve. Mr. Beloe has not always met with fair treatment in other journals. Here at least he may expect it; and it would be an absurd squeamishness in him to reject praise, because it happened to come from a friend. If the article were all praise, which it will not be, it would still be no worse than the commendatory verses, which the authors of our earlier literature, and scarce books,

books, constantly prefixed to their own works, which, on such an occasion, it might be very fair to imitate.

Mr. Beloe opens this volume with a very interesting preface. That by which he introduced his first volume was in no small degree affecting. It spoke of a severe misfortune with feeling, yet with mildness, and without any of that irritation which such an infliction might most naturally produce. In his new preface he refers to the same circumstance,—as indeed how could he avoid it?—yet with less particularity, and even greater gentleness. Let us be permitted to add our firm belief, that he writes exactly as he feels.

“How I was deprived of these advantages, will be found detailed in my first volume; and upon the most serious reflection, divested of all self-partiality, and if I may use the words of a far greater man than myself, having now little to fear or hope from censure, or from praise, I feel not the smallest occasion for self-reproach. I may perhaps concede, but I can hardly be induced to regret, that, as far as worldly objects are concerned, it would have been better for me to have had less of the disposition to oblige, and to have supposed that it might be possible for fraud, artifice, and villainy, to lurk under the semblance of complacency, frankness, and honesty.” P. viii.

We are in proportion well pleased with his very judicious defence of the subject of the present work.

“Before I conclude, I would say something, not by way of excuse for the nature of the work, for that is not necessary, but by way of remonstrance to those, and such there are, who depreciate the subjects of these volumes, as unworthy of a man of letters, as requiring none but the most ordinary qualifications, and as incompatible with real genius, taste, or science.

“I have seen such remarks, where I should least have expected; and I have also met with them, where I looked for nothing either wiser or better. Of those to whom I first allude, some of whom I know to be shrewd, grave, and judicious observers, I would ask, whether it may not be allowed to those, who have been immersed in profounder studies, to turn aside occasionally to lighter pursuits, by way of relaxation and amusement? Whether it is not performing a useful office, to point out to those engaged in arduous employments, where the best materials may be found, and the most useful instruments procured? Whether, finally, he is to be reprobated as unworthily employed, who collects into one point of view, articles of information, which are either variously dispersed, or which must be singled out, or separated from an heterogeneous mass. I readily grant that there is no claim to taste in bringing together the Commentators upon Aristotle, no great occasion for genius in detailing an account of books on

Canon

Canon and Civil law, and very little science in designating rare books, merely as such. But I will not concede that such a work, when performed, is not of extensive use, and, when varied by the interperſion of biographical notices and anecdotes, may not combine inſtruction with amuſement.

“ As to the latter claſs, who, imitating their prototypes in acrimony only, call virulence criticism, and miſtake perſonality for wit, theſe, being converſant only with title-pages themſelves, are apt to fancy that the knowledge of the profeſſed bibliographer extends no further. Whereas he who is properly qualified for this honourable office, muſt have read much, and thought more; muſt be familiarly acquainted with various languages; with hiſtory, ancient and modern; and with all the departments of the Belles Lettres. He not only knows the various editions of books, but in what particulars of importance the one differs from the other; when and from what cauſe omiſſions were made, deficiencies ſupplied, errors corrected, and additions ſubjoined. In a word, he conducts the ſtudent by the eaſieſt and the pleaſanteſt path to the end of his journey, and this, not in one ſolitary region, but round the whole orbit of literature.

“ I ſhould expatiate further on this ſubject, but that I have been moſt ingeniouſly anticipated by Mr. Dibdin, in his truly entertaining, as well as uſeful volume, to which he has given the title of BIBLIOMANIA.” P. xi.

The preſent volume, to the writer of this article, who is not ſo ſtaunch a bibliographer as the author, is much more attractive than any of the preceding. It conſiſts chiefly of poetical ſpecimens taken from ſcarce authors, with ſome hitherto unpublished; and thereby ranks more nearly with Mr. G. Ellis's delightful “Specimens,” than with any works of mere black-letter curioſity. The firſt extracts are from Robert Greene, an author well known to curious collectors, and ſeveral times mentioned in the former volumes. Theſe are in general rather quaint than beautiful; but the following is a tolerable ſpecimen.

“ JEALOUSY.

“ When gods had framed the ſweete of womens face,
And lockt mens lookes within their golden haire,
That Phœbus bluſht to ſee their matchleſs grace,
And heavenly gods on earth did make repaire,
To quippe fair Venus overweening pride,
Love's happie thoughts to jelouſie were tide.

“ Then grewe a wrinkle on faire Venus browe,
The amber ſweete of Love is turn'd to gall,
Gloomie was heaven: bright Phœbus did avowe,
He could be coy, and would not love at all;

Swearing, no greater mischief could be wrought
Than Love united to a jealous thought.

“ *From Tullies Love.*” P. 2.

The following lines are of more merit. They are by an unknown Edw. Powell, and addressed to Shirley, to whose poems they are prefixed.

“ When I am raised by some more noble flame
To sing of thee and thy Odelias name,
So richly set in verse ; thy lines invite
Me still to read, and I forget to write.
So when a painter's hand would take the grace
And figure of some admirable face,
Struck with the sight he lets his pencil fall,
And when his hand should work, his eye does all.
Yet if a sense of thy sweet fancy may
Inspire a resolution to betray,
My want of skill and choice of husbandry,
To write my own, not read thy poetry,
Be it enough to draw the reader neer,
While we but say the wit of Shirleys here.
And tho thy worthier friends their flowers bring,
To set forth thy Odelia like the spring,
Men will with envie look upon the dresse,
That staies their eyes from the wished comelineffe,
And when they see her beauty to be such,
Will say their love had shaddowd it too much.

ED. POWELL.” P. 44.

William Browne, the author of the Pastorals, seems to have been addressed by his brethren of Exeter College, Oxford, in a copy of verses from each, which are here first published, from a curious copy of the book, where they are inscribed in additional leaves. This copy, which belonged to Mr. Beloe, had probably been the very copy presented by the poet to his college. The verses are quite as good as were usually written on such occasions, and some rather better. In these verses, Sir Philip Sidney is often mentioned by the name of *Philifides*, which is properly explained in a note. It might have been added, that the name was used by Sir Philip himself, though not with any clear application of it to himself. It is introduced in the third Eclogue, in the third book of the *Arcadia*,

“ The lad *Philifides*
Lay by a river side,
In flowery field a gladder eye to please.”

It is intimated, that the history of this Philisides was a very melancholy one, for he is said to know "that the relation thereof was more fit for funerals than the time of marriage." Among these unpublished compositions, the following is one of the best. The author signs himself EDW. HALL, and appears to have been one of the sons of Bishop Hall. See the quotation from Wood, in page 69.

" III.

" ON THE AUTHOR OF BRITANNIAS PEERLESSE PASTORALLS,

" I'll take thy judgment golden Mydas now,
Nor will of Phœbus harmony allow,
Since Pan hath such a shepherd, whose sweet layes
May claim deservedly the Delphique bayes.
Thrice happy Syrinx, onely great in this,
Thou kissest him in metamorphosis.
Flocke hither fatires, learne a roundelay
Of him to grace Sylvanus holyday.
Come hither shepherdes, let your bleating flockes
Of bearded goates browze on the mossy rockes.
Come from Arcadia, banisht shepherdes, come,
Let flourishing Britannia bee your home.
Crown'd with your anadems * and chaplets trim,
And invoke no other Pan but him :
'Tis he can keepe you safe from all your flockes,
From greedy wolfe, or oft beguiling fox :
Let him but tune his notes, and you shall see
The wolfe abandon his rapacity,
And innocently trip and frisk among
Your wanton lambkins at his swanlike song ;
Yea had the Thracian sung but half so well,
Hee had not left Euridice in hell,
Then rally swaine, astonish humane eyes,
And let thy Tavy high as Tyber rise." P. 61.

This collection of complimentary verses, besides being highly curious, as having remained so long unpublished, and being now brought to light by the accident of the volume

* " Anadem is an old word for a garland.

With fingers neat and fine
Brave anadems do make.

Drayton's Polyolb. Song 15.

" The lowly dales will yield us anadems
To shade our temples. Browne's Brit. Pastorals."

falling

falling into judicious hands, affords a very pleasing testimony of the high estimation in which Browne was held by those who knew him best. His Pastorals have received their due commendation from Headley, Ellis, and others, but nothing more honourable to him than these College poems has been produced at any time. To the person who collects such memorials, the public is certainly indebted for a very pleasing and very rational amusement.

Mr. Beloe next gives some specimens from a book of songs by T. W. (Thomas Weaver) in 1654, and then from the "Loyal Garland," a collection often reprinted, as the fifth edition bears date 1686. The songs taken from this are very elegant, but more modern than any of the former. One of them has been often set to music even in late times. The following elegant compliment to the poetical talents of Bishop Bedell is prefixed to a poem written by him entitled, "A Protestant Memorial," the subject of which is the Powder Plot. They do not appear among the works of Hall, though they are by no means unworthy of him.

" Willy, thy rhythms so sweetly run and rise,
And answer nightly to thy tuneful reed,
That (so mought both our fleecy cares succeed)
I ween (nor is it any vaine device)
That Collin dying, his immortal muse
Into thy learned breast did late infuse.

" Thine be his verse, not his reward be thine,
Ah me! that after unbeseeming care,
And secret want, which bred his last misfare,
His relickes dear, obscurely tombed lie
Under unwritten stones, that who goes by
Cannot once read, ' Lo here doth Collin lie.'

" Not all the shepherds of his calender,
Yet learned shepherds all, and seen in song,
Theire deepest layes and ditties deep among,
More lofty song did ever make us leer,
Then this of thine. Sing on, thy task shall be
To follow him while others follow thee.

JOS. HALL." P. 100.

Soon after Mr. Beloe says,

" I have often been of opinion, that a curious volume might be compiled, of the fugitive poetical pieces of men eminent in various branches of learning and science, but not known or distinguished as poets. It is pleasing to see the grave philosopher, profound scholar, and subtle critic, descend from their lofty stations,

tions, to cull a few transient flowers in the gardens of the Muses." P. 104.

We are entirely of the same opinion; and who more proper to collect them than Mr. B. himself? We are perfectly satisfied, that a volume or two of that sort would be very acceptable to the public; and a part of the materials might, without impropriety, be taken out of these volumes. The learned Gataker, and Sir Thomas Roe, immediately after, supply instances of this sort. Various other selections follow: all curious, and, for some reason or other, worthy of attention. We will, however, conclude, for the present, with a copy of verses, written by no less a personage than Sir Francis Drake, and prefixed to a book on the then recent discoveries, called the "New Found Lands," by Sir Humfrey Gilbert, Knight.

"SIR FRAUNCES DRAKE, KNIGHT, IN COMMENDATION OF THIS TREATISE.

"Who seekes by worthie deedes to gaine renowne for hire,
Whose hart, whose hnd, whose purse is prest to purchase his desire,

If anie such there bee, that thirsteth after fame,
Lo, heere a meane, to winne himselfe an euerlasting name.
Who seekes by gaine and wealth to aduance his house and blood,
Whose care is great, whose toile no lesse, whose hope is all for good,

If anie one there bee that couettes such a trade,
Lo heere the plot for commonwealth, and priuate gaine is made.
He that for vertues sake will venture farre and neere,
Whose zeale is strong, whose practize trueth, whose faith is void of feere,

If any such there bee inflamed with holie care,
Heere may hee finde, a readie meane, his purpose to declare.
So that for each degree, this Treatise dooth unfolde,
The path to fame, the prooffe of zeale, and way to purchase golde.

FRAUNCES DRAKE." P. 139.

So many other curiosities demand our notice in this volume, that we must defer the conclusion of our account to another opportunity.

(To be concluded in our next.)

ART. IV. *The Life of Arthur Murphy, Esq. By Jesse Foot, Esq. his Executor.* 4to. pp. 470. 2l. 2s. Faulder. 1811.

MR. Murphy, who for nearly half a century engaged a large portion of the public attention as an author, and whose productions still contribute to our delight in the theatre, and our instruction in the closet, is well entitled to the tribute of a biographical essay, and no one had so good materials for forming it, as his friend and executor, Mr. Foot. Mr. Murphy claimed this distinction for himself, and following the example of Rutilius and Soranus among the ancients, and Mr. Hume and Mr. Gibbon in his own days, he had prepared a memoir of his own life, which occupies nineteen pages of the present volume. This was certainly too short and too dry a memorial to satisfy those who wished to know the character and conduct of the author; but, on the other hand, we think the friendship of Mr. Foot has been by far too industrious in extending the life to a two guinea volume. If all men, whose memories deserve preservation, were to be treated on to a proportionate extent, no moderate library would be sufficient to contain British biography alone, without attempting to introduce the memoirs of the brave, the wise, or the learned of other countries. It is easy for a person, obtaining possession of the letters written by and to a deceased individual, to stretch a narrative into prolixity, or swell a volume by additions, to which the subject himself would never have consented, if his own opinion could have been taken. In the present instance, we have some opportunity of knowing what Mr. Murphy would have done, and we think the public would have had less cause to complain, if his model in his own life, and his example in the lives of others, had been more exactly kept in view. For instance, he comprises in a single page, the few and unimportant events which marked his life, from the year 1747 to 1751. Unfortunately, the papers of his brother and his mother were among his effects when he died; and Mr. Foot, looking into them with the becoming diligence of a biographical editor, furnishes out nearly thirty pages of letters written by Mr. Murphy, in this period, to these two relatives. It sometimes happens, that the letters of a youth, from his twelfth to his twenty-fourth year, are interesting; but these present only the

the most ordinary images, in language not at all distinguished from that of every day's correspondence. The young gentleman travels to Bath; other stage-coaches are robbed, but his escapes; one of his companions is an old lady, who takes and talks of medicines of her own preparing all the way; he bribes a French hair-dresser to break the Sabbath, that he may appear well at dinner, and so on, in terms and matter little varied, and seldom more important. Mr. Foot is pleased to apologize for the introduction of these epistles, by saying that they evidently display the early powers of Mr. Murphy's mind, as well as those embellishments which he had acquired by a very attentive application. Most assuredly they display nothing of the kind; but they certainly do show a dutiful and affectionate disposition, the dictates of which are occasionally conveyed in manly yet tender expressions. A selection of these passages would have occupied one page, and would have been strongly felt by the reader, in consequence of their being placed clearly and distinctly before him; but it is much more easy to send thirty pages of letters to the press, than to select one which shall be really worth reading.

But if this portion of the work offends by its needless proximity, we are little relieved by that which immediately follows: the details of Mr. Murphy's efforts as an author.—Extracts from the Gray's Inn Journal; plots and treasurers' accounts of plays; observations on pieces too well known to require them, and extracts from others so absolutely forgotten, that nothing can render them interesting; and for a supreme delight, thirty pages of the correspondence, poetry, and a play of Mr. James Murphy French; letters to his mother; to Beau Trácey; to an anonymous alderman's wife, with whom he longs to hob-or-nob in claret; and to a shepherdess of Richmond Park, nick-named Pastorella, with whom he is not in love, though he is with another, who is a nymph, and whom with equal gallantry, sprightliness, and originality, he calls Venus. In the verses we find a wretched doggrel jingle, like the music of a triangle, on the names of some jiggling ladies of 1756, to the tune of "Green grow the rushes O!" Take a sample.

“ And first there's Lady Euston O,
 I'd be a bird
 Upon my word
 We'll be a tree to roost on O.

* * * * *

There's

“ There’s sprightly Miss Vanfittart O,
 She ran a dart
 Quite through my heart,
 And then she laugh’d and titter’d O.

* * * * *

“ There marches Mrs. Fleming O,
 She’d rather roam
 Than stay at home
 Her baby-clothes a hemming O.”

The term of sixty years is said to be sufficient to quiet the subject against the claims of the crown. Is the prerogative of Mr. Foot, the executor, so very high and craving, that fifty-five years were not a sufficient period of repose to entitle this trash to sleep for ever? Even if intended to burlesque this kind of rhyming, this song is far inferior to one which begins “ What’s a rhyme for porringer?”

All this stuff of Mr. Murphy’s brother might surely have been omitted; and although a clear and faithful account of the poet’s own works ought to be given, still the tedious length to which the narrative and extracts are spun out, and the correspondence and justificatory documents produced on every trifling and long-forgotten dispute, are most offensive. It favours strongly of a determined resolution to make a quarto volume, “ read it who list.” Mr. Murphy himself had too much taste and judgment to write lives in such a manner, and that is the reason why his *Life of Henry Fielding*, and we may add of *Dr. Johnson*, will ever be prefixed to the works of those writers. Mr. Murphy once sinned against his own better judgment, but that was in the decline of his life, when he spun out a biography of Garrick, and the fate of that publication should have been a warning to Mr. Foot.

We do not mean by these observations indiscriminately to censure every letter and extract which has found its way into the work. Four-fifths, or perhaps nine-tenths of them, might have been suppressed, but some of the epistles have a degree of spirit which engages and interests the reader. Nor should we think ourselves excusable, did we omit to point out a letter at p. 320, written by Edmund Burke to Mr. Murphy, on his translation of Tacitus. “ The Ode to the Naiads of Fleet-ditch,” restored to the public by its insertion at p. 196 of this work, is an exquisite piece. It is a deserved castigation of three men, Churchill, Colman, and Lloyd, who with gifts and attainments very far inferior, affected to be the

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Pope,

Pope, Swift, and Arbuthnot of their day. They had directed a great portion of their spleen, both in verse and prose, against Murphy, "but after this *jeu d'esprit*," says Mr. Foot, "whatever might be the cause, he was not honoured by any further notice from the *triumvirate*."

The great irritability which characterized Mr. Murphy has occasioned much of his correspondence to be of a contentious cast, and upon that account we have read much of it with pain. It is not easy to believe, that he who can agree with no one is always in the right, and spleen sometimes expresses itself in a manner too strong to be creditable to the party. Of this we have an instance in the letters he wrote to Mrs. Abington, (see p. 228, et seq.) and another in a malicious dramatic satire on Mr. Garrick, written in 1772, and entitled "Hamlet, with alterations." It was shown to a few, and then remained undisturbed in the port-folio of its author, until it came into his executor's possession. If it had remained undisturbed until "the crack of doom," the reader would have sustained no loss of pleasure. Its production, however, is not without use. Mr. Foot says, "it filled those with some degree of apprehension against whom it was directed." It is laughable now, to see how slight a matter could create apprehension forty years ago; and it may be consolatory to those who are frightened with squibs at this day, to think how very tame and spiritless that which causes their alarm will appear in a few years. This paltry parody on a few scenes of Hamlet may have been admired, but it must have been only by those who knew not how to distinguish "the venom of the shaft from the vigour of the bow." Murphy, however, made atonement to Garrick in 1776, by speaking most handsomely of him, after he had quitted the stage, in a prelude, called "News from Parnassus." A right consideration of this circumstance might have convinced Mr. Foot, had he not been resolutely bent on making a quarto volume, "that it would have become him, as Mr. Murphy's biographer, to let this piece remain undisturbed in the port-folio."

Of the following extract (to treat it like a charade) the first part will be instructive as an useful document; the second interesting as a fair critique on Mr. Murphy's dramatic productions; and the whole will be welcomed as the termination of a subject treated by Mr. Foot at far too great length.

"It may gratify an allowable curiosity to ascertain what was the price a bookseller was in the habit of giving for such farces

and plays as those written by Mr. Murphy, immediately after their being performed, fifty years ago. I will endeavour to give an account of this with as much accuracy as I possibly can. Most of the first productions were purchased by Mr. Vaillant, an eminent bookfeller in the Strand. Two plays were only [only were] printed for the author. For the farce of the Apprentice, Mr. Paul Vaillant gave, in January 1756, the sum of forty pounds. For the farce of the Upholsterer, he gave, in March 1759, the sum of forty guineas. For the tragedy of the Orphan of China, he gave, in February 1760, the sum of one hundred guineas. For the comedy of the Way to keep Him, in three acts, he gave, in February 1760, the sum of fifty guineas. For the dramatic poem, in three acts, the Desert Island, he gave, in February 1760, the sum of fifty guineas. For the comedy of the Way to keep Him, enlarged to five acts in January 1761, he gave an additional sum of fifty guineas. For the comedy of All in the Wrong, in November 1761, he gave the sum of one hundred guineas. For the farce of the Old Maid, in November 1761, he gave the sum of forty guineas. No price of sale is mentioned for the farce of the Citizen, nor is there any account given of it. The two pieces, entitled, No one's Enemy but his own, a comedy, in three acts, and What we must all Come to, a comedy, in two acts, were published and sold by Mr. Vaillant, upon Mr. Murphy's account. The tragedy of Zenobia was sold to Mr. Griffin, in 1768, for one hundred guineas, which were paid by two instalments of fifty guineas each. The tragedy of the Grecian Daughter was also sold to Mr. Griffin, in 1772, for one hundred guineas, and that sum was also paid by two instalments of fifty guineas each. The tragedy of Alzuma was sold to Mr. Lowndes, in Fleet-street, in 1773, for one hundred guineas; and, in the year 1776, the plays that were published by Mr. Vaillant were all turned over to Mr. Lowndes. The comedy of Know your own Mind, as I thought, was sold to Mr. Becket, but he denies this circumstance. The bottom of the title-page says, 'Printed for T. Becket, Adelphi, Strand, 1778.'

"I cannot, in honour to Mr. Murphy's fame, permit this opportunity to escape, without bearing my testimony to one general truth, that throughout all his dramatic works, there is not one vicious sentence, nor one indelicate allusion. He has applied all the force of his dramatic mind to correct, with a playful and a light hand, the foibles of human nature. He has sought 'the gayest, happiest attitude of things.' The study of the female character seems to have been his particular choice, and his darling dramatic passion: in all his scenes, women are delicately corrected, studiously cautioned, and constantly befriended. He has never lost sight of the purpose of plays, as defined by that liberal moralist and friend to virtue, Archbishop Tillotson:—'Plays,' says he, 'may be so framed, and governed by such rules, as not

only to be innocently diverting, but instructive and useful; to put some follies and vices out of countenance, which cannot, perhaps, be so decently reprov'd, nor so effectually expos'd and corrected, any other way.' "

The observations on Murphy's dramas are followed by some remarks on other productions, particularly his *Essays*, and the *Lives of Fielding and Johnson*. The translation of *Tacitus* is then noticed, and we have already pointed out to the attention of the reader one of Mr. Burke's letters on the subject.

" Mr. Murphy, however, did not confine the amusement of his leisure to translations of Latin authors into English verse, as he appears to have translated the following pieces of English poetry into Latin verse :—

The four Books of Mr. Pope's *Temple of Fame*.

Mr. Pope's *Ode on Solitude*.

The Song of 'Busy, Curious, Thirsty Fly.'

Gray's *Elegy in a Country Church-yard*.

Mr. Addison's *Epistle to the Earl of Halifax*.

" Besides Vida's *Game of Chess*, he also translated into English verse the thirteenth *Satire of Juvenal*, which he entitled *the Force of Conscience*; and the fourteenth Book of Vanier's *Prædium Rusticum*, with the title of *the Bees*.

" The Latin translation of Mr. Addison's epistle to Lord Halifax, was dedicated to Lord Loughborough, and accompanied with a Latin ode, written by Murphy, which was addressed to that nobleman, when he was Lord High Chancellor, in the year 1799. Lord Loughborough and Mr. Murphy had been on terms of intimacy during their residence in Lincoln's Inn, and consequently had ascertained the classical accomplishments of each other, and their correspondence on the occasion is creditable to both.

" The last of Mr. Murphy's works," says his biographer, " was *the Life of Garrick*, for which biographical memoir he was pre-eminently qualified from his correct taste and dramatic experience, as well as his having attended the track of that bright, theatric luminary, through its resplendent course, till it set for ever. While he was employed in this his last labour, he was attacked with a painful and dangerous affection, which reduced him so low, that I was frequently under the necessity of assisting him to sit upright, when he had thrown himself back upon the sofa. He had begun the undertaking at Brompton; but, upon this attack, he took lodgings in Greek-street, to be more immediately within my attention. He soon, however, rapidly recovered, and, on his return to Brompton, proceeded in the completion of the work."

Mr.

Mr. Foot takes great, but we think ineffectual, pains to rescue this production from the fate which not only the critics, but the public, have pronounced on it.

“ I am now arrived,” he proceeds, “ at the last of Mr. Murphy’s published labours—the translation of Sallust, with the first, second, and third Catilinarians of Cicero. The manuscript was bought by Mr. Carpenter, bookseller, in Bond-street, at the sale of Mr. Murphy’s effects; and he has published it in one volume, in a careful manner, and worthy of the performance. Every praise is due to the learned editor, whose modesty has concealed his name. It is highly gratifying, upon the whole, to the fame and memory of the translator, that such a work should have been thus produced from a manuscript which could not be followed without difficulty. The dispatch which the editor made in the execution of it, proves that he must have been actuated with more than common ardour, and that he was strongly disposed to do honour to the translation, and the genius of Mr. Murphy.”

Having disposed of Mr. Murphy as an author, Mr. Foot seizes him as a lawyer, and gives some extracts from papers in three great causes in which he was engaged at different periods.

“ 1769, First.—Miller against Taylor, for printing Thomson’s Seasons.

“ 1770, Second.—Harris and Rutherford against Colman and Powell, upon the rights of the theatre.

“ 1787, Third.—John Palmer, comedian, and the Goodman’s Fields theatre.

“ Whatever is stated in the sequel, upon these three separate suits, has been extracted from Mr. Murphy’s manuscripts; in which the whole arguments upon their respective questions are fully, ably, and luminously enforced and displayed.”

We apprehend few readers will find much pleasure in travelling through five and thirty pages of this kind of narrative, although, to enliven him, some of the pages should contain the names and daily pay of all the persons employed in Covent Garden Theatre in 1767, and extracts from the book, kept, we suppose, by Mr. Murphy’s clerk, containing an account of the various retainers and briefs which were left for him by the attornies. We shall, however, give to our readers two short results, which, we trust, will be found to have some interest. In 1767, the total number of persons employed in the theatre, which has, of late years, been so

much the subject of discussion, and the amount of their salaries per day, were

	£.	s.	d.
" Actors, thirty-five	21	1	10
Men singers, seven	3	15	0
Ditto dancers, fifteen	5	15	10
Prompters, three	1	0	0
Actresses, twenty-nine	10	2	6
Women singers, six	5	3	4
Ditto dancers, eleven	3	5	10
Servants, &c. fifty	13	5	0
	<hr/>		
	£.63	9	4

" Mr. Murphy practised at the bar about twenty-five years, and, in that time, received in fees 10,744*l.* Being on an average almost 430*l.* a year. Allowing for the years which must have elapsed before he could get into business, and for those in which it declined through his not pursuing it with eagerness, and giving up his circuit in disgust, his prospect must, at one time, have been very encouraging."

Quitting all these subjects, Mr. Foot devotes the residue of his volume, about eighty pages, which are, on the whole, by far more entertaining than any of the others, to an account of what he calls Mr. Murphy's miscellaneous pursuits. This part of the work is perhaps too much swollen with letters, and other matter copied or stated at too much length; but it is, on the whole, lively and interesting in most parts, and, in the account of Mr. Murphy's decline and decease, very affecting. His character is justly, though not very forcibly drawn.

The volume is adorned with engravings from Mr. Douce's portrait, and Mr. Poole's bust of Murphy, and with a portrait of Miss Elliot. There are also fac-similes of his handwriting at different periods of his life. Beside exhibiting the autograph, the first of them, read with the printed letter in p. 25, shows that the letters, and other writings of the poet in this volume, have been most incorrectly copied for the press. Wretched, indeed, must that copying and revision have been, which could give, instead of a well-known line in Coke upon Littleton,

" Quod superest ultro sacris largire camœnis,"

the following nonsense,

" Quod sapiunt ultro sacris legis in camœnis."

There

“ There is an Appendix, containing some scenes of projected plays which excite no curiosity for a more ample communication, and, for a great luxury, an extract from Mr. Mr. Murphy's diary of expences in 1758, thus :

“ Nov. 1. Dinner at Townshend's, three shillings. Supper at the Bedford, two shillings and threepence.

“ 2. Dinner at my mother's, one shilling. Supper, two shillings and sixpence.”

ART. V. *Nichols's Anecdotes of the Eighteenth Century.*

(Concluded from p. 598.)

WE willingly resume our narrative of this curious and pleasing publication, principally lamenting that from its various and gratifying stores we are able to make so inconsiderable a selection. We shall always recur to it with satisfaction, which must be the case also with every one of our readers who has a spark of curiosity with respect to those of any literary eminence who adorned the last century. The sixth volume of these *Anecdotes* commences with an account of the Gentlemen's Society at Spalding, with a list and biographical notices of the members. This appears to have been the joint production of the late Mr. Gough and Mr. Nichols. Dr. Mortimer published a *History of the Literary Societies of Great Britain and Ireland*, but for some cause or other, although he had the materials communicated to him for this express purpose, he omitted to make mention of this at Spalding, though composed of many individuals of distinguished talents and learning, and although the Society produced many curious and interesting volumes. In this honourable list we find the names of Sir Isaac Newton, Sir Hans Sloane, Sir John Evelyn, Doctors Taylor, Bentley, and Stukeley, Bishops Pearce and Pococke, Messrs. Pope, Gay, Browne Willis, Martin Folkes, &c. &c. It will be found a very curious document in itself, and abounding with valuable and amusing anecdotes. This tract is succeeded by memoirs of men of greater or less celebrity in the annals of literature, but all of them containing matters of curiosity and interest.

This will easily be conceded by the exhibition of a few names from the long catalogue of persons, anecdotes of whom will be found detailed in these pages. Among others, memoirs

are communicated of the two Wartons, Browne Willis, Dr. Mead, Richard Gough, Dr. Ducarel, William Hay, James Doddley, Lord Viscount Barrington, Lord Lyttelton, the preachers of Boyle's Lectures, and finally, of the most respectable and meritorious author of these volumes. Here we beg leave to pause, and, whilst we possess the opportunity, pay our tribute of unfeigned esteem and regard to diligence, perseverance, and ability in the cause of learning, almost without parallel. No apology is necessary, at least we are not inclined to make any, for the introduction of the following modest but satisfactory account of the author and his numerous productions.

“ JOHN NICHOLS, son of Edward and Anne Nichols, was born at Islington, Feb. 2, 1744-5; and received his education in that village, at the academy of Mr John Shield.

“ His original designation was to the royal navy; which was rendered abortive by a relation's death.

“ In 1757, before he was quite 13, he was placed under the care of Mr. Bowyer; who, in a short time received him into his confidence, and intrusted to him the management of his printing-office.

“ In 1765, he was sent to Cambridge, to treat with the University for a lease of their exclusive privilege of printing. But that learned body having determined to keep the property in their own hands, he in the following year (having previously become a freeman of London, and a liveryman of the Company of Stationers) entered into partnership with his master; with whom in 1767 he removed from White Friars into Red Lion-passage, Fleet-street. This union continued till the death of Mr. Bowyer in 1777.

“ In August 1778, he became associated with his friend Mr. David Henry in the management of the Gentleman's Magazine; and since that time not a single month has elapsed, in which he has not written several articles in that miscellany; some of them with his name, or his initials; and others (as is essential to a periodical work) anonymously. But he can truly say that he never wrote a single line, either in the Magazine or elsewhere, that he would not at the time have avowed had it been necessary, or that he now wishes to recall.

“ In 1781 he was elected an honorary member of the Society of Antiquaries at Edinburgh; and in 1785 received the same distinction from the Society of Antiquaries at Perth.

“ In December 1784, he was elected into the Common Council, for the Ward of Farringdon Without; whence, in 1786, on a violent collision of parties, he was ousted. In the summer of 1787 he was unanimously re-elected; and received from Mr. Alderman

Alderman Wilkes the unsolicited appointment of one of the Deputies of the Ward.

“ At the end of 1797, on the death of Mr. Wilkes, he withdrew from his seat in the Common Council; but in the following year, on the pressing solicitation of some of his friends, again accepted of it.

“ In 1804, he attained the summit of his ambition—in being elected Master of the Stationers Company.

“ On the 8th of January 1807, by an accidental fall, he fractured one of his thighs; and, on the 8th of February 1808, experienced a far greater calamity, in the destruction of his printing-office and warehouses, with the whole of their valuable contents.

“ Under these accumulated misfortunes, sufficient to have overwhelmed a much stronger mind, he was supported by the consolatory balm of friendship, and the offers of unlimited pecuniary assistance—till, cheered by unequivocal marks of public and private approbation (not to mention motives of a higher and far superior nature) he had the resolution to apply with redoubled diligence to literary and typographical labours.

“ In December 1811, having completed the ‘History of Leicestershire,’ and made a considerable progress in the volumes in which this article appears, he had a final adieu to civic honours;—intending also to withdraw from a business in which he had been for 54 years assiduously engaged; and hoping (*Deo volente*) to pass the evening of life in the calm enjoyment of domestic tranquillity.

“ He was married in 1766, to Anne, daughter of Mr. William Cradock, of Leicester, and again, in 1778, to Martha, daughter of Mr. William Green, of Hinckley. By the first wife (who died in 1776) he has two daughters living, 1812; by the second (who died in 1788) one son and four daughters.

“ He never affected to possess any superior share of erudition, or to be profoundly versed in the learned languages; content, if in plain and intelligible terms, either in conversation or in writing, he could contribute his quota of information or entertainment.

“ The publications of which he has been either the author or the editor are numerous.

“ 1. *Islington*, a Poem, 1763, 4to.

“ 2. *The Buds of Parnassus*, 1763, 4to. republished in 1764, with some additional Poems.

“ 3. *The Origin of Printing*, 1774, 8vo. the joint production of Mr. Bowyer and himself; reprinted in 1776; and a Supplement added in 1781.

“ 4. *Three Supplemental Volumes to the Works of Dean Swift*, with Notes, 1775, 1776, 1779, 8vo.

“ 5. *Index to the Miscellaneous Works of Lord Lyttelton*, 1775, 8vo.

“ 6. *Index*

" 6. Index to Lord Chesterfield's Letters to his Son, 1776, 8vo.

" 7. The Original Works, in Prose and Verse, of William King, LL.D. with historical Notes, 1776, 3 vols. small 8vo.

" 8. Brief Memoirs of Mr. Bowyer, 1778, 8vo. distributed, as a tribute of respect, amongst a few select friends. [See vol. iii. p. 294.]

" 9. History of the Royal Abbey of Bec, near Rouen, 1779, small 8vo.

" 10. Some Account of the Alien Priories, and of such Lands as they are known to have possessed in England and Wales, 1779, 2 vols. small 8vo.

" 11. Six Old Plays, on which Shakspeare grounded a like number of his; selected by Mr. Steevens, and revised by Mr. Nichols, 1779, 2 vols. small 8vo.

" 12. Mr. Rowe-Mores having left at his death a small unpublished impression of A Dissertation upon English Typographical Founders and Founderies; all the copies of this very curious pamphlet were purchased at his sale by Mr. Nichols; and given to the public in 1779, with the addition of a short explanatory Appendix.

" 13. A Collection of Royal and Noble Wills; 1780, 4to.

" 14. A Select Collection of Miscellaneous Poems, with historical and biographical Notes, 1780, 4 vols. small 8vo. to which four other volumes, and a general Poetical Index by Mr. Macbean, were added in 1782.

" 15. In 1780, on the suggestion, and with the assistance, of his firm friend Mr. Gough, and with him concurring in a wish to save from the chandler and the cheefemonger any valuable articles of British Topography, MS. or printed, he began to publish the BIBLIOTHECA TOPOGRAPHICA BRITANNICA," which which was completed (in lii numbers) 1790.

" 16. Biographical Anecdotes of William Hogarth, 1781, 8vo. republished in 1782, again in 1785; and a fourth edition, in two very handsome quarto volumes, with clx genuine plates, 1810; each edition being considerably enlarged.

" 17. Biographical Memoirs of William Ged, including a particular Account of his Progress in the Art of Block-printing, 1781, 8vo.

" 18. A Third Edition [much enlarged] of Mr. Bowyer's Conjectures and Observations on the New Testament, 1782, 4to. [See vol. iii. p. 295.]

" 19. Biographical and Literary Anecdotes of William Bowyer, Printer, F.S.A. and of many of his learned Friends, 1782, 4to. [See vol. iii. p. 296.]

" 20. The History and Antiquities of Hinckley, in Leicestershire, 1782, 4to. of which a second edition, in folio, extracted from the History of Leicestershire, was printed in 1812.

" 21. Mr.

" 21. Mr. Bowyer's Apology for some of Mr. Heoke's Observations concerning the Roman Senate, with an Index to the Observations, 1782, 4to.

" 22. *Novum Testamentum Græcum, ad fidem Græcorum solum Codicum MSS. expressum; ad stipulante Joanne Jacobo Wettstenio: juxta Sectiones Jo. Alberti Bengelii divisum; et novâ Interpunctione sæpius illustratum. Editio secunda, Londini, curâ, typis, & sumptibus Johannis Nichols, 1783. [See vol. iii. p. 298.]*

" 23. In 1783, he collected The principal Additions and Corrections in the third Edition of Dr. Johnson's Lives of the Poets, to complete the second Edition (of 1781).

" 24. Bishop Atterbury's Epistolary Correspondence, with Notes, vols. i. and ii. 1783; vol. iii. 1784; vol. iv. 1787.—A new edition of this work, corrected and much enlarged, was published in 1799, with Memoirs of the Bishop; and a fifth Volume, entirely new.

" 24. In conjunction with the Rev. Dr. Ralph Heathcote, he revised the second edition of the Biographical Dictionary, 12 vols. 8vo. 1784; and added several hundred new lives.

" 25. A Collection of Miscellaneous Tracts, by Mr. Bowyer, and some of his learned Friends, 1785, 4to. [See vol. iii. p. 302.]

" 26. The History and Antiquities of Lambeth Parish, 1786.

" 27. The Tatler, 1786, *cum Notis Variorum*, 6 vols. small 8vo.

" 28. The Works, in Verse and Prose, of Leonard Wested, Esq. with Notes and Memoirs of the Author, 1787, 8vo.

" 29. The History and Antiquities of Aston Flamville and Burbach, in Leicestershire, 1787, 4to.

" 30. Sir Richard Steele's Epistolary Correspondence, with biographical and historical Notes, 1788, 2 vols. small 8vo.

" 31. The Progresses and Royal Processions of Queen Elizabeth, 1788. 2 vols. 4to.—Of this Collection a third volume was published in 1804.

" 32. The History and Antiquities of Canonbury, with some Account of the Parish of Islington, 1788, 4to.

" 33. The Lover and Reader, by Sir Richard Steele, illustrated with Notes, 1789, 8vo.

" 34. The Town Talk, Fish Pool, Plebeian, Old Whig, Spinsters, &c. by Sir Richard Steele; illustrated with Notes, 1790, 8vo.

" 35. Collections towards the History and Antiquities of the Town and County of Leicester, 1790, 2 vols. 4to.

" 36. An Edition of Shakspeare, 1790, in seven volumes, 12mo. accurately printed from the Text of Mr. Malone; with a Selection of the more important Notes.

" 37. The Theatre and Anti-theatre, &c. of Sir Richard Steele, illustrated with Notes, 1791, 8vo.

" 38. Mis.

" 38. *Miscellaneous Antiquities*, in continuation of the *Bibliotheca Topographica Britannica*, six numbers, 4to. 1792-1798.

" 39. *The History and Antiquities of the Town and County of Leicester*; Parts I. and II. 1795. Folio.—A third part was published in 1798; a fourth in 1800; a fifth in 1804; a sixth in 1807, (reprinted in 1810); and the seventh in 1811. (See p. 637.)

" 40. *Illustrations of the Manners and Expences of Ancient Times in England*, 1797. 4to.

" 41. *Bishop Ken's Funeral Sermon, with Memoirs of the Cavendish Family*, 1797, 8vo.

" 42. *Chronological List of the Society of Antiquaries of London*, 1798, 4to. compiled in conjunction with Mr. Gough.

" 43. *An Edition of Shakspeare*, 1799, in eight volumes, 2mo. accurately printed from the Text of Mr. Steevens: with a Selection of the Notes.

" 44. Having recovered the MS. of the Reverend Kennett Gibson's Comment upon Part of the Fourth Journey of Antoninus through Britain (which in 1769 Mr. Gibson proposed to publish by subscription, but which upon his death was supposed to have been lost); Mr. Gough and Mr. Nichols jointly published it in 1800, with the *Parochial History of Castor and its Dependencies*; and an Account of Marham, and several other places in its neighbourhood.

" 45. In 1800, he completed the *Antiquaries Museum*, which had been begun in 1791 by his friend Jacob Schnebbellie.

" 46. In 1801, he published *Dr. Pegge's Historical Account of Beauchief Abbey*, in the County of Derby.

" 47. In the same year, he published a new and complete Edition of the Works of Dean Swift, in xix vols. 8vo. which in 1803 were reprinted in xxiv volumes, 18mo. and again in xix volumes, 8vo. in 1808.

" 48. In 1803, in conformity to the last will of Samuel Pegge, Esq. (son of the learned antiquary already named), he ushered into the world, *Anecdotes of the English Language*, &c. 8vo.

" 49. *Journal of a very young Lady's Tour from Canonbury to Aldborough, through Chelmsford, Sudbury, Ipswich; and back, through Harwich, Colchester, &c. Sept. 14—21, 1804*; written hastily on the Road, as occurrences arose; not intended for publication; but a very few copies only printed, to save the trouble of transcribing.

" 50. In 1806, he published, from the MSS. of his friend Mr. Samuel Pegge, *The Fourth and Fifth Parts of Curialia*; or, *An Historical Account of some Branches of the Royal Household*, &c. 4to.

" 51. In 1809, he printed from the originals, and illustrated with literary and historical Anecdotes, Letters on various Subjects, to and from Archbishop Nicolson, 2 vols. 8vo.

" 52. An

" 52. An enlarged Edition of the Epistolary Correspondence of Sir Richard Steele, in two vols. 8vo. 1809.

" 53. In the same year he edited another posthumous Work of Dr. Pegge's, under the title of *Anonymiana*; or, Ten Centuries of Observations on various Authors and Subjects, 8vo.

" 54. A new Edition of Fuller's History of the Worthies of England, with brief Notes, 1811, 2 vols. 4to.

" 55. The Seventh and concluding Portion of the HISTORY OF THE COUNTY OF LEICESTER.

" 56. A Fourth Edition, enlarged and corrected of Mr. Bowyer's Conjectures on the New Testament, 1812, 4to.

" 57. Literary Anecdotes of the Eighteenth Century, 1812, 6 vols. 8vo." P. 627.

Were we to indulge the propensity which a contemplation of the above numerous catalogue would excite, we should fill a considerable space with expressions of esteem and approbation. A large number of the works above enumerated have proved of the highest use to letters, have been most cordially received by the public, and are in every respect honourable to the author. Our duty, however, limits our attention to the work immediately before us, and of this we most earnestly repeat our former commendation, with the assurance to our readers that when the Index, which we understand to be in considerable forwardness, shall be completed, the English language will not be found to possess many works more extensively useful to those who study the biography of their countrymen, or are desirous to obtain the literary history of the preceding century most agreeably communicated. We hope the author may yet live long to enjoy the well-earned fruits of his labours, as his declining days must certainly be cheered and soothed by an extended and honourable catalogue of friends, no less than by the general approbation of the public.

ART. VI. *A Sermon preached in Boston (America,) &c.*
By William Ellery Channing. 1s. 6d. Hatchard. London.

WE know not better how to attract attention to this very important Sermon, than by mentioning it again in a more conspicuous part of our work. [See vol. xl. p. 647.]

(This

This able preacher thus depicts the present state of Europe, and the formidable power of FRANCE.

“ Am I asked, what there is so peculiar and so tremendous in the times in which we live? My sentiments on this subject I shall now offer, I hope from pure motives, with the spirit of Christian benevolence; not wishing to force my views on others, but to excite serious, impartial attention, to a subject which almost overwhelms me with its solemnity, and importance. Am I then asked, what there is so peculiar and tremendous in our times?—I answer; In the very heart of Europe, in the centre of the civilized world, a new power has suddenly arisen, on the ruins of old institutions, peculiar in its character, and most ruinous in its influence. We see there a nation which, from its situation, its fertility, and population has always held a commanding rank in Europe, suddenly casting off the form of government, the laws, the habits, the spirit by which it was assimilated to surrounding nations, and by which it gave to surrounding nations the power of restraining it; and all at once assuming a new form, and erecting a new government, free in name and profession, but holding at its absolute disposal the property and life of every subject, and directing all its energies to the subjugation of foreign countries. We see the supreme power of this nation passing in rapid succession from one hand to another; but ITS OBJECT NEVER changes! We see it dividing and corrupting by its arts, and then overwhelming by its arms, the nations which surround it. We see one end kept steadily in view—the creation of an irresistible military power! For this end, we see every man in the prime of life subjected to military service. We see military talent every where excited, and by every means rewarded. The arts of life, agriculture, commerce, all are of secondary value. In short, we see a mighty nation, sacrificing every blessing, in the prosecution of an unprincipled attempt at UNIVERSAL CONQUEST.

“ The RESULT you well know. The surrounding nations, unprepared for this new conflict, and absolutely incapacitated by their old habits and institutions to meet this new power on equal terms, have fallen in melancholy succession; and each, as it has fallen, has swelled by its plunder the power and rapacity of its conquerors. We now behold this nation triumphant over continental Europe. Their armies are immensely numerous; yet the number is not the circumstance which renders them most formidable. These armies have been trained to conquest by the most perfect discipline. At their head are generals, who have risen only by military merit. They are habituated to victory, and their enemies are habituated to defeat.

“ All this immense power is now centered in one hand, and wielded by one mind, a mind formed in scenes of revolution and blood, a mind most vigorous and capacious, but whose capacity

is filled with plans of dominion and devastation. It has not room for one thought of mercy!" P. 3.

He afterwards appeals to his countrymen, whether they have felt enough for the miseries of Europe?

"Here is enough to rend the heart of sensibility. Here is every form of misery. We are called upon to sympathise with fallen greatness, with descendants of ancient sovereigns hurled from their thrones and cast out to contempt; and if these will not move us, our sympathy is demanded by a wretched peasantry, driven from their humble roofs, and abandoned to hunger and unsheltered poverty. The decaying city, the desolated country, the weeping widow, the forsaken orphan, call on us for our tears. Nations broken in spirit, yet forced to smother their sorrows, call on us, with a silent eloquence, to feel for their wrongs." P. 6.

After confessing and lamenting that these things have not been felt in America, as they ought, he proceeds to those arguments which we before extracted, to show that America is not secure from this overwhelming power. He continues:

"We then, we may be assured, are not overlooked by Napoleon. We are a nation sprung from England. We have received from her our laws, and many of our institutions. We speak her language, and in her language we dare to express the indignation which she feels at oppression. Besides, we have other ties which connect us with England. We are a commercial people, commercial by habit, commercial by our very situation. But no nation can be commercial, without maintaining some connection with England, without having many common interests with her, without strengthening the foundations of her greatness. England is the great emporium of the world; and the conqueror knows that it is only by extinguishing the commerce of the world, by bringing every commercial nation to bear his yoke, that he can fix a mortal wound on England." P. 9.

He pursues his blow;

"Has he not already told us that we must embark in his cause? Has he not himself declared war for us against England?"

He might add now; "Have not his tools here entered too fully into his views, and plunged us in that war, which is at once to weaken us and strengthen him?" But he avoids every thing like party declamation. Let us conclude for the present with his animated view of the nature of French alliance.

"Will it be said, he wants not to conquer us, but only wishes

us to be his allies. *Allies of France!* Is there a man who does not shudder at the thought! Is there one who had not rather struggle nobly, and perish under her open enmity, than be crushed by the embrace of her friendship. *Her alliance!*—To shew you the happiness of her alliance, I will not carry you back to Venice, Switzerland, Holland. Their expiring groans are almost forgotten amidst later outrages. *SPAIN, SPAIN* is the ally to whom I would direct you. Are you lovers of treachery, perfidy, rapacity, and massacre? Then aspire after the honour which Spain has forfeited, and become the *ALLY OF FRANCE!*" P. 10.

In concluding with this animated passage, we are obliged to leave untouched an admirable picture of the corrupting and debasing nature of French alliance, which perhaps we shall take another occasion to bring forward.

ART. VII. *The great Importance of a religious Life considered: to which is added, some Morning and Evening Prayers. A new and revised Edition.* London, printed by James Gillet, Crown Court, Fleet Street. 1812.

WE particularly request the attention of our readers to this publication, as it exhibits a remarkable illustration of the very disingenuous arts which are now practised to undermine the doctrines not only of the Established Church, but of Christianity itself; to deprive our Church of the sacred foundations on which it is built, and of the authority of those names which reflect a real lustre upon its cause.

"The great Importance of a religious Life," as the editor of the present edition justly states, was originally written by William Melmoth Esq. the elder, an eminent pleader at the bar, and one of the Senior Benchers of Lincoln's Inn, who died in 1748. He was the father of the celebrated translator of the Letters of Pliny and of Cicero, and the author of the Letters of Sir Thomas Fitzosborn. The book has long been highly esteemed by the public, and adopted on the catalogue of the Society for Promoting Christian Knowledge, and very generally used in schools.

A work in such estimation that thirty-six editions have been published, written by a lay-man of high reputation for virtue and for talents, and a member of the Church of England, could not, but have some effect in preserving fidelity to those doctrines of that Church which it inculcates.

This

This appears to have rendered it an object of attention to sectarists, and to have subjected it to be tampered with, in a manner utterly unjustifiable, and which (though not a solitary instance of literary deception,) seems to be peculiar to our age and country. The present, being professedly a mutilated edition, though the same title is retained, is published avowedly with the view of omitting the doctrinal parts of the book, as far as they interfere with the opinions of the editor, and of accommodating the whole to the principles of a party hostile to the doctrines of the Established Church.

This is a contrivance of the most base and contemptible kind, calculated to destroy all distinction of sentiment, to confound all authorities, and to subject the interests of religion and literature to destruction.

“In the doctrinal parts of this little book,” says the editor, “there were expressions which were supposed not to be supported by scripture correctly interpreted, and which ill corresponded with the sentiments of the present editor, and other like-minded Christians; he has therefore omitted these excepted expressions, in compliance with his best interpretation of his Bible, and in conformity with such different views of our common Christianity, that it may be unexceptionable to them in doctrine, as it is approved by all on the subject of practice. By this avoidance of all *sectarian* theology, his work may recommend itself to a numerous and additional body of *rational* disciples of our common master.”

Notwithstanding this confession the editor who seems to have respected nothing that interfered with his object, and who tells us, that he retains the title *because there was no reason to change it*, has the effrontery to declare, that the edition has the same object in view with the former editions, and is published in its present form with a no less benevolent and Christian design.

He declares that “he is studious to avoid involving the original author in any responsibility for the omission of doctrines which were originally adopted by him, or clandestinely engraving his own alterations on the labours of another.”

But where does this studious endeavour appear? In this declaration, we suppose, in the preface, but how will this prevent the reader from forming erroneous notions of the creed of Melmoth, who adopts his opinions of it from this work? Who will think it necessary to trace every alteration and omission? How often also does it happen, that the preface of a work is not read? And what security have we from such party spirit, that it will not be omitted in a subsequent edition, and the work sold, (a cheat sometimes practised in other cases,

as for instance in Watts's Hymns,) as the original work of Melmoth? We must therefore contend, that there is cause, and very great cause of offence, even to those who are not tenacious theologians, for the omission of occasional language and sentiments, though considered by Socinians as derogating from the general sense of the Gospel.

Why if Mr. Melmoth's work is to be published, is he not to speak his own sentiments? Could not these profound reasoners and men of enlarged minds, allow, when they read the work, for the warm prejudices of a member of the Church of England; particularly as there was nothing violently obtrusive in his theological convictions, and they admit that it was justly said of him, that he left others to contend for modes of faith, and inflame themselves and the world with endless controversy?

Nothing can be more canting and disgusting than the language of sectarians upon these occasions; every zeal is narrow but their own; every attachment to opinions bigotted, but that which they maintain.

If a member of the Church of England contends for the faith, which those profound scholars and divines vindicated, who laid down the doctrines of that Church, in conformity to their construction of scripture after the fullest examination, he is pronounced intolerant; but sectarists, while they clamour against his earnestness, are themselves most intolerant. Thus, while the Catechism of the Church is objected to in our present *liberal* schools, the cards which contain the creed of the Quakers, and which are noticeable for all the omissions of doctrine for which they are solicitous, are universally to be used; and while the influence and funds of many societies are improperly applied to promote the increase of sectarists, there is an immediate outcry wherever the Members of the Establishment attempt to take the lead.

The age is extremely unjust upon these points.

To expose the extent of contrivance upon this occasion, and to prevent the success of an attempt to deprive the Church of an able and impressive supporter of its doctrines, we shall point out a few instances in which omissions and changes have been made, observing only that the whole contrivance of the Edition is such, as might fairly subject the Editor to a prosecution, if the term of the copy-right had not been extinct.

At Page 2. "*For ever* happy or miserable:" *for ever* is left out.

P. 3. "*Live for ever, either in happiness or misery:*" *either in happiness or misery* left out.

P. 6. "That death which God has threatened to the impenitent sinner,—*even Death eternal*;" these last words omitted: and "*finally impenitent*," added before Sinners.

P. 6. Rom. ii. 6. 9. Here a citation from Scripture is altered according to what is called the *improved* version of Scripture, and the same is the case in other places.

P. 7. A long passage in Italics is omitted, probably because it speaks of endless Torments and of the Illumination of the Holy Spirit.

P. 9. "*Eternity of Horror* and despair," is changed into *a continuance* of Horror and despair: in one instance, a passage, which speaks of eternal happiness seems (inadvertently we suppose) retained.

P. 9. "Who can dwell with *implacable* fiends in everlasting pangs?" *Implacable fiends* is omitted.

P. 10. Instead of "It has been the great artifice of the Devil to possess the minds of unthinking men;" in the new Edition it stands, "The minds of unthinking men are not seldom possessed." Here the Devil, of whom the influence and instigation is admitted in the wisdom of our law, as well as in all the representations of the spiritual conflict, to which men are by Revelation described to be exposed, is left out.

P. 10. "But as the Devil is the Father of lies, it is no wonder that he sets every thing before us in a false and deceitful light:" this is changed into—"This is to set every thing before us in a false and deceitful light." A system fully illustrated in the present publication.

Here again in this passage:—"It was by these means he deceived our first unhappy Parents, and it is by these methods he endeavours to betray their too credulous posterity. He is continually representing," &c. is entirely omitted.

P. 13. "Holy Spirit," is put for Holy Ghost, Heb. vi. 4.

P. 14. "Slaves of *Sin and Satan*:" of *Satan*, left out.

P. 16. "In whom we have Redemption through his Blood:" Col. i. 14. *Through his Blood*, is left out.

P. 16. "To make Intercession," is put, "to interpose for Men."

P. 30. "*Better things within his Soul*:" a quotation is changed to "*better things within himself*."

P. 41. The word "*Saviour*," is changed for *Master*.

P. 49. "Falling into the *pit of destruction*," is changed into "*put from the favour of God*."

P. 49. "*Endless*," omitted before *Misery*:—see also P. 61.

P. 52. "*Partakers of the Inheritance of the Saints in Light through the Merits and Intercession of our eternal Advocate and Mediator:*" changed into "Partakers of the Inheritance in the World to come, prepared for those that love and obey the great and merciful Father, agreeably to the Word revealed to us by our Lord and Master Jesus Christ."

P. 54. "*Taketh away his Soul:*" is put, taketh away his Life.

P. 55. "Stand at the latter Day upon the Earth:" is changed, *to ascend at Last* upon the Earth.

P. 60. "Entering upon this unchangeable State from which he knows that there is no Redemption:" is omitted.

P. 62. "The next moment he may sink into the terrible Abyss of endless Misery and Torment:" omitted.

P. 65. "Lost and undone to all eternity:" changed to "their Service will be fruitless and unavailing."

P. 66. "And without that grace it is impossible he should repent:" left out.

P. 70. Part of a passage cited from Kettlewell is omitted, we suppose because he expresses his belief in it, "that through the tender mercies of God and the merits of his blessed Saviour Jesus Christ, he should be carried into Abraham's Bosom." A Prayer also is omitted in which he professes to wait for his everlasting rest.

P. 71. "Through Jesus Christ our Lord:" omitted.

P. 73. "*As a reconciled Father in Christ Jesus:*" changed to with Mercy and Forgiveness.

P. 74. "An humble reliance on thy mercies and the infinite merits *of my dear Redeemer:*" left out. "Resign *my Soul,*" is changed to, *resign my Life.* "My Soul *may be united to thee,*" changed to, that *I may be united to thee.*

P. 75. "Grant this, O Lord, through the merits and for the sake of thy beloved Son, Jesus Christ, our only Saviour:" changed to, Now unto thee, the only true God, be praise and thanksgiving for ever.

P. 75. It is asserted, "that through the merits of Christ Jesus, a good Life will entitle him to an inheritance incorruptible:" in the Edition, *through the merits of our Christ Jesus,* is omitted, and thus a good Life alone is stated to entitle men to eternal Life, contrary to express declarations in many places, that "we are saved by grace."

P. 76. "That we shall then converse with Saints and Angels, and for ever be singing Anthems of Praise to our great Creator and Redeemer:" left out.

P. 84. A long paragraph is omitted which speaks of the Redemption being a design worthy the Son of God, and
of

of the Souls of Men being of great value in his sight, and that he esteemed nothing too much to suffer for their sakes, and therefore condescended to humble himself to the death of the Cross.

P. 86. "The merits of our Redeemer:" left out.

P. 87. "Saviour and Redeemer," changed to Master and Judge. Similar change, p. 89, and 94.

P. 88. "When they shall behold Hell open to receive them:" omitted.

P. 89. "If he that once died to purchase them Salvation, will not save them:" omitted.

P. 90. A long Passage, with citations from Scripture, relating to lakes of Fire, &c. "where the worm dieth not, and the fire is not quenched," is omitted, and a quotation from Tillotson relating to Hell.

P. 91. "Who that believes that the wicked shall be turned into Hell," &c. omitted.

P. 92. "That every Man is hastening to an eternal and invariable state," changed to the insipid phrase, that eternity has neither end or change.

P. 93. "Which moved him to send his only begotten Son into the world to be the propitiation for our sins," &c. omitted.

P. 95. A passage relating to souls in regions of everlasting darkness, omitted.

P. 101. A passage relating to thanksgivings to the Lamb, omitted.

P. 104. "Through the mediation of his Son," changed into, "by his messenger and prophet Jesus Christ."

P. 105. "Our Saviour has made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world;" and again, "the sacrifice which Christ offered upon the cross," are left out.

P. 106 and 107. Passages relating to endless happiness, and Hell, and the Devil, omitted.

P. 108. "In Jesus Christ," omitted. See also P. 112, 115, 116, 117, and 131.

P. 110. "Through the only merits, and for the sake of my eternal advocate and mediator Jesus Christ," changed into, "the one only and true God be praised. See also P. 123 and 127.

P. 120. "Blessed Saviour," changed to "blessed Lord and Master."

P. 121. "Love in reconciling the world into thyself by the death and suffering of thy Son," changed to "love in revealing thy will by Jesus Christ."

P. 132. "My tender mercies in Christ Jesus," changed to "derived from the evidence of the Gospel."

P. 134. "Sovereign Lord King George," changed to "our Sovereign King."

P. 135. "Give thy Holy Angels charge over us," omitted.

P. 136. "Through the merits of our blessed Saviour and Redeemer," and again, "in the name of our blessed Redeemer," omitted.

P. 138. "Only Son," changed to "beloved Son," and a passage relative to his taking our nature for the redemption, to the "resurrection and ascension and to eternal life and the Holy Spirit."

P. 157. "Saviour," changed to "Master," and "Redeemer," left out. See also P. 141 and 142.

P. 138. "Through intercession of Jesus Christ," changed to the words of Jesus Christ."

Thus an attempt is made to discard from the creed of Melmoth, and keep out of the view of his readers the doctrines of Eternal Punishment;—of the Illumination of the Holy Ghost;—of Evil Spirits, and particularly of the Devil;—of the Fall of our first Parents by the seduction of the Serpent, and of the continued temptations to which their descendants are exposed;—of Redemption through the Blood of Christ, and of the intercession of Christ as Mediator;—of the Eternal generation of Christ as the Son, and of the distinct and immaterial nature of the Soul.—And an endeavour is exerted to diminish respect for the authorized translation of our Church, which all parties have agreed to circulate, as of the highest authority, and to introduce and familiarize a version, of which the misrepresentations are so gross, that they cannot have proceeded from mere ignorance, and may be detected by all who have the slightest knowledge of the Greek language. We would fain offer our suggestion to this Editor, dispassionately to reconsider his notions, and to ask himself, whether opinions which require such modes of defence, may not have been founded on error and maintained by a party spirit; and whether after all the endeavours made to get rid of some of these doctrines, he has not, even in this work, been constrained to retain some texts which sufficiently support them.

ART. VIII. *The Lives of John Selden, Esq. and Archbishop Usher; with Notices of the principal English Men of Letters with whom they were connected.* By John Aikin, M. D. pp. 440. 8vo. 10s. 6d. Mathews and Leigh. 1812.

“THE compilation of this volume,” says the author, “has been the result of a work in which I was some time ago engaged—a Translation of the Memoirs of the learned Huet, Bishop of Avranches *. Having thought it expedient to elucidate that piece with an introductory view of the general state of literature, at the period whence his career commenced, I was necessarily led to cast an eye upon that of our own country; and the cursory survey I took of it gave me an interest in the subject, which urged me to further enquiry. On tracing backwards the history of English erudition, I soon came to two names which seemed to form an era, previously to which our contributions to the stock of critical literature were comparatively inconsiderable; whilst those names themselves were annexed to writings quoted and applauded by the most eminent contemporary scholars in Europe. These were Selden and Usher, men whose celebrity (that of the former especially) was not confined to mere authorship; but who acted important parts in the church and state, at a period of extraordinary interest in English history. I was therefore induced carefully to examine the extant narratives of their lives, together with the biographical documents afforded by their own writings; and this research convinced me, that a clear and unprejudiced account of the services they rendered to letters, and of the conduct they pursued in the momentous transactions of their time, might still be rendered worthy of the public notice.”

We consider this statement a very sufficient reason for undertaking two pieces of biography, which we have perused with considerable, though not unallayed, pleasure; but we much doubt whether the number of readers will be very great. During a period of forty-six years, Selden was an active and indefatigable writer, producing, according to Dr. Aikin's enumeration, thirty-three works, of different magnitudes, but all on learned, and some on very abstruse subjects. These fill, when collected, three large folio volumes, which, for conve-

* We have not yet noticed this work; but, as it is chiefly a translation, it is of less consequence. We shall soon speak of it.

nience of binding, are divided into six, and of which two-thirds are in Latin. Of these works, the enumeration cannot be interrelling to many, and an extended criticism, had it been attempted, would have been fatiguing to almost all.

The Life of Selden comprises an interrelling and eventful period. It begins, as one of action, in the reign of James the first, and ends a little before the restoration of Charles the second. In this period, perhaps, more than in any other in the annals of man, the human character stood conspicuously exalted; for although fanaticism and pretended patriotism produced the most disgraceful excesses, yet learning, virtue, honest zeal, and true courage, were displayed with a profusion, and to an extent which knew no precedent, and has found no parallel. Selden was gifted with learning in an eminent degree, but he wanted that firmness and elevation of mind, which alone could make him great, or even useful, in the days in which he lived. This want is adverted to by Clarendon, and not disguised by Dr. Aikin; but, in our opinion, the bad effects of it are not so enforced, as to give the best moral, which might be extracted from his biography. Selden was sufficiently learned and able to have been a guide to others, but, far from directing, he seems to have yielded to the course of opinions. He was not, in himself, corrupt, vicious, or cruel; but he never ventured effectually to exert himself against corruption, vice, or cruelty, in others. The same flexibility of spirit, which made him crouch before the reprehension of James the first, disfigured the rest of his life, and deprived him of that dignity and importance which would have resulted from his standing erect in any place he might have chosen. This unworthy timidity is strongly displayed in the following anecdote.

“ One Dr. Sibthorp, in a sermon delivered at the assizes at Northampton, entitled ‘ Religious Obedience,’ proceeded so far as to assert, “ that the king might make the laws, and do what he pleased.” On applying for a licence for the printing of this discourse to Abbot, archbishop of Canterbury, that prelate, whose doctrine and character caused him almost to be ranked among the Puritans, gave him a refusal, (for which he was suspended from his functions); upon which Sibthorp addressed himself to Laud, Bishop of London. His chaplain, Dr. Worral, a learned man, but of an unsteady disposition, signed an *imprimatur*; but not satisfied with what he had done, he sent the sermon to Selden, *requesting his opinion of it.* Selden was too cautious to commit this to writing; but, sending for Worral, he said to him, “ What have you done? You have given your sanction to a work full of erroneous principles, which, if they were true, would abolish all ideas

of *meum et tuum*, and leave no man in England possessed of property. When the times shall change, and the late transactions shall be scrutinized, you will gain a halter, instead of promotion, for this book." The poor chaplain, in great alarm, then begged Selden's advice as to what he should do, since his name was subscribed to the licence; *upon which he was directed to erase the letters so completely, that not a tittle should remain apparent.*"

So mean an act, far from being the criterion of a learned and eminent lawyer at this day, would be disdainfully rejected by the humblest junior, who by patient efforts is struggling into notice, and whose apprehensions might be most sensibly alive to any thing which could retard his interests. The repute and conduct of Selden were in a great degree conformable to this specimen. On the occasion of his commitment to the Tower in 1649, with Hollis and some other members of parliament, indeed, he displayed sufficient firmness not to desert them; this induced the popular movers to place him in some committees of their own forming: but although he drudged for them in the measures preparatory to the sacrifice of the Earl of Strafford, he was not one of their committee for managing the impeachment, and his name was inserted in a list of members, posted up in Old Palace Yard by some party zealous, and branded with the appellation of "Enemies of Justice."

On the subject of church-government, although he seems to have entertained some predilection for the establishment, yet he made no effort to prevent its fall, at all commensurate to his knowledge and credit. He is said by his biographer to have steered a middle course, as one who was an enemy to the usurpations of ecclesiastical power, yet was friendly to the doctrine and discipline of the Church of England.

His friendship was shown, on one occasion, by a quibbling answer to a quibbling argument of Harbottle Grimstone: and by an attempt, in January 1640-1, to resist the declaration against bishops and episcopacy, an attempt so *moderate*, that the *reforming party*, as Dr. Aikin calls them, procured a bill to be twice read, "for the abolishing of superstition and idolatry, and the better advancing of the true worship and services of God;" and appointed Selden himself on the committee, to whom the business was delegated. Complaints having been made to the house, of the interference of some clergymen in political questions, a resolution was adopted to divest the clergy of all temporal authority. In the debates on this subject, it was enquired whether bishops sat in parliament as barons and peers of the realm, or as prelates. On this question Selden gave an opinion, that they sat in neither capacity,

capacity, but as representing all the clergy in their diocese. This opinion influenced the framing of the motion, which was in the following terms :

“ 1. That the legislative and judiciary power of bishops in the upper house is an impediment to their spiritual functions, and is injurious to the state; whence it is just that it should be abolished by act of parliament. 2. That if the office of a justice of the peace, or judiciary authority in the star-chamber, or in any other civil court, be granted to bishops or other clergymen, their spiritual functions will be impeded, and detriment accrue to the state; whence it is just that they should be deprived of such power by law.”

In May, he was one of those members of the House of Commons, who signed a protestation, that they would maintain the Protestant Religion according to the doctrine of the Church of England, and would defend the person and authority of the king, the privileges of Parliament, and the rights of the subject; but, says Dr. Aikin, as almost the whole house appears to have concurred in the signature, its object was probably no other than to obviate any charge of unconstitutional intentions. The prosecution of Archbishop Laud, who had already been committed to custody, he proceeds, was now entered upon by the Commons; and Selden was nominated, in June, among those who were appointed to draw up articles of impeachment against him. Whatever were his private feelings towards this prelate, he probably could not decline an office imposed upon him by the house, of which he was a member.

The royalist party, as is ever the case when lawful authority is sinking, could not believe that a man so learned and well-informed as Selden, could be seriously hostile. Accordingly, when the king was at York, it was in contemplation to make this learned person keeper of the great seal. They who knew him best, counteracted the intention, alledging that his age, and his consequent love of ease, would make him unwilling to accept the place. In all probability these advisers saw that his want of firmness, and his love of safety, were the real impediments. The king was, however, astonished when Selden opposed the commission of Array; he vindicated himself by argument, and declared his intention equally to oppose the ordinance for the militia, moved by the factious party, and which he justly declared to be without any shadow of law, or pretence of precedent, and most destructive to the government of the kingdom.

He kept his word; and this signal difference attended his efforts :

efforts: his opposition to the commission of Array did the king great injury among many of his subjects; the ordinance, which armed the parliamentary leaders against the crown, was carried; and, if we may believe Whitelock, whose authority, in this instance, Dr. Aikin seems to doubt, Selden himself was made a deputy-lieutenant under it. The king and his friends, convinced that he acted honestly, bore no resentment against him; but the popular leaders, most characteristically, inferred from this, that he must be hostile to their cause, and made vain endeavours to induce Waller, when fear had bereft him both of his wits and his honour, to implicate him in the plot, which he disclosed in 1643. Nor was his exculpation sufficient; he was obliged, by an oath, to testify his hostility against the traitorous and horrible plot for the subversion of the Parliament and State.

He continued to sit in Parliament after the murder of the king; and, in his feeble and negative way, did some good. He preserved Usher's library from being sold; rendered considerable services to the University of Oxford by his interposition; and he was instrumental in preserving the books and medals at St. James's, by persuading his friend Whitelock to accept the charge of them. He adhered to the Parliament after the sword was drawn against the king, conceiving, says Dr. Aikin, their assumption of arms the more constitutional of the two. He had, however, the negative virtue to shut himself up, as much as possible, in his closet, while "things tended," (we use his biographer's own words) "to so violent an extreme as the capital condemnation of the chief magistrate." He also refused the task of writing an answer to the Eikon Basilike, a task which was better confided to the more rugged republicanism of Milton.

Upon the whole, Selden appears to us to have been a man who rather disliked evil than loved good; as one utterly unfit to have his virtues brought to the test of troublesome times, for he was always ready to accept safety as the price of silence. His literature was vast, and his industry not less. In an age when moderation was never used among disputants, he does not appear to have gone so far as precedent would have warranted. An instance of his petulance is recorded by Dr. Aikin in terms of approbation, in which we by no means concur.

On June the 12th, 1643, a bill passed for the assembling of a synod, composed of divines and laymen, at Henry VIIIth's chapel in Westminster, for the establishment of church government. Several members of both houses sat in this assembly,

bly, and joined in debate, and gave their votes, as well as the divines.

“ In these debates,” says Whitelock, “ Mr. Selden spake admirably, and confuted divers of them in their own learning. And sometimes, when they had cited a text of Scripture to prove their assertion, he would tell them, ‘ Perhaps in your little pocket bibles with gilt leaves,’ which they would often pull out and read, ‘ the translation may be thus, but the Greek or Hebrew signifies thus and thus:’ and so would silence them. As the divines in those days were not remarkable for “ bearing their faculties meekly,” this air of superiority assumed by a learned layman, who was conscious of enquiry unshackled by the necessity of supporting a particular system, might be pardoned.”

We need hardly observe, that among the giants of that century, as Dr. Johnson called them, the clergy were not such pigmies but that they understood their Bibles in the original tongues. Had they brought any but the translations to a mixed synod of divines and laymen in those pretending days, they would have been clamerously censured as presumptuous pedants, who would not allow that any man could be saved without the help of Hebrew and Greek. After all, what was Selden’s victory? Most probably none present, except the Clergy, knew whether he was right or wrong in supposing he could translate the Scripture better than those whose translation the Clergy were content to quote? What was his triumph? He might have tried the value of it by repeating the experiment on the first bawling-tub preacher, and he would have been pelted to death by his flock. It was a piece of wanton insolence; effectual only because those against whom it was aimed had learning and sensibility; and we forbear from uttering the reflection to which the vindication of it by Dr. Aikin gives birth.

The Life of Archbishop Usher is less expanded than that of Selden, and will claim from us less notice. He was also an able and learned writer, but his publications were almost altogether confined to divinity, or to subjects connected with it. His first work appeared in 1613, when he was 32 years old; his last in 1655: they were sixteen in number, and four were published after his death.

After a severe course of study, for the better prosecution of which he resigned his patrimony, incumbered with some law-suits, to his younger brother, he stood acknowledged as a scholar of the highest attainments, having in his twentieth year taken the degree of M. A. and been chosen proctor and catechetical

catechetical lecturer of the University of Dublin. Two years before this, he had distinguished himself by accepting the challenge of one Henry Fitz Simons, a Jesuit, who, while a prisoner on account of his religion in the castle of Dublin, offered to maintain, in disputation, those points in the Catholic doctrine, which by Protestants were thought the weakest, and to oppugn those in their doctrine, which they thought the strongest. The result is variously stated, and the truth not exactly known.

The following anecdote, arising from his zeal against the errors of Popery, is extremely curious.

At this time (about 1600) the Catholics were endeavouring to obtain a toleration, or at least a connivance, for the exercise of their worship, the zeal of our young divine was excited to oppose this indulgence, however reasonable, regarding their religion as superstitious and idolatrous, and endangering the established government in Church and State. To this purpose he preached a remarkable sermon from the following text in Ezekiel: *And thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.* This prophetic denunciation he applied to the case of the Irish Catholics, and said, "From this year (1601) I reckon forty years, and then those whom you now embrace shall be your ruin, and you shall bear their iniquity." That he should hazard such a prediction, how lax soever in its expression, denoted a temper inclined to enthusiasm; but when it appeared to be in an extraordinary manner fulfilled by the Irish rebellion, which broke out in 1641, some who recollected it were ready to attribute to him a real prophetic spirit; and the concurrence seems to have made an impression upon his own mind.

Usher's struggles against Arminianism and Popery brought him, according to his biographer, into great troubles and difficulties. Indeed, as he had not the caution of Selden, but always avowed his opinions, and acted up to them, he was very open, in those dreadful times, to the rancour of many parties. In the horrible and disgraceful Irish rebellion of 1641, which, however, Dr. Aikin apologizes for, as

"The natural, though deplorable, consequence of treating a half-barbarous people with all the injustice and indignity usually lavished upon a conquered nation, and refusing even to tolerate the religion to which they were devotedly attached, the primate, though out of the reach of personal injury, was a great sufferer in his property, his country-houses being pillaged, his cattle slaughtered or driven away, his rents seized, and nothing left to him

him in the island except the books and furniture in his house at Drogheda, which town resisted the arms of the rebels. His library was afterwards safely conveyed to Chester, and thence to London; a wreck of property on which he would set a scholar's value. For present support, however, he was obliged to sell his plate and jewels; but as his mind was not worldly, his tranquillity and pious resignation never deserted him under his pecuniary losses. He soon after obtained a regular provision, by means of a grant from the king of the temporalities of the see of Carlisle, vacant by the death of Dr. Potter, to be held *in commendam*; and though its revenues were impaired by the quartering of the English and Scotch armies on the borders, yet they sufficed, with other aids, to supply his moderate wants, till the seizure of the episcopal lands by the long Parliament."

When the civil war commenced, Usher was at Oxford, and the king, most satisfactorily to him, declared his freedom from the errors of the Romish Church, and made a public protestation of his intention to establish the Protestant religion, as it stood in its beauty in the days of Queen Elizabeth, without any connivance of Popery. He disdained to be one of the assembly convened at Westminster in 1643, where Selden behaved so much to Dr. Aikin's satisfaction; and

"In his sermons controverted their authority, and decried their intentions. This conduct was regarded by the Parliament as a high offence; and an order passed for confiscating his library, then deposited in Chelsea College. But through the interposition of Selden, Dr. Featly, who sat in the assembly, was permitted to redeem the books for a small sum, as if they were for his own use; and thus they were preserved for their owner, though not without the loss of some volumes, and some private papers and letters, which were surreptitiously withdrawn."

In 1645, he was plundered and ill-used in Wales, his books and papers, on which he set more value than any thing else, scattered, and some of them irrecoverably lost. After the ruin of the royal cause, he wished to withdraw to the Continent; but on application to the Parliament's vice-admiral, for leave to pass the Channel, received a rude refusal. He afterwards, by invitation from the Countess of Peterborough, resided in her mansion in London, where he underwent a rigorous examination before the Board of Examiners at Westminster, and then retired to her ladyship's house at Ryegate. The Parliament voted him an allowance of 400*l.* per annum, but there is no appearance of its having been paid longer than until October 1649. Two years before

fore this, he was elected preacher to the honourable Society of Lincoln's Inn. After describing the primate's feelings at the murder of the king, which he saw, all but the very act, from the leads of Lady Peterborough's house at Charing Cross, and which affected him even to fainting, his biographer says—

“ Cromwell had now usurped the supreme power ; and though he obtained it by crime, he displayed both wisdom and moderation in the exercise of it. In particular he shewed himself superior to the religious bigotry, which, at that time, pervaded almost every sect ; and was, as far as policy would suffer him to be, the friend of toleration. He had conferred favours on several of the episcopal clergy ; and he requested a conference with Usher, whose venerable character and high literary reputation could not fail of attracting his notice. The primate, after some hesitation, thought it best to comply. The subject of their conversation was some plan which Cromwell had formed for promoting the general interest of Protestants both at home and abroad. But Dr. Parr takes for granted that he was too much an enthusiast to receive advice from such a man as Usher ; and says, that after a great deal of canting, he was civilly dismissed.”

Unfortunately for this eulogy on the Protector's moderation and freedom from bigotry, the biographer is obliged to relate the death of Usher ; and, still apologizing for the hypocrite Cromwell, he gives the event immediately leading to it in these terms.

“ The various conspiracies which were formed against the life and government of Cromwell had so exasperated the mind of that usurper against the Royalists, among whom he knew that all the episcopalians were to be numbered, that setting aside his own principle of toleration, he issued, in January 1655, a *declaration*, prohibiting, under severe penalties, any clergyman of that communion from teaching school, either public or private, or performing any part of his ministerial functions. This grievous tyranny induced some of the most considerable of the sufferers to apply to Usher, as one supposed to enjoy the esteem and regard of the Protector, for his intercession : and he accordingly waited on Cromwell for that purpose. His mediation at first seemed so far successful, that he obtained a promise, that the episcopal clergy should not be molested, provided they did not meddle with matters relating to government. The primate went a second time in order to get this promise confirmed, and put into writing ; when he found the Protector under the hands of his surgeon,

surgeon, who was dressing a boil on his breast. The dialogue that ensued was remarkable. Cromwell, addressing him, said, "If this core (pointing to the boil) were once out, I should quickly be well."—"I fear," replied Usher, "the core lies deeper; there is a core at the heart that must be taken out, or else it will not be well."—"Ah!" returned the unhappy great man, "so there is indeed!" And though he spoke with an unconcerned air, a sigh followed his words. When the primate, however, introduced the business on which he came, Cromwell told him, that having more maturely considered it with his council, he was advised against granting any indulgence to men who were restless and implacable enemies to his person and government; and thus dismissed him with civility and good words. The venerable delegate returned to his lodgings, deeply lamenting the ill success of his endeavours, and complaining that he had been deceived by this false man, whose speedy fall, and the return of the king, he predicted, adding that he himself should not live to see it."

"The event justified his anticipation: he died in March 1656, and was, by Cromwell's command, buried in Westminster Abbey. Usher is an eminent instance of a man so intirely devoted to the study of divinity, and so exclusively anxious for the advancement of christian knowledge, that nothing for a moment diverted his attention. The gifts of fortune were received or rejected only as they promoted or impeded that great end, and afflictions lost their force, while they left untouched the means of pious study, and the consequent improvement of the Christian world."

The volume before us is eked out with about ninety pages of notes, containing brief biographical sketches of persons who seem to have been sometimes named for that purpose in the main narratives. We have read with little satisfaction, nor can we expect any one to be much entertained or improved by notes of two, three, or four pages, displaying the characters of such men as Camden, Cotton, Ben Jonson, and Hale. On the style of the work there is little to remark: the author shows some affectation in calling the person to whom a book is dedicated, a *dedicator*, (p. 108); and less correctness than might have been expected, when he styles (p. 223) the *Prebendaries*, the *prebends* of Westminster.

ART. IX. *The Claims of the Roman Catholics considered, with Reference to the Safety of the Established Church, and the Rights of Religious Toleration. Second Edition. 8vo. 176 pp. 5s. Cadell and Co. 1813.*

THIS DEMONSTRATIVE pamphlet, for such we cannot hesitate to call it, contains in itself a complete and decisive argument against every plea adduced by the Roman Catholics themselves, or the most prejudiced of their advocates, in behalf of their present unconstitutional claims: nor do we conceive it possible for a single real Protestant, who has ever advocated these claims, to read it, without feeling, for the time at least, ashamed of the part he has taken. How soon prejudice, and party, and the canting plea of misunderstood liberality, may restore him to his former opinion, we cannot guess; but that, while he reads this tract, he must feel an entire conviction of its truth and justice, we are persuaded beyond all power of doubt.

To put our readers at once in possession of the general subjects of the pamphlet, we shall here state the contents of its several chapters.

“ Chap. I. Church-Establishments are essential to the true Interests of Society; and Test-Laws are an indispensable Bulwark to Church-Establishments. Chap. II. Test-Laws involve neither Disgrace nor Hardship; they are favourable to Toleration.—The Danger attending their Relaxation. Chap. III. The Subject considered, with Reference to the Roman Catholics, as distinguished from Protestant Dissenters; and particularly to the Roman Catholics of Ireland. Chap. IV. The contumacious Disposition, and jesuitical Character, manifested by the Irish Roman Catholics, in their Violation of the Convention-Act. Chap. V. The Proceedings respecting the *Veto* are little calculated to increase the Claims of the Irish Roman Catholics to Confidence. The Question of *Securities* considered. Chap. VI. Exposure of the Pretext with which Roman Catholic Claims are usually accompanied: that their Object is *Admission to the Benefits of the Constitution*. Chap. VII. The Claims of the Roman Catholics considered with Reference to the Principles of the Revolution in 1688. Chap. VIII. Popery is unchanged, and as hostile as ever, both to civil and religious Liberty, and to the Independence of States—notwithstanding the Opinions of Foreign Universities. The real practical Tenets of that Religion, as deduced from the highest Authorities, and as inculcated at the Royal College of Maynooth. Chap. IX. Absurdity of the Supposition, that the Irish Roman

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Catholics

Catholics will be satisfied with the Concession of their present Claims. The State of public Feeling in this Country is decidedly adverse to further Concession."

When we add, that every proposition here announced is proved in the most complete and satisfactory manner, we may seem almost to supersede the necessity of quoting from the body of the work. But as readers naturally wish to see some specimens of what they are called upon to examine, we shall not fail to gratify this desire. Let us first say very briefly, that it is here demonstrated, that the present claims of the Roman Catholics are subversive of the fundamental principles of the Constitution, as settled at the glorious Revolution; destructive of civil and political liberty; and, if granted, certain not to obtain even the advantages for the sake of which they are urged, being founded on a principle of discord and disorganization (p. 92), which can end only in the subversion of our free constitution, as we also have endeavoured, on former occasions, to prove. With respect to the principle of exclusion, by which Roman Catholics are prevented from holding offices of trust and power in our Protestant state, it is thus justified by this able writer.

"Nor does the exclusive principle afford any ground for complaint of harshness or injustice. Its object is solely the welfare of the community; and to denominate any restriction or disqualification, which that object renders necessary, hard, or unjust, is to set up individual interests in competition with those of the public, and, indeed, to give the former the preference. All laws are in their nature restrictive; and those which impose the necessity of qualifications are exclusive also. The least restriction, which is not conducive to the general good, is wanton and oppressive. The greatest exclusion which is necessary for that purpose, is reasonable and just. The only question therefore is, whether the exclusion complained of is conducive to the public weal? and, that it is so, cannot be disproved, unless by shewing, either that the country may, without injury, part with its Established Church; or, that the exclusive principle of the Test-Laws is not necessary for the security of that establishment:—points to which the reader's attention has been already directed.

"The complaints which are so frequently urged against the exclusion of those, who are not members of the church, from power in the state, seem indeed to be founded upon the fallacious assumption, that power is conferred for the benefit of those who possess it. But the truth is, that the real object of power is the benefit of those who possess it not—that is, of the community at large; and no otherwise of those on whom it is bestowed, than as they are interested in the general welfare. On all such occasions, the
interests

interests of individuals ought to be entirely lost sight of, and those of the public should engross the whole care and attention. If this were not the case it would be absurd, and, indeed, unjust, to require any particular qualification for office; and all persons would have an equal right to such situations, as they might have an interest or influence to obtain. But as this selfish principle can have no place in a well-regulated state, where the existence of the necessary qualification must be deemed indispensable, no one has the least ground for complaint, who is excluded for want of such qualification. In the case of the Crown, the right to which is hereditary, and which, of course, descends *personally* on the individual next in succession, the constitution makes conformity with the Established Church an indispensable qualification. Surely, then, it can in no case appear harsh or unreasonable, if the same rule which is prescribed to the Sovereign himself, be applied to all who hold offices of power and trust under his supreme authority." P. 25.

On the point of how far the professions of the Catholic are to be trusted, we are told to contemplate their actual conduct in direct opposition to the Convention act in Ireland; and are led to notice the gross fallacies by which such opposition has been defended.

" Their conduct on this occasion seems indeed to shew that, when the interest of their church are concerned, they do not consider themselves under any obligation of sincerity with regard to heretics. Such, however, are the candidates for power, who are endeavouring to obtain admission to the administration of the government, the highest courts of justice, and the chief commands of the army and navy. But will any pure friend to the Protestant establishment venture to entrust power into such hands? They have been long besieging us with clamorous importunity.— Shall we, at length, think them entitled to our confidence, and admit them into the garrison, because, while they were professing amity and soliciting favour, they suddenly commenced an assault, and endeavoured to carry the place by storm? Our attention is often called to the noble persons who are at the head of this formidable body, and we are asked, whether any danger is to be apprehended from such a quarter.—Whether such men as Lord Fingal, and a few others, can be suspected of views hostile to government, and subversive of public order and tranquility. But is it quite certain that these noble persons, even admitting their own pretensions to be unexceptionable, will be at all times competent to controul their associates *? Are they able even now, when
appear-

* " Of the composition of the assemblies, at the head of which these noble and other respectable personages appear, and of the in-
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appearances of moderation would be so favourable to their views, to restrain those associates from the use of language the most seditious and inflammatory? Are they not themselves reluctantly drawn along, by the stream of disaffection, to sanction proceedings which they cannot approve; and even to join in an attempt to trample upon the laws of their country? How, then, can they be expected to resist that stream when it shall be swollen by success into an overwhelming torrent of disloyalty and treason?

competence of their leaders, *even now*, to enforce restraints upon them, the following apologetical admissions of the Edinburgh Reviewers are calculated to convey some notion:—‘In the crowded meetings of the Dublin Catholics there had recently arisen a set of rash, turbulent, ambitious, or bigotted men, who evidently aimed at getting the management of this great cause, and, in some measure, the command of the great population, into their own hands; and they employed, for the attainment of this object, the common arts that are resorted to by all who are more desirous of popularity than scrupulous about the means of procuring it. They flattered and *inflamed* their auditors, by speaking in exaggerated terms of their wrongs, their numbers, and their power; and mingling *for thing like the language of intimidation* with their arguments and remonstrances, affected a much *warmer zeal* for the rights of the body, and a much more *lofty determination to bring the cause to a speedy issue*, than had suited the cautious policy of their more experienced leaders.’—No 33, p. 29.

“The following statement, in the same number, is also deserving of notice:—‘There has long been in Ireland a desperate and disaffected party, who, without much regard for the Catholic or for any religion, are bent upon the complete separation of that country from England, and would not, in general, scruple to take the assistance of a foreign power to effect that separation.’

“In considering the composition of these assemblies, it should not be forgotten, that, at a meeting of the Roman Catholic committee, on the 13th July, 1810, Mr. John Keogh denominated the late Mr. Theobald Wolfe Tone his ‘lamented friend.’ This Mr. Tone, it is well known, entered upon a negotiation with the French government under Robespierre, for an army to separate Ireland from England: he afterwards went to France, where he entered into the service, and obtained the rank of lieutenant-colonel. In the year 1798, he accompanied the army commanded by General Hardy, destined for the invasion of Ireland; being taken and convicted of high treason, he cut his throat to evade the sentence of the law. Friendship to such a man, Mr. Keogh did not scruple to avow to the Roman Catholic committee; which committee, at the same meeting, unanimously passed a resolution, ‘That the thanks of the Catholics of Ireland are eminently due to John Keogh, esq. for his long, faithful, and unparalleled services to the cause of Catholic emancipation.’”

Do they imagine that, when those elements of disorder which they are now contributing to set in motion, and which already menace us with some dreadful convulsion, shall have produced a furious tempest, they shall be able to *ride in the whirlwind and direct the storm*? If they condescend to consult history, they will learn a lesson which may prove of incalculable value at the present moment; they will there find it recorded, that when moderate men, intending only to go a certain length, lend themselves to promote the views of the desperate, if the latter succeed in gaining an ascendancy, their sober-minded colleagues are either forced along to the utmost extremes of violence, or become victims to their endeavours to check the progress of that mischief, which at first they presumed it would be in their power to keep within certain bounds." P. 67.

The author of this pamphlet points out the complete fallacy of taking the present character of the Romish Church from the declarations of the Universities of Paris, Douay, Louvain, Alcalá, Salamanca, and Valladolid, which never were considered as authorized to be the organs of that Church, or to declare its principles. For a true view of these, he refers us to her canons and decrees; and, as an authority more immediately connected with the present enquiry, to the instructions drawn up for the College of Maynooth, on which the rising generation of Irish priests are formally instructed to act. From all these it appears, that the Romish Church is, and of necessity must be, unchanged; and that if ever she was formidable to Protestant governments, she must always continue to be so. The argument is thus pursued.

"It may be said, perhaps, that the Church of Rome, far from attempting to enforce her exterminating and perfidious principles, suffers them to repose quietly in her judicial code, and that, in the present enlightened state of society, mankind can have nothing to fear from those thunders of the Vatican, which formerly convulsed and terrified the world. Satisfactory as this change of policy may appear, it proves nothing more than that the above Church, without any sacrifice of principle, knows how to accommodate herself to times and circumstances. There is an elasticity in her system of policy, which enables it to dilate or compress itself, according to the weight of the incumbent atmosphere; but, at all times, and under all circumstances, she will be found to act upon one general principle,—that the good of the Church, being paramount to every other consideration, must ever be promoted by all *practicable* means. This principle, which serves to explain and to reconcile the whole of her conduct, flows naturally from the doctrine uniformly maintained by her—that out of the Church

there is no salvation; for, as salvation is infinitely the most important object of human pursuit, nothing can excite so deep an interest, or furnish so invariable a rule of action, as the good of a Church—out of which that object cannot be attained. Accordingly, the principle in question, not only governs the policy of the Romish Church, to whose ambition it always affords a fair and specious pretext, but supplies a standard of morality to her members. The same principle furnishes the true solution of her obnoxious tenets,—and, particularly, of that most pernicious of all her tenets—that faith is not to be kept with heretics. The true meaning of this tenet is not, as has been supposed, that the Romanist is under no obligation to keep faith with the Protestant;—on the contrary, the former feels the force of moral obligation, when the interest of his Church does not interfere, quite as strongly as the latter. But his highest obligation is to the Church; with her his first engagement is formed; and the promotion of her influence, he considers as his first duty to God and man.—Whatever, therefore, comes in competition with the good of the Church, must, even on the ground of *moral obligation*, give way to this all-superior consideration.—Consequently, his engagements with heretics are no farther binding, than as they are compatible with this his paramount engagement; and faith plighted to them may, nay, must be broken, whenever its observance would be injurious to the Church—though in no other case whatever.” P. 113.

This interpretation of the true meaning of the maxim of not keeping faith with heretics, is highly important, and is exemplified completely in the conduct of the Council of Constance (an *infallible* council) with respect to the safe conduct granted to John Huss. It is quite evident, that from so masterly a tract, we might continue quoting to more than the extent of the remainder of this number. But we must desist, adding only the concluding words of the publication, which we most cordially adopt as our own. “We know the value of unanimity, and we have gone very far in the road of concession to obtain it. But we can go no further, without endangering whatever deserves defence. We feel, that at this awful juncture, union is more than ever the interest and the duty of British subjects: but we know of no other centre of union—of no other rallying point—than **THE CONSTITUTION IN CHURCH AND STATE.**”

The pamphlet is anonymous, and reasonings so conclusive could not derive additional weight from any name. If we were to give him a title, instead of a name, it should be that of A TRUE FRIEND TO HIS COUNTRY.

BRITISH CATALOGUE.

POETRY.

ART. 10. *Comedies of Aristophanes, viz. The Clouds; Plutus; The Frogs; The Birds, translated into English, with Notes.* 8vo. 12s. Lackington. 1812.

We are informed in the preface to this new edition of the *Clouds*, the *Plutus*, and the *Frogs*, to which is subjoined a translation of the *Birds*, now for the first time printed, that duplicate versions of the *Clouds* and *Plutus* have been made by White and Theobald. The curious reader will thank us for the information, that we also possess in our language, “*Hey for honesty, down with knavery*,” a comedy translated out of Aristophanes, his *Plutus* by Thomas Randolphe, augmented and published by F. I. 1651-4^{to}.” There is also “*Plutus*,” a comedy written by Aristophanes, translated into English by H. H. B. 1659.

In the history of philosophy by Stanley will be found a translation of the *Clouds*. Dr. Young also in conjunction with Fielding, translated the *Plutus*. The Greek Theatre of Brumoy contains extracts from various parts of Aristophanes, which were translated by Mrs. Charlotte Lennox. Having premised this, we must add that we do not entirely agree with the translator of the *Birds*, that a sort of “comico prosaic style” is adapted to Aristophanes. We rather think that a translation of Aristophanes better slides into that which Mr. Dunster has used in the *Frogs*, Thornton and Warner in the general translation, and Cumberland in his inimitable version of the *Clouds*,—a certain easy but pure, familiar, colloquial, dramatic blank verse. We are, however, thankful for this version of the *Birds*, and recommend to this author to try his skill upon the *Wasps* and the *Acharnenses*. The volume in its present form cannot fail to be generally acceptable.

ART. 11. *Eccentric Tales in Verse. Ascribed to George Colman the Younger, Esq. Forming a new Volume to his broad Grint. The second Edition.* 12mo. 5s. Tegg. 1812.

There is much both of wit, and humour, and ability in these *Tales*, and there seems to be no necessity of ascribing them to George Colman, Esq. to whom, in our apprehension, they do not belong. There are twelve tales, all well told, and the last is not the least deserving of commendation. The humour is sometimes a little coarse, and the precincts of delicacy in a little occasional danger, but we can easily imagine that the volume has really passed through two editions.

ART. 12. *The Times, or the Prophecy. Second Edition with other Poems; by George Daniel. 12mo. 5s. Wilfon. 1813.*

The principal poem in this collection, which is called the Times, has, it seems, been printed before; it now makes its second appearance with the addition of several hundred lines. The reader will find notes on this poem, with a prologue on the opening of Drury Lane Theatre, an epistle to a young poet, a hymn and an ode. In dipping into the *main* poem, we see want of sense imputed to Lord Byron, which argues no overflow of this essential ingredient in the composition of a poet, in the author. In *The Ode* at the conclusion of the volume, we find *moru* made to rhyme to *gone*.

The best poem in the volume is the Epistle to the Young Poet, which contains certain salutary maxims of prudential counsel, and which the author may himself apply to his own improvement. We highly commend the pious conclusion of this Poem, and willingly insert it.

“ One task remains,—nor dare the task forego,—
 (Too oft forgot by mortals here below ;)
 Oh ! be it thine the grateful song to raise
 And teach the nations their Creator's praise,
 Whom Saints adore as Heaven's eternal King,
 While holy Angels hallelujahs sing !
 Whose hand protects, whose wisdom rules the hall,
 Whose mercy pardons and provides for all,
 Such themes as these shall endless honors claim,
 And prove thy passport to the gates of fame ;
 Though envious wits thy moral verse assail,
 Though blockheads jeer, and *paltry critics* rail.
 Still shall thine honest and instructive page
 Delight the world, and charm a future age :
 Truth shall approve and vindicate her lays,
 And crown thy labours with immortal praise.”

ART. 13. *The genuine Rejected Addresses presented to the Committee of Management for Drury Lane Theatre, preceded by that Written by Lord Byron, and adopted by the Committee. 8vo. 6s. Hatchard. 1812.*

The editor of this volume from the wish that the poetical addresses really presented to the Committee of Management, should have an opportunity of appealing from their decision to that of the public, has accordingly here collected them, and there is no doubt of their authenticity. We should be subject to an imputation similar to that thrown upon the managers were we to introduce a specimen from any one of them. Fifteen would flesh its maiden sword at our expence, and Sixty once more draw its conquering weapon against us. We shall only therefore admo-

nish our readers that the addressees in this collection, in addition to the successful one by Lord Byron, were supplied by Messrs. Horace Twiss, Fitzgerald, Taylor, a young Lady of fifteen, Alicia Lefanu, Dr. Busby, and a long catalogue of names of equal respectability.

This collection will naturally call to mind the pretended Rejected Addressees, of which the editor of this volume with equal good sense and truth speaks as follows.

“The authors are men of fancy and possess very admirable powers and ambition. There is an urbanity in their wit which keeps it from offending, and a purity in their taste which may ever influence modern composition.”

ART. 14. *Themes of Admiration, a Philosophical Poem, with other Metrical Specimens.* By T. Heming. 8vo. 7s. 6d. Sherwood. 1812.

This author speaks with so much modesty of himself and his compositions, that we would willingly cheer him for other and greater exertions. His greater poem, which is in blank verse, has many spirited parts, and is of admirable tendency in exciting the gratitude of man towards his Maker. The Scene of Sorrow is a pathetic representation of the sufferings and death of the late King and Queen of France. The Reverie is also a pious composition, but the metre adopted is not well suited to the subject; and the same remark may be made on the monody at Nelson's tomb which succeeds. The poetical trifles which follow are of no importance or value.

ART. 15. *The Test of Virtue, and other Poems.* By the late Miss P. Barrett, Author of *Riches and Poverty; a Tale.* 12mo. 7s. Chapple. 1812.

As the author of this collection is no more, or, for the designation in the title-page is ambiguous, is no more Miss P. Barrett; the motive for publishing this volume is not very obvious. We have looked through them, but not met with any thing which seems to require particular observation.

NOVELS.

ART. 16. *A Series of Tales from a Preceptor to his Pupils, written for the Instruction and Admonition of Youth of both Sexes; rendered from the German of the celebrated Alderlung.* By William Wennergh. 8vo. 3s. Chapple. 1812.

These Tales are interesting and instructive, and each and all communicate a useful moral lesson. We think them, however, somewhat too much detailed, as the individuals for whose benefit they

they are more immediately intended, are apt to be wearied with too long a story. We, however, by no means intend or wish to depreciate them, and readily acknowledge, that the perusal of this little volume has afforded much entertainment.

ART. 17. *Scotch Law Suits ; or a Tale of the Eighteenth and Nineteenth Centuries* By the Author of the Two Brothers, &c. 12mo. 5s. Robinson. 1812.

This story is somewhat intricate and perplexed in its detail, but by no means devoid of interest. It has been frequently our lot to find expanded into two, or even three volumes, less curious incidents than are here comprised in one.

LAW.

ART. 18. *The Complete Practical Under-Sheriff. Comprehending the Duties of the Office, as exercised by the Sheriff in Person, or by his Under Sheriff, from his first coming into the Office to the Passing of his Accounts, and obtaining his Quietus, in a regular and progressive Way, as the Subjects arise. With the full Instructions as to the Election of Members of Parliament, Coroners, and Verderors of Forests, Precedents of Returns of Writs, &c. On a Plan entirely new.* By George Skirrow, of Gray's Inn, Solicitor. 8vo. pp. 410. 10s. 6d. Reed. 1811.

On his intentions and views in compiling this work, the author may be allowed to speak for himself.

“Various books,” he says, “have been written and published on the duties and practice of the office of Sheriff. An office of such antiquity, and so great authority, would naturally force itself frequently on the historian, and it is so involved in the forms and processes of our common law, that every gentleman in the profession must at one time or other be compelled to make himself acquainted with its practice. To the landed gentry of this country; a complete insight into the nature of an office which every one (with very few exceptions) is liable to be called on to fill, is peculiarly necessary. It is an office of great trust, and ignorance of its duties, or inattention to its forms, may involve them in inextricable difficulties. They are allowed it may be said, to have an Under-Sheriff, and happy is he who has an Under-Sheriff competent to all the duties of the office he has undertaken to serve; but it may happen that the deputy has to learn his lesson as well as the principal, and in no case whatever should the principal be wholly ignorant of the duties which his deputy has to perform. Every one has read or heard of Dalton, Impey, and other writers on this subject, but these writers had each his

this different ends in view, and to detract from their merits is not the object of this publication; on perusing them it seemed that the subject might be treated in a manner that would make the work more generally useful, that should give the Sheriff or his Under-Sheriff a complete view of every part of the office *as it presented itself*. Brevity was consulted, as far as such comprehensive duties admitted it, but in this compendium of the practice of the office, nothing, it is hoped, is omitted with which it is necessary that the Sheriff or his deputy should be acquainted."

To us it appears, that Mr. Skirrow has executed his task in a manner which does him great credit. His arrangement is clear, luminous and methodical, his view of the law correct, and his memorandums and precedents likely to be eminently useful.

ART. 19. *A Treatise on the Law of Vendors and Purchasers of Personal Property; considered chiefly with a View to Mercantile Transactions.* By George Ross, Esq. of the Inner Temple. 8vo. pp. 380. 12s. Bickerstaff.

We can safely recommend this as a very useful book of reference, not to professional men only, but to merchants, tradesmen, brokers, and all others whose dealings require precision. We should presume the author to be a young man, from the great, and often unnecessary labour which he uses in explaining that which every one who can read must understand, and in deducing from remote antiquity, acts and practices the origin of which it is of no importance to ascertain; for example. He says

"The practice of buying and selling seems to have been substituted in very early times for the primitive method of commutation by barter, though the latter method is still practised in many barbarous nations, where the use of money, as a common medium, is unknown. One of the most early sales we meet with in history is related in the Book of Genesis, on the transfer of the field of Machpelah from Ephron the Hittite, to Abraham, where it is said that Ephron agreed to give the field, and Abraham to give *money* for it. Ephron then declared the price to be four hundred shekels of silver, "and Abraham weighed to Ephron the silver which he had named, in the audience of the sons of Heth, four hundred shekels of silver current money with the merchant." We have another instance of a sale in the same sacred book; the sale of corn in Egypt to the brethren of Joseph; where we are told that "Joseph commanded to fill their sacks with corn, and to restore every man's money in his sack." We might also refer to the sale of Joseph to the Ishmaelites for twenty pieces of silver, as a further proof of the antiquity of sales for money.

The great mischief of such quotations is, that they may be applied to almost every subject. Had Mr. Ross been writing on coin,

coin, on the forms of conveyances, on weights and measures, on the corn laws, or on the slave-trade, some or all of these instances might have been adduced. We notice this, however, rather as an example of superfluous care, than as a matter derogatory from the general utility of the work.

ART. 20. *Considerations on the Royal Marriage Act, and on the Application of that Statute to a Marriage contracted and solemnized out of Great Britain.* By John Joseph Dillon, Esq. Barrister at Law. Second Edition, revised and considerably enlarged. 8vo. pp 100. 3s. 6d. Ridgway. 1811.

The learned author of this pamphlet, after spending a reasonable portion of his preface in attempting to convince the reader that he is quite unbiassed in the discussion to which he invites him, endeavours also to convince him of its propriety.

“ The matter,” he says, “ cannot be too speedily, as well as too maturely considered, in order that, if the character of the children of the marriage in question shall hitherto have been mistaken, they may receive an education suitable to their rank ; that they may learn how to discharge the duties and maintain the dignity of their high station ; that, by proper cultivation, their minds may be directed to cherish a respect for the constitution, *not perverted under the guidance of faction, nor led to entertain a secret wish of popular commotion as the only chance of obtaining public exaltation* ; that it may be found by the tenor of their deportment throughout all the social relations in which they may be placed,

‘ Senfere quid mens rite, quid indoles
Nutrita faustis sub penetralibus
Posset, quid augusti paternus
In pueros animus Nerones.’

On the other hand, that if it be their misfortune to be held not entitled to succeed to the royal honours of those from whom they are born ; no false hopes may be suggested or entertained ;—that the question may be accurately decided at the proper period, in a manner to obviate detriment to themselves, and confusion in the state ; that the country may experience hereafter no new convulsions, or witness a renewal of the bloody scenes that have been acted at former periods of British history ; that we may not again behold a monarch’s favourite son, engaging first in rebellion, and afterwards dragged almost from the feet of a royal uncle, whilst supplicating mercy by the manes of his departed father, to suffer on the scaffold an ignominious death—or the more tragic and heart-rending spectacle of a beautiful, pious, and unoffending female, cut off in the blossom of youth, and immolated a devoted and hapless victim of parental ambition.”

As we cannot easily discover how all these advantages can flow from Mr. Dillon’s pamphlet, we cannot refrain from thinking that

that the publication is only prevented from being mischievous, by its flimsiness and insipidity. It has not much interested the public; for it is easy to perceive that no edition of it has been sold. That before us takes the title of second, from thirty pages separately numbered, and tacked on at the end, and an advertisement of a single page, prefixed to the preface.

Mr. Dillon first gives the Royal Marriage Act, and then, as a history of its progress, all that can be collected from the debates and journals as argument or protest against it. But in spite of argument and protest it is a law, a most beneficial one, and one of such enlarged enactment as to defy all attempts at evasion. It does not merely declare that marriages contracted between the descendants of George the Second, and other persons, without the consent required by the statute shall be null and void, but it enacts that all such descendants shall be incapable of contracting. Are we now to be told that a state has no power to limit the capacity of making contracts in any of its subjects? If, by a Divorce Act, an adulterer and adultress are rendered incapable of contracting marriage with each other, can any man believe, that, by a contract before a Romish priest, in a foreign country, they can conquer the legislative provision, and intitle their after-born issue to inherit, either in England, Scotland, or Ireland? Even in the case of an estate, limited by will or deed to a man or woman, on condition of their not contracting marriage with any given individual, is it to be supposed that a contract, such as before mentioned, could evade the provision? The descendants of the monarch are, in a peculiar degree, children of the state; and their marriages, instead of being less, ought to be, and evidently are, more fitly and necessarily the objects of legislative provision than any other; and, where the enactment is clear, as most emphatically it is, in the present case, every good subject will not only concur in enforcing, but feel some reserve in needlessly discussing it. We abstain from making many observations to which the pamphlet before us, and the transactions which occasioned it, would give birth. We wish well both to the lady and her offspring, and hope they will always show more discretion and moderation than can be derived from attending to such reasoners as Mr. Dillon.

MEDICAL.

ART. 21. *Familiar Instructions for the Management of the Teeth and Gums, in order to prevent Caries of the Teeth, and its Consequences on the general Health of the Body.* By J. P. Hertz, Surgeon Dentist. Second Edition. 48 pp. G. Sidney. 1811.

The author, or rather the compiler of this pamphlet, may boast of having done more than it falls to the lot of every author to perform. He has attained the only objects he can possibly

sibly have had in view. He has informed the public that the *areca* charcoal is to be procured from Messrs. Burgefs and Co. chemists, No. 20, Bedford Street, Covent Garden, and that Dr. Richard Reece has published what he chuses to give out as a very excellent Treatise on Popular Medicine, entitled the Medical Guide. If any thing else was meant by this singular performance, we must say that it is the most impudent publication we have for some time had occasion to examine.

POLITICS.

ART. 22. *Elements of Reform, with a summary View of the Ways and Means, and other incidental Matter. By a Freeholder of Hampshire.* 8vo. 55 pp. Winchester, printed; Longman and Co. London. 1811.

Though these *Elements of Reform* come from a Freeholder of Hampshire, they are not from Bottley, nor contain any thing like Bottleian principles. The author shall give his own account of himself.

“ The principal sources, from which information is drawn, are observation and experience. The humble author has nothing to recommend his opinions, but impartiality and independence: placed where he is, he cannot lead, but must follow the fate of his country; yet he is above want, and happily below ambition; unconnected with any party, the advice he ventures to give is free. He is a man, who desires no distinction or emoluments: it is a matter of indifference, whether he inhabits an humble cottage on the Grampian hills, or an elegant villa on the banks of the Thames. Who neither expects fame, or fears obloquy:—has no views but his country, which he has endeavoured to serve faithfully. His object is, the happiness of mankind; and has no guide but common honesty; under those circumstances, he is not afraid of having his principles freely canvassed. He owns himself a warm advocate of the hierarchy, and a powerful monarchy; because he conceives those institutions most conducive to the repose and happiness of the people. He further confesses feeling much, when the people forcibly take the sceptre from their rightful sovereign. And that the history of the horrors of the Castle of Berkley, and Pomfret, and the Tower of London, to unhappy monarchs, gives no small pain. It is said, that kings are of restless ambition, the source of wars: but all experience and history shew, republican states are equally fond of power and dominion as the proudest prince. No veneration of kings shall abate the writer's love of his country.” P. 52.

Though the author's disposition is so good, we do not always think his notions correct, or his plans practicable; but in recommending private reform, in all possible ways, as the most essential service

service to the state, we fully and heartily agree with him. We not only approve, but highly applaud, the following sentence.

“ With respect to the noisy rabble of patriotic orators, whose indecent and indiscriminate opposition to *every* measure of government, proceeding from a greedy desire of the emoluments of office, and a most dishonourable contest for power; they certainly are undeserving of public confidence.” P. 37.

In a word, there is much good intention, mixed with some errors of judgment, and some incautious modes of expression, in this pamphlet. We esteem the man while we read, but cannot, without exception, recommend his tract.

ART. 23. *A practical Treatise on the Law of Nations, relative to the legal Effect of War on the Commerce of Belligerents and Neutrals; and on Orders in Council and Licences.* By Joseph Chitty, Esq. 8vo. 300 pp. 10s. 6d. Clarke and Sons. 1812.

As a question in politics, the Orders in Council may be considered as at rest, for some time, if not for ever; but the treatise before us, although it connects itself with them, does not derive from their enforcement or repeal any peculiar value, since the topics on which it is employed will always be found interesting, and of considerable importance. The analysis of the work, given by its Author, in his Preface, will best explain his views in composing it; and we shall only observe that, in the execution, he has shown great care and exactness.

“ In the first chapter,” he says, “ I have considered the principle of the rule which prohibits commercial intercourse between the subjects of belligerent states, or their allies, without the permission of the sovereign, and the consequences of its violation, together with the futility of the various attempts to evade this law.

“ In the second chapter, the legal definition of war, and of the term alien enemy, is considered, and what constitutes an hostile character as to commercial purposes, so as to subject the property of the party to seizure, though he may not in other respects be an alien enemy; as, by having possessions in the territory of the enemy, by residence there personally, or by agent, by particular modes of traffic, by sailing under the enemy’s flag; and the rule which precludes the transfer of property from an enemy to a neutral whilst in transitu.

“ The third chapter relates to the rights of belligerents to capture each other’s property, and how far the property of neutrals may, in certain cases, be affected by this right; and here are particularly considered, the principles and rules on which the right of capturing property engaged in commerce is founded; the legality of embargoes on the breaking out of hostilities; the right of granting letters of marque and reprisals; by whom they are to be granted; and how they may be vacated, either by ex-
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press revocation, cessation of hostilities, or by the misconduct of the grantees, are next examined. It is then shown, that, according to the modern exercise of the King's prerogative, *choises in action*, or contracts entered into before the breaking out of hostilities, are not forfeited to the king, but that the right of action is only suspended. Next are considered, the right of capture out of the territory of the belligerent, and the law of nations relative to capture and recapture, postliminium and salvage.

“ The fourth and fifth chapters relate to the effect of war upon the commerce of neutrals, their right to carry on their accustomed commerce, and the principle upon which that right is founded ; the immunity of the property of neutrals in an enemy's ship ; the protection afforded to enemy's property by a neutral territory or port, and the consequent illegality of a capture within cannon shot of her shores. In the next place is considered the rule, that a neutral ship affords no protection to enemy's goods, and the consequences of neutrals being engaged in illegal commerce, as contraband of war, violations of blockade, assistance to the enemy by conveying dispatches or troops, and of the forfeiture of the immunities of the neutral character, by her unresisting submission to the outrages of one of the belligerents.

“ In the fifth chapter are considered the consequences of a neutral being engaged in commerce usually interdicted by the enemy in time of peace, but permitted by her in time of war, viz. her coasting and colonial trade ; of the rule of the war A. D. 1756 ; the prohibitions that prevent the colonial trade being carried on by neutrals circuitously with the mother country, and the penalty for the infraction of these rules ; and the rule as to what interest of the enemy in property, renders it liable to confiscation. The remaining subjects of inquiry in this chapter, relate to the right of a belligerent forcibly to detain and employ neutral ships for her own emergent occasions ; the right of visitation and search, and consequences of resistance ; and the papers and documents usually required to entitle a neutral ship to the immunities of that character.

“ In the sixth chapter are considered the navigation laws of Great Britain, and the origin, progress and completion of that justly celebrated code of law which has rendered our country so paramount in her naval power.

“ The seventh chapter comprises the law relative to the prerogative of the king in peace and war, as it affects foreign commerce ; and here are considered the authority of the king as to proclamations and embargoes, blockades, and other acts, and licences and orders in council, whether issued in virtue of the general prerogative of the king, or in pursuance of particular acts of parliament, extending the power of the king for temporary purposes.”

NAVIGATION:

ART. 24. *Stereogoniometry, also Lee-way and Magnetic Sailings.*
By John Cole, Purser of H. M. S. Aboukir. 8vo. Printed
 by R. J. Valpy, Took's-court:

We have been hitherto accustomed to consider the practical part of astronomical calculations as so determined and precisely laid down, by the adoption of the geometric relations of spherical triangles, that any attempt to impose a new method or order of elementary resolution, must necessarily call forth a considerable degree of attention and investigation, before we presume to quit the beaten track of our predecessors. That the present mode is the best, no one at all versed in the pursuits, or acquainted with the genius of mathematical research, would venture to affirm; but that the mode of resolution by the properties of the sphere is of most extensive application, and by analogy with things themselves most likely to be the fittest, we may certainly assert. Nor can it be any solid objection to the practical utility, as this author hints, in the theoretic refinement of the science, that it conducts a few simple propositions from triangle to triangle, and converts them, with all the art that the changes in ratio can suggest, into so many modes of relation; this is rather the wantonness of experiment than any fault in the science itself. The simplicity of the *Stereogoniometrical* calculus may, we have no doubt, be modified into all the various relations which now exist in the former, however concise and confined the limits may be within which it is now compressed. We have said thus much in defence of the application of the old method to astronomical calculations, as well because we have not found greater simplicity in the one here proposed, and because it is certainly of equal, if not more extensive and accurate application. The work before us is rather the adaptation of a few rules to discover the sides and angles of solid triangles, from data similar to those in spherics, than an elementary investigation of all the relations subsisting in that geometrical figure. From this the author proceeds to explain and apply these fundamental propositions to the solution of those problems in astronomy, dialling, &c. which have been hitherto resolved by spherical trigonometry. It might rather be called deductions from stereogoniometry, than a treatise on that science itself. These elementary propositions are exhibited and resolved in a variety of modes, and certainly do credit to the ingenuity and patience of the author, but we do not think them less difficult and tedious in the first comprehension and subsequent retention than those of spherics. They are easily derived from Euclid's 11th book; a circumstance, however, which would rather tend to embarrass and prolong the introductory labours of the student. As

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it is, the first part is certainly worth the pains, and will no doubt obtain the patient examination of the more advanced scholar. The subject has not as yet been paid much attention to, and consequently not been rendered equally perspicuous with other mathematical speculations; and we must do Mr. Cole the justice to say, we think him capable of presenting us with a treatise on the same subject, more elaborate and extended than the one now offered.

Having laid down the rules, illustrated them by a variety of examples, the mode of finding the several parts of trilateral solid angles, either right angled or obtuse, from certain data, he proceeds to apply and compute many of the simple problems of the sphere, together with the logarithmic calculus both in astronomy and dialling; problems which certainly, although in themselves ingenious, will not afford much satisfaction to advanced mathematicians; who only will or can be his readers, and, of course, who are anxious on the invention of any new mode of analysis, to discover the utility of it, in the working out those calculations which in the higher parts of astronomy, &c. are so tedious and prolix by the spherical method. This fault in the author is still more glaring in the definitions, &c. prefixed, with which most school-boys are or should be acquainted, and to any more advanced scholar must appear frivolous and superfluous. Indeed, were we to hazard an opinion, we should guess that on the final production of all that was new and good, the amount was so puny, that both printer and author found it necessary to set to work again, the one by large margin, numerous blank half-pages, large types, &c. &c. the other by redundant and trifling matter, to emblazon the book, and enhance the price as much as possible; a fault which can never be too severely reprehended by the literary world. Of the remaining part of this work, which we think by far the most scientific and useful, the first is the application of the fluxional calculus, to determine the ratio of the several parts of the trilateral solid, of which one part is invariable, while the rest are variable both in cases of right angled and other solids. The investigation of this, if not quite new to us, is here certainly ably conducted and considerably extended. In the next section, a method is proposed to find the leeway, first by observation to obtain the angle of correction (a new term for the difference between the course steered and the course made good), presupposing, however, that the leeway once known, and the weather continuing nearly the same, the angles of correction for every rate the vessel goes at, may be calculated, and thereby the course made good, become known. How far this is preferable to the method now in use, we do not feel ourselves competent to determine; we hail, however, with praise, every attempt, especially among our nautical men (like Mr. Cole) and therefore practical, to advance our knowledge in maritime science, and give confidence and cer-

tainty to the intrepid navigator. In the last section, is a short practical rule, from the magnetic difference of latitude and departure, to find the true courses and distances. This, as it is a bare rule of operation, and probably the result of experience, it cannot be now judged of by any philosophical tests. On the whole, we think this treatise displays much ingenuity, contains much original investigation, and with variety of matter, illustrations, and perspicuous diagrams, is worthy of the attention of our land as well as nautical mathematicians.

GEOGRAPHY.

ART. 25. *The Account of the Gold Coast of Africa, with a brief History of the African Company.* By Henry Meredith, Esq. Member of the Council, and Governor of Winnebah Fort. 8vo. 9s. Longman and Co. 1812.

Since the time of Bosman, whose work is very curious and now become exceedingly scarce, we have had no account of the Gold Coast of Africa. Yet it is, in every respect, a portion of the globe well demanding curiosity and attention, whether we consider it in a commercial point of view, its various habits, customs and manners, or the great abundance and variety of its subjects of natural history.

Mr. Meredith, the writer of this interesting, and we may say valuable, Tract, was eminently qualified for the undertaking, having resided for many years in the places which he describes, in situations of trust and importance. The object immediately in view, seems to be to point out to his countrymen, how the commercial interests of this country may receive compensation for the changes which must necessarily ensue in consequence of the abolition of the slave trade. Mr. Meredith thinks that much of the produce of the West Indies may be obtained from this part of Africa, which has the advantage in point of soil and climate. Without entering at all into the subject, we willingly thank Mr. Meredith for this entertaining description of places very imperfectly known, and of manners and customs which furnish abundant matter for speculation and reflection. The history of the Ashantee war, and the attack of Annamaboe, in which the author took a distinguished and honourable part, is highly entertaining. Not less interesting is the account, though succinct, of the diseases of the natives, and the regimen which ought to be observed by Europeans who here fix their residence. The History also of the African Company cannot fail to be generally acceptable, and we consider the volume altogether as an agreeable and useful communication to the public.

CATHOLIC QUESTION.

ART. 26. *The Necessity of Protestant Petitions against Popish Claims.*
12mo. 26 pp. 6d. Stockdale. 1812.

We cannot better announce this very important, though small, tract, than by giving the opening of it entire. The actual state of the question is there most clearly stated.

“ The moment seems to be fast approaching, when the claims of Popery, if not opposed by the voice of the nation, will receive the sanction of a British Parliament. Soon after the assassination of Mr. Perceval, who was a most strenuous opposer of those claims, the following Resolution was passed by the House of Commons :— ‘ *That the House will, early in the next Session of Parliament, take into its most serious consideration the state of the laws affecting his Majesty’s Roman Catholic subjects in Great Britain and Ireland, with a view to such final and conciliatory adjustment as may be conducive to the peace and strength of the United Kingdom, to the stability of the Protestant Establishment, and to the general satisfaction and concord of all classes of his Majesty’s subjects.*’ A similar Resolution was rejected in the House of Lords only by a majority of one. Since the late dissolution of Parliament, indeed, the above Resolution is no longer in force. The newly-elected House of Commons is in no respect bound by it ;— but it cannot be denied, that the passing of such a Resolution by one House, and so near an approach to a similar resolve in the other, are circumstances which the Roman Catholics may consider as omens of a most favourable and encouraging nature.

“ It is true, the words of the Resolution, which are full of encouragement to the Roman Catholics, are qualified by subsequent expressions, denoting, that the proposed adjustment must be of such a nature, as to be ‘ conducive to the peace and strength of the United Kingdom, to the stability of the Protestant Establishment, and to the general satisfaction and concord of all classes of his Majesty’s subjects.’ If we could be sure that these wise and salutary conditions would be insisted upon, previously to any final and conciliatory adjustment being concluded, they would be no less calculated to inspire Protestants with confidence, than the words that precede them are to fill Roman Catholics with hope. The very introduction of such conditions into the Resolution must be considered as an admission, that no final and conciliatory adjustment with the Roman Catholics *ought* to be concluded, unless it be calculated to produce the effects here described. Every plan of adjustment ought, therefore, to be brought fairly to this test, and the utmost care ought to be taken to avoid any mistake, in an inquiry of such importance ; for deplorable indeed would be our condition, if, after conceding all that is required of us, our expectations

expectations of thereby promoting the peace and strength of the United Kingdom, the stability of the Protestant Establishment, and the general satisfaction and concord of all classes of his Majesty's subjects, should end in disappointment."

Here is, to our apprehension, the marrow of the whole question, and the certain knowledge that great numbers of the Members chosen in the new Parliament are ready to concede every thing to the Roman Catholics, without sufficient regard to these conditions, ought to prove, without further argument, the necessity of showing the general sense of the country by numerous petitions. The following apt quotation from the debates on the Exclusion Bill stands as a motto, and a better, perhaps, the whole circle of literature could not easily have produced.

"I hear a lion in the lobby roar;
Say, Mr. Speaker, shall we shut the door,
And keep him out, or shall we let him in,
'To try if we can turn him out again?'"

ART. 27. *The Conduct and Pretensions of the Roman Catholics considered in a Letter to the Freeholders of Oxfordshire.* By F. Haggitt, D.D. 8vo. 2s. 6d. Rodwell. 1813.

The sentiments contained in this very able and excellent tract were originally proposed to be delivered at a county meeting assembled to deliberate on the Roman Catholic Question. There were so many able speeches made on that occasion, that Dr. Haggitt has thought it more expedient to make his opinions generally known in the form of a pamphlet. It may justly be observed, that the advocates of the Roman Catholics will find it no easy matter to reply to the powerful arguments which are here introduced in strong, plain, and perspicuous language. As to Emancipation, the term is ridiculous; if the English Roman Catholic be a slave, we are all slaves; his person and property are as well secured and defended as our own. Ireland, it is said, is disturbed and discontented—who has made it so. These very men who now inflame and exaggerate the mischief. As to conciliation, they know little of the annals of papacy, who for a moment think of conciliating its priesthood. Our submission, as has been dearly proved by experience, will only make them more presumptuous. The next consideration is the proposed securities. The Roman Catholics now spurn all ideas of conditions—concessions will only plunge us in peril and disaster. Is the papist of the present day different from him of former times? When has any Pope renounced the Popish tenets, or any Irish Papists renounced the Pope? Their own writers affirm that the modern Roman Catholics differ not one iota from their ancestors. The assembly at Kilmainham on the 5th of last month is next animadverted upon with great acuteness and ability. A postscript is added, in which Lord Grenville's speech is considered, and we should be glad to know how his lord-

ship will reply to it. Such is a summary, very imperfect indeed, of the matter discussed with great force and effect in this tract. The author, although he assumes no designation in the title-page, fills the high situation of a Prebendary of Durham, and is also Rector of Newnham in Oxfordshire.

DIVINITY.

ART. 28. *An Estimate of the Principles of the Times, as affecting the National Establishments. A Sermon preached at St. Mary's Church, in Truro, at the Visitation of the Right Honourable and Right Reverend the Lord Bishop of Exeter, on Friday, the 21st Day of August, 1812. By the Rev. Jeremiah Trist, M. A. Vicar of Veryan; and published at the Request of the Bishop and Clergy there assembled. With Notes, (since added,) illustrative of the Subject.* 4to. 47 pp. 2s. Truro, printed; London, Rivingtons, &c. 1812.

We wish to call the attention of our readers to this sermon, as a sound and very able discourse on the duty and necessity of "standing in the ways, and seeking for the old paths." After a very suitable introduction, the preacher proposes it as the object of his sermon, to enquire into the two following topics.

First, "Whence that spirit has arisen, which has led men astray from the good old paths into new ways, manifestly tending to the prejudice of their temporal and eternal interests."

Secondly, what is the true meaning of the precept, which "requires men to seek after and recover the good way, and to walk therein, that they may find rest for their souls."

How much of important consideration is implied in these two questions, it cannot be necessary for us to state to any intelligent reader. We will endeavour to excite their curiosity to seek a further acquaintance with this discourse, by showing how a part of the subject is handled in it.

"The causes which seduce mankind from well-approved and settled principles to a love of novelty and innovation, are as various as their different tempers and pursuits.

"Sometimes men, not at all impelled by a spirit of controversy, but seduced by motives less violent, deviate from well-approved and settled principles, and persuade others to follow them. The pride of singularity influences the leader, and the desire to tell and to hear some new things, corrupts the follower, till the delusion, extending itself by degrees, becomes at length general, and overspreads a people." P. 9.

After mentioning one or two other causes of such change, the author proceeds thus:

"Some again are powerfully wrought on by what is of no common influence in these days, an excessive deference to wild and undefined

undefined notions of candour and liberality, *with which even well-nclined minds* are apt to be *immoderately captivated*; with these men, disunion among Christians seems to be no evil, and schism no sin. Now, although religious dissension be not criminal in a legal sense, a diversity of forms being permitted by the state, yet the case stands at this hour as it did in the days of the Apostles. In their days, it was required that the Church be at unity in itself, and schism was pronounced a sin, not only as it opposed that harmony which it was the leading object with Christ and his Apostles to inculcate, but as it opened wide the door to false doctrine and heresy, as well as to *envyings, strife, and confusion.*" P. 16.

In this discourse also, the grand proposal for innovation, by giving political power to the Roman Catholics, is very accurately and ably considered; and the whole will be found very amply to justify all those who united to desire its publication.

EDUCATION.

ART. 29. *The Village School improved; or, the New System of Education practically explained, and adapted to the Case of Country Parishes.* By John Poole, M. A. Fellow of Oriel College, Oxford; Rector of Exmore, Somerset, and Chaplain to the Right Hon. the Earl of Egmont. 12mo. 3s. 6d. Rivingtons. 1812.

The very respectable and meritorious author of this tract has established a school in the parish over which he presides, on a plan of his own, in which he has introduced what he considers as the best parts of the two systems of Dr. Bell and Mr. Lancaster. The modifications and additions do not appear to be very material. Mr. Poole, which is of the highest importance, adheres without variation to Dr. Bell's plan of religious instruction, and the mode of communicating it. He proceeds, however, some steps beyond both, by having the scholars taught English grammar, and the higher rules of arithmetic; the reasons given for these additions, as far as they regard his own or similar situations, seem sufficient and satisfactory; yet it will always be matter of controversy, how far these extended branches of education are suitable to those individuals who have to procure their food and maintenance from manual labour. The general arrangement and the modes of description and instruction adapted to each particular class of scholars, are communicated by Mr. Poole with much perspicuity, and whoever shall engage in an undertaking of the kind, will find many useful and important hints in this publication.

The great success which has attended Mr. Poole's efforts, sufficiently warrant his perseverance in adhering to it. We agree with him entirely, that it will be an object well worth the consideration of the National Society for promoting the Education of

the Poor in the Principles of the Established Church, to sanction REGULAR SETS OF LESSONS in all such branches of learning as it may be thought advisable to teach.

ACCOUNTS.

ART. 30. *The Readiest Reckoner ever invented, for assisting the Tradesman, the Merchant, the Gentleman, &c. for finding the Amount, at any given Price, of any Number from One to Ten Thousand. By this novel Arrangement, Accounts may be examined with a Facility and Dispatch, hitherto unexampled; and even the Value of complicated fractional Parts, at any Price, may in a Moment be determined. Those who are ignorant of Arithmetic may, with the least Trouble to themselves, be assured of the Correctness or Inaccuracy of their Statements; and those fully conversant in the Matter may save all the Loss of Time the Practice of it occasions. The whole constructed and separately calculated by Stephen Simpson and Edward Wise, Accountants. 12mo. 5s. Sharpe and Haile. 1811.*

Ready Reckoners we have had many, but this professes to be the *readiest*. The little preface introduced into the title-page will show how high its pretensions are, and we see no reason, on examination, to contradict the assertions of its authors. In this book, contrary to the usual method of such works, the number stands at the top, and marks two contiguous pages, or one opening, while the shillings and pence, from 1 penny to 1 pound, are arranged in perpendicular columns, with the corresponding amount opposite. Thus in page 47 we find, first, that forty-seven times one penny is 3s. 11d. and at the end, that forty-seven times nineteen shillings and eleven pence is 46l. 16s. 1d. There is a redundancy in this, because it might have been sufficient to calculate the odd pence once over, but then an addition must have been made by the enquirer, in which he might have made an error. As it is, six perpendicular columns contain first the pence, and then every number of shillings with the pence over, up to twenty shillings.

The fractional tables are novel, and may be very useful. On the whole, therefore, Mr. Simpson and Mr. Wise, Accomptants, have performed a valuable service to the public.

MISCELLANIES.

ART. 31. *The Accomplished Youth, containing a familiar View of the true Principles of Morality and Politeness. 12mo. 2s. 6d. Crosby. 1811.*

This pleasing little volume contains admonitory and instructive lessons for youth, selected from Dr. Blair principally, but also
I from

from the best parts of Lord Chesterfield's Letters, Sir W. Raleigh, the Marchioness de Lambert, and various other writers of reputation.

It will be found a very convenient and suitable Christmas present ; for a character formed upon the principles which this volume inculcates cannot fail of exciting admiration and esteem.

ART. 32. *The Mirror of the Graces ; or the English Lady's Costume ; combining and harmonizing Taste and Judgment, Elegance and Grace ; Modesty, Simplicity, and Economy, with Fashion in Dress ; and adapting the various Articles of Female Embellishments to different Ages, Forms, and Complexions ; to the Seasons of the Year, Rank and Situation in Life : with useful Advice on Female Accomplishments, Politeness and Manners ; the Cultivation of the Mind, and the Disposition and Carriage of the Body : offering also the most efficacious Means of preserving Beauty, Health and Loveliness. The whole according with the general Principles of Nature, and Rules of Propriety. By a Lady of Distinction, who has witnessed and attentively studied what is esteemed truly graceful and elegant amongst the most refined Nations of Europe.* 18mo. 241 pp. 5s. Crosby and Co. 1811.

Ladies who are inclined to consult this *Mirror*, must be at the expence of sending for it to the publisher ; for we totally despair of giving a correct analysis of an *elaborate* work, so far removed from our ordinary line of criticism. The title-page indeed may amply serve to show what it promises : but how far those elegant promises are fulfilled, or otherwise, can only be decided by a Committee of *Ladies of Distinction*. The book contains four plates of ladies, in morning dresses, in walking or carriage habits, in evening dresses, and in full dress ; and to say the truth, these plates, though small, are well executed.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Sermons for Schools, consisting of one for every Sunday in the Year, and four for the great Holidays ; selected and abridged for the Use of Seminaries of Education, from Blair, Horne, Gishorne, Jortin, &c. &c. By the Rev. S. Barrow, Author of the Young Christian's Library, &c. 6s. 6d.

The British Christian's Duty to make Prayers and Supplications for the King in the Day of his Trouble ; a Sermon. By the Rev. Wm. Jarvis Abdy, A.M. Rector of St. John's, Southwark, and Evening Lecturer of St. Mary-le-Bow, Cheap-side.

Sermons for parochial and domestic Use, designed to illustrate and enforce, in a connected View, the most important Articles of Christian Faith and Practice. By Richard Mant, M.A. Vicar of Great Coggeshall, Essex, and late Fellow of Oriel College, Oxford. 2 vols. 18s.

Essays : on Retirement from Business ; on Old Age ; and on the Employment of the Soul after Death ; to which are added Meditations on various Subjects, religious and moral. By a Physician. The fourth Edition. 5s.

ROMAN

ROMAN CATHOLICS.

A brief Statement of the Rise, Progress, and Decline of the ancient Christian Church, and its Change to Papal Apostacy. By Sir John J. W. Jervis, Bart. 1s.

The Conduct and Pretensions of the Roman Catholics considered, in a Letter to the Freeholders of Oxfordshire. By F. Haggitt, D.D. 2s. 6d.

A Protestant Letter, addressed to the Right Hon. Lord Somers, Baron of Evesham. By George Isaac Huntingford, D.D. F.R.S. Bishop of Gloucester. 5s.

A Letter to the Rev. Peter Gandolphy, in Confutation of the Opinion that the Vital Principle of the Reformation has been lately conceded to the Church of Rome: with a Postscript, containing Remarks on the Consequences which must result from the Concession of the Catholic Claims. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge. 1s. 6d.

HISTORY. TRAVELS.

An Account of Ireland, statistical and political. By Edward Wakefield. 2 vols. 4to. 6l. 6s.

Journal of a Residence in India. By Maria Graham. 4to. 1l. 11s. 6d.

The present State of Portugal, and of the Portuguese Army, with an Epitome of the Ancient History of that Kingdom. By Andrew Hallé Say, M.D. late Assistant Inspector of Hospitals with the Portuguese Forces. 8vo. 12s.

MEDICAL.

A practical Treatise on Hæmoptysis, or spitting of Blood; shewing the Safety and Efficacy of Emetics, and the fatal Effects of Blood-letting in the Treatment of that Disease; with Cases. By George Rees, M.D. 2s. 6d.

The Seat of Vision determined; and by the Discovery of a new Function in the Organ, a Foundation laid for explaining the Mechanism and the various Phenomena, on Principles hitherto unattempted. By Andrew Horn. 3s. 6d.

LAW.

Arguments of Counsel in the Cases of the Snipe, the Martha, the Vesta, and other American Vessels, detained under the Orders in Council, and brought to Adjudication in the High Court of Admiralty, before the Right Hon. Sir William Scott, in July, 1812. Taken in Short-hand by Mr. Gurney. With an Appendix, containing the principal Documents referred to in the Course of the Arguments. 8vo. 12s.

The Elements of the Science of Money, founded on the Principles of the Law of Nature. By John Prince Smith, Esq. of Gray's Inn, Barrister at Law. 8vo. 15s.

The Practice of the High Court of Chancery. By John Newland, Esq. of the Inner Temple, Barrister at Law. 10s. 6d.

POLITICAL.

A brief historical View of the Causes of the Decline of the Commerce of Nations. By James Tyfon. 2s. 6d.

Letter to the most Noble Charles Duke of Norfolk, hereditary Earl Marshal of England, &c. By Frederick Silver, Esq. 1s. 6d.

Reasons against the Bill for the Appointment of a Vice-Chancellor. With additional Remarks, shewing the Necessity of establishing additional superior Courts of Justice. 1s.

Observations on the Board of Trade, interspersed with Strictures on the Licence Trade, and on the Effects produced by the Continental System of Commerce. 2s.

A Review of the Speeches of the Right Hon. George Canning, on the late Election for Liverpool, as far as relates to the Questions of Peace and Reform. By William Roscoe. 2s. 6d.

An Essay on Naval Discipline, shewing Part of the evil Effects on the Minds of the Officers, on the Minds of the Men, and on the Community; with an amended System, by which pressing may be immediately abolished. By Lieut. Thomas Hodgskin, R. N. 6s.

A Letter

A Letter addressed to the Right Hon. the Chancellor of the Exchequer, and the Speech of Joseph Hume, Esq. in Consequence of the Introduction, in last Session of Parliament, of a Bill to regulate the Trade in Hosiery and Lace, which Bill was ultimately thrown out. 1s. 6d.

The French Bulletins, full and complete, detailing the Campaigns of the French in Russia from June to December, 1812, accompanied with an historical Preface. 4s.

EAST INDIA TRADE *.

Considerations on the Danger and Impolicy of laying open the Trade with India and China: including an Examination of the Objections commonly urged against the East India Company's commercial and financial Management. 8vo. 4s. 6d.

Letter from the Right Hon. Henry Dundas to the Chairman of the Court of Directors of the East India Company, upon an open Trade to India. 1s.

Papers respecting the Negotiation for a Renewal of the East India Company's exclusive Privileges, printed by Order of the Court of Directors, for the Information of the Proprietors. 8vo. 3s. 6d.

Correspondence and Proceedings in the Negotiation for a Renewal of the East India Company's Charter. 1s. 6d.

Report on the Negotiation between the Hon. East India Company and the Public, respecting the Renewal of the Company's exclusive Privileges of Trade for twenty Years, from March, 1794. By J. Bruce, Esq. M. P. 4to. 15s.

Observations on the territorial Rights and commercial Privileges of the East India Company, with a View to the Renewal of the Company's Charter, in a Letter to a Member of Parliament. 3s.

A Letter to Edward Parry and Charles Grant, Esqrs. Chairman and Deputy Chairman of the Court of Directors in 1809, on the Subject of the commercial Monopoly of the East India Company. 3s.

The Preliminary Debates at the East India House, on Tuesday, Jan. 5, 1813, on the Negotiation with his Majesty's Ministers relative to a Renewal of the Charter; with an Appendix containing all the Letters and Documents referred to upon the Subject. By an Impartial Observer. 2s.

The Substance of the Speech of Randal Jackson, Esq. delivered at a General Court of Proprietors of East India Stock, on Tuesday, May 5, 1812, upon the Subject of the Negotiation with his Majesty's Ministers for a Prolongation of the Term of the Company's exclusive Charter. Printed by Desire of the General Court. 2s.

A View of the Consequences of laying open the Trade to India to private Ships; with some Remarks on the Nature of the East India Company, &c. By Charles Maclean, M.D. 3s.

Substance of the Speech of Mr. Hume, at a General Court of Proprietors, in Leadenhall Street, on the 19th Jan. on the Question for the Renewal of the East India Company's Charter and exclusive Privileges.

POETRY.

The Poetical Register and Repository of Fugitive Poetry, for the Years 1808 and 1809. Cr. 8vo. 12s.

Rokeby: a Poem, in six Cantos. By Walter Scott, Esq. 4to. 2l. 2s.

Verses on several Occasions, including Sonnets prefixed to Sidney's Defence of Poesy, Hermilda in Palestine, &c. By Edward Lord Thurlow. 8vo. 8s.

Don Emanuel, a Poem, in three Cantos, with Notes. By Matthew Newport, Esq. A.B. of Trinity College, Dublin. 4to. 1l. 1s.

The Tears of Granta: a Satire, addressed to Under-Graduates in the University of Cambridge. 4s.

* It is not improbable that one or two of these publications may have been noticed in former lists, but we judged it preferable to class the whole together, for the more satisfactory information of persons interested in the important questions now pending.

Fitz-Gwarine, a Ballad of the Welch Borders; in three Cantos. With other Rhymes, legendary, incidental, and humorous. By John F. M. Donovan, A.M. 12mo. 7s.

Fables in Verse: from *Æsop*, *La Fontaine*, and others. By Mary Anné Davis. 5s.

DRAMATIC.

The Works of Beaumont and Fletcher, illustrated with critical and explanatory Notes, and biographical Notices, and including an additional Play, never before published, and now first printed from the original MS. in the Possession of the Publishers. Edited by Henry Weber, Esq. 14 vols. 8vo. 3l. 8s.

The Comedies of Aristophanes, translated into English by Cumberland, Fielding, and others, with Prefaces, Notes, and Illustrations. 8vo. 12s.

The Noble Foundling; or, The Hermit of the Tweed. A Tragedy in five Acts. By Thomas Trotter, M.D. 4s.

NOVELS.

She Thinks for Herself. 3 vols. 16s. 6d.

The Diverting History of John Bull and Brother Jonathan. By Hector Bullus. 4s.

Aretas. By Emma Parker. 4 vols. 12mo. 1l. 4s.

Alinda; or the Child of Mystery. 4 vols. 12mo. 1l.

MISCELLANIES.

A Sketch of the Controversy relative to the Re-building of the Parish Church of Rowley Regis, in the County of Stafford; with some Remarks on the Proceedings of the Oppositionists. By the Rev. George Barrs, M.A. of St. Mary Magdalen College, Cambridge, and Curate of Rowley Regis. 2s. 6d.

An Account of a Supply of Fish for the Manufacturing Poor, with Observations. By Sir Thomas Bernard, Bart. 1s.

Ancient Lore; containing a Selection of aphoristical and preceptive Passages on interesting and important Subjects, from the Works of eminent English Authors of the 16th and 17th Centuries; with a Preface and Remarks. 12mo. 7s.

The Works of the Right Hon. Edmund Burke. Vol. 6. 4to. 2l. 12s. 6d. and vols. 11. 12. 8vo. 1l. 4s.

Difficult Pronunciation, with Explanations of the Words, by which an approved Pronunciation of the most difficult English Words in common Use, may be easily attained: also the Pronunciation and Significations of Latin and French Phrases, which frequently occur in English Reading.

BOOKS IMPORTED.

Grammaires des Grammaires, ou, Analyse Raisonnée des Melleurs Traités sur la Langue Francoise, a l'Usage des Elèves de l'Institut des Maisons Impériales Napoléon, établies à Saint-Denis, pour l'Education des Filles de Membres de la Légion d'Honneur; par Ch. P. Girault-Duvivier, deux Volumes in octavo, de plus de six cents pages chacun, prix 1l. 8s.

Castile Grammaire Francois, Simolifié. 5s.

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Œuvres de Rollin, 34 vols. 12mo. Contenant Hist. Anc. Rom. et Belles Lettres, qui se vendent séparément

Restant Traité de l'Orthographe Francoise, 8vo.

Œuvres Complètes de Berquin; ornée de 193 Fig. 10 vols. 12mo. 2l.; —beau papier, 3l.

Œuvres de Gessner, 3 vols. 18mo. 10s. 6d.

Cryptogamie Complète de Linnæi. Par Jolyclerc. 8vo. 5s.

Dictionnaire

- Dictionnaire Grec et Francois. Par Quenon. 2 vols. 8vo. 11. 6s.
 L'Homond, Grammaire Latine. 12mo. 3. 6d.
 Quintiliani Instit. Orationorum, a usum Scholarum. 2 vols. 12mo. Paris, 1809. 12s.
 Virgil, Stereotype.
 Ciceronis Libri Rhetorici, nova Editio, d'Allemand. 12mo. Paris, 1810. 5s. 6d.

CORRESPONDENCE.

We most willingly insert, entire, this truly interesting and affecting Letter, and shall be happy to learn that the wished effects result from it.

TO THE EDITOR OF THE BRITISH CRITIC.

SIR,

One object of your Publication being evidently to contribute to the satisfaction and edification of the Christian world, by making known the increasing diffusion of evangelical truth, and the effects it produces; and *another* to furnish a directory to your opulent readers who have at heart the prosperity of our Sion, how they may profitably employ the pecuniary means which their Lord hath given them, to his glory, and salvation of souls purchased by his blood; I take the liberty of sending you an account which I trust will subserve to both these purposes. Your kindness in giving it an immediate place in your work may prove beneficial to many now living, and to generations yet unborn. I must, however, premise to the narration of facts which I am about to give, that it is with great reluctance I make the present application, considering how frequently the liberality of the public is appealed to, and what wide and important channels have been opened for receiving the effects of that liberality; but the necessity of the case constrains me, and its patriotic character encourages me to present to those "who are not weary in well doing," a class of people, whose wants in a moral and religious view are many; a class of people little regarded, whose case was never 'publicly' advocated, "the poor families in his Majesty's forest of Dean, in the county and diocese of Gloucester." The parish of which it hath pleased Divine Providence to appoint me the minister, lies adjacent to this forest, which contains about 22,000 acres, and is inhabited by poor miners and colliers, who as the forest is *extraparochial*, have no claim upon the services of any clergyman, and have been consequently left to the guidance of their own untutored understandings. Of the doctrines of the Establishment they were grossly ignorant. The Church of Newland, of which I am vicar, having been, from immemorial usage, generally considered as the parish Church of the forest for marriages, baptisms, and burials: I was frequently called upon to visit the sick. In the discharge of this charitable office, I became an eye witness to their poverty, and was led to a more im-

mediate

mediate knowledge of the state of their moral and religious views, which produced in my mind most painful and anxious feelings. The manners of an untutored people, are too well known to need any explanation. On my first coming here, (nine years ago,) I observed them profanely inattentive to the sabbath day, and regardless of a judgment to come. Moved by compassion for their ignorance, I determined to make an effort to reclaim them from the error of their ways, and for this purpose appropriated one evening in the week for visiting the forest, in order to instruct them 'there,' after the close of their daily labours, in the principles of the Christian religion; this was done in one of their cottages, I had no other means of communicating instruction to them, as they felt themselves under no obligation to attend divine worship. I have now the pleasure of being able to say, from seven years experience, that the desire of serving them has been attended, under the Divine blessing, with great success. Those of them who are able to walk so far, are regular and exemplary in their attendance on the ordinances of the Church, a general reformation of morals has been produced: to myself they are respectful, affectionate, and grateful; many of them attend the ordinance of the Lord's supper, and live in the faith, the fear, and the love of God. The population of that part of the forest, which has been the scene of these labours, consists of nearly 200 families, and 500 children, many of whom are fatherless, from the perils attendant on the employment of the men. Frequent solicitations have been addressed to me by these poor people, to establish a school among them, where their numerous families might be trained up to fear God, and to honour that day which they once so wickedly violated. The great benefit, the unspeakable blessing of such an institution, can only be estimated by contrasting the personal, domestic, and civil consequences, the present and eternal effects of moral and religious impressions, with extreme ignorance and depravity of life. That the effort which has already been made, in dependence on the Divine blessing, to improve the civil and religious character of these long neglected people, has not been in vain, may be demonstrated by contrasting their present spirit and conduct with what occurred in the year 1800. That year was a season of grievous trial to the poor throughout the country. The scarcity which prevailed was severely felt by the lower classes of people. At that period the foresters proved disorderly and riotous to such a degree, that two of them were brought to an ignominious death. The present year is a season of similar difficulty; but, from the effect of religious knowledge and habits, instead of a riotous behaviour, or even of indulging in complaint or discontent, they bear their privations patiently, and under their pressure brought me a sum of money collected from their daily earnings, a sum inconsiderable of itself, but large for them to produce. In consequence of this mark of their earnest wishes, I ventured to lay the foundation stone of a building among them, to

be devoted to religious purposes, which I will presently explain. In the prosecution of my plan, I have received, after a full and plain exposition of my views, the most encouraging countenance from my worthy diocesan, from the Right Hon. the Earl of Liverpool, the Right Hon. the Chancellor of the Exchequer, from many of the Nobility, Clergy, and Gentry, also from the National Society for the Education of the Poor. Thus encouraged by the favour of Divine Providence and the liberality of the public, our building is nearly completed, and an eligible person has been sent up to the central school, in Baldwin's Gardens, to be qualified to manage our institution, on the plan of the National Society.

But there is another object in view; it is intended that the same building which is employed during '*six days*' for the instruction of children, shall be used as a place of divine worship on the sabbath day, and I hope I shall be able to obtain its consecration, or an episcopal licence, for the exercise of the Christian ministry therein. But in order to this, and to perpetuate religious instruction among these foresters, I am anxious to endow the place, both as an episcopal chapel and a school-house, and when the means of such an endowment is procured, to vest it in trustees, who will feel for the salvation of these objects of my concern, and place among them a clergyman who will feed them in their desert with the true bread that cometh down from heaven. I cannot entertain a doubt of being able to realize these pleasing hopes, the support I have already received is a pledge of their accomplishment. I receive it as such, and confidently appeal to the religious and patriotic feelings of the public, that while the inhabitants of distant lands are cared for, our own countryman will not be neglected. The case is now made known, and I can leave the result with *Him* who "*careth for the stranger.*" I shall only add, that if any, who are disposed to assist in this good work, should wish for further information, I shall be truly happy and thankful to afford it, and shall be ready to receive advice as well as pecuniary aid.

I am, Mr. Editor,

Your much obliged friend and servant,

P. M. PROCTER.

Newland Vicarage, Colford, Gloucestershire,
December, 1812.

LITERARY INTELLIGENCE.

We understand that *Dr. Valpy* has in the press a new *Greek Delectus*, on the plan of his very useful Latin *Delectus*.

A *History of Windsor*, adorned with many plates, is also in the press; to be printed on imperial quarto.

Dr. Thomas

Dr. *Thomas Thomson*, who during the autumn of last year, made a tour through Sweden, principally with a view to geological and other scientific researches, availed himself of the opportunity to become acquainted with the present political state of that kingdom, its statistics, &c. The result of his observations will be laid before the public in March next.

A History of the Life of Martin Luther, with an Account of the Reformation in Germany, from the pen of *Mr. Bower*, will be shortly published.

Mr. Toone, of *Brentford*, will speedily publish *The Magistrate's Manual*, comprising the Duties and Power of a Justice of the Peace; with a copious collection of Precedents of Warrants, Convictions, &c.

A volume of *Poems, Odes, Prologues, and Epilogues*, spoken on public Occasions at Reading School, will shortly appear.

Mr. Thomas Yeates, late of Oxford, has in the press *A Hebrew Grammar*, with principal Rules; compiled from some of the most considerable Hebrew Grammars extant; with a Preface, containing suitable Directions to Learners; and new Tables, never before published.

A third Edition of the late *Mr. Peter Waldo's Commentary on the Liturgy*, is in the press.

Mr. Phillippart, Author of *Remarks on Military Subjects*, has printed for private distribution, *Observations on the Military System of the British Empire*, with a Plan for affording Incomes to General Officers, adequate to the support of their rank.

A new edition of *Johnson's and Stevens's Shakespeare*, as revised and augmented by the late *Isaac Reed*, is finished, and will appear in a few days. The booksellers, in compliance with the prevailing taste for fine books, have printed some copies on royal paper.

The subscribers to *Dr. Rees's Cyclopædia*, will be pleased to hear, that there is a probability of the work being finished in about three years. It is expected that it will be completed in about seventy parts.

The Third Part of *Wild's Cathedrals*, containing an illustration of the Architecture of the Cathedrals of Lichfield and Chester, on sixteen plates in atlas quarto, will be delivered in April.

A new Edition of a scarce Work, intitled, *A Scripture Account of the Faith and Practice of Christians*, revised by *Mr. Joseph Strutt*, will be published next Month.

THE
BRITISH CRITIC,

For FEBRUARY, 1813.

Αἰεὶ μὲν ἀπειρήτων νόος ἀνδρῶν
Δύσμαχος, οὐ δὲ θέλησι καὶ ἀτρεκέεσσι πιθέσθαι. ΟΡΡΙΑΝ.

Hard is the task to deal with men untaught,
Who scorn advice, and set the truth at nought.

ART. I. *Travels in the Island of Iceland, during the Summer of 1810. By Sir George Steuart Mackenzie, Baronet, Fellow of the Royal Society of Edinburgh, &c. &c. &c. Edinburgh, Constable and Co. London, Longman and Co. 4to. 512 pp. 5l. 3s. 1811.*

IN our journal for October we gave an account of a Tour in Iceland, communicated in a very agreeable and interesting manner by Mr. Hooker, and we lamented with others that for some reasons not immediately obvious, the circulation of the volume was either suppressed or limited to the author's friends. However this may be, the public will have full and ample compensation in this production by Sir George Mackenzie, which exceeds in value and importance all the works which have hitherto been printed on the subject of Iceland. As we have so recently drawn the attention of our readers to the subject, we shall not here detain them by any preliminary remarks, but exhibit a summary of the contents of the volume before us.

The Preface informs us, that the principal object of the voyage, the circumstances of which are subsequently detailed, was mineralogical research; but as the traveller had the opportunity of seeing more of Iceland than any British

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subject

subject who preceded him, and having also bestowed considerable attention upon every thing which appeared interesting in the Island and its inhabitants, he conceived himself bound to communicate the information he had obtained, notwithstanding the priority, and recent appearance of Mr. Hooker's book. The present work is the production of the united labours of Sir George Mackenzie and two gentlemen of the University of Edinburgh, who were the Baronet's companions, Dr. Holland and Mr. Bright. The preliminary dissertation on the history and literature of Iceland, the account of the present state of letters, the chapter on the government, laws, and religion, with the account of the diseases of the Icelanders, which is found in the Appendix, are by Dr. Holland; who, it seems, has obtained no inconsiderable reputation from his *Agricultural Report of Cheshire*. What relates to the zoology and botany of Iceland, is from the pen of Mr. R. Bright. For the observations on rural affairs, commerce, and mineralogy, Sir George Mackenzie is responsible.

From the very curious and entertaining dissertation on the history and literature of Iceland, by Dr. Holland, we make the following extract.

“ Thorstein and Illugi, both men of wealth and power, dwelt in the great vale of the Borgar-Fiord, in the western part of Iceland. The former, who was son to the celebrated poet Egill, had a daughter named Helga, the pride of her family, and the loveliest among the women of the island. In the house of Illugi, the most remarkable person was his youngest son, Gunnlaug. Born in 988, he early acquired reputation from his stature, strength, and prowess, both of body and mind; but his temper was turbulent and unyielding, and being opposed by his father in his desire to travel, he abruptly left his home, when only fifteen years of age, and took refuge in the house of Thorstein, by whom he was hospitably received. Here, while his mind was instructed by the father, his heart was subdued by the gentleness and elegance of the daughter. Living with Helga, and partaking in all her occupations and amusements, a mutual affection was quickly formed; and the restless impetuosity of the boy passed into the refinement and delicacy of the youthful lover. His character thus changed, Gunnlaug was reconciled to his father, and, during three years, resided sometimes with him, sometimes at the house of Thorstein. When he had reached the age of eighteen, Illugi consented to his going abroad; but he would not leave Iceland, till he had obtained from the father of his secretly betrothed Helga, a solemn promise that the maiden's hand should be given to him, if, after three years had expired, he returned to claim it. Departing from his native country, Gunnlaug visited the
courts

courts of England, Ireland, Norway, and Sweden, and was every where received with the honours to which his person and talents entitled him. His extempore poetry was admired and munificently rewarded: this art he had early cultivated, though with so much tendency to satire, that he was called *Ormstunga*, or the snake-tongue. At the court of the Swedish king, Olave, he found the celebrated poet Rasn, likewise an Icclander, and of noble birth. A friendship formed between them, was speedily broken by a dispute, which took place in the royal presence, respecting the comparative merits of their poetry. Rasn, thinking himself disgraced, declares his determination of revenge; and, in pursuance of this, returns to Iceland, where he seeks to obtain in marriage the maiden betrothed to his rival. The three years being gone by, and no tidings received of Gunnlaug, Thorstein, after some delay, gave to Rasn the unwilling hand of Helga, whose heart meanwhile remained with her former lover. The unfortunate Gunnlaug, hastening home to claim his bride, was accidentally detained by a hurt received in wrestling, and reached the abode of his father on the very day on which Helga became a wife. A nuptial feast was prepared, with all the splendour suited to the condition of the families concerned. Gunnlaug shewed himself on a sudden among the assembled guests, eminent above all from the beauty of his person and the richness of his apparel. The eyes of the lovers hung upon each other in mute and melancholy sorrow; and the bitterest pangs went to the heart of the gentle Helga. The nuptial feast was gloomy and without joy. A contest between the rivals was prevented by the interference of their friends, but they parted with increased animosity and hatred.

“The revenge of Rasn, though thus accomplished, gave him little satisfaction. Helga, refusing all conjugal endearments, spent her days in unceasing sadness. At the great public assembly at Thingvalla, the ensuing summer, Gunnlaug challenged his rival to single combat; and the challenge being accepted, they met on an island in the river, which flows into the lake of Thingvalla. The combat, however, though severe, was indecisive; and a renewal of it was prevented by an edict of the assembly, passed the following day, prohibiting the practice of duels in Iceland. Gunnlaug here sees his beloved Helga for the last time; and in the impassioned language of poetry laments their mutual affliction and sorrows. Restrained from deciding their quarrel in Iceland, and each pursued by his own unhappiness and resentments, the rivals pass over to the territory of Sweden, and meet, attended by their respective companions, at a place called Dynguines. A combat takes place: the companions of each party fall victims to the bloody fray, and Gunnlaug and Rasn are left alone to decide their contest. The foot of the latter is severed by the sword of Gunnlaug, who wishes now to discon-

tinue the combat; but Ráfn exclaims that he would persevere in it, could he procure some water to alleviate his thirst. The generous Gunnlaug, trusting to the honour of his adversary, brings him water in his helmet from an adjoining lake. Ráfn, seizing the critical moment, when the water was presented to him, strikes with his sword the bare head of Gunnlaug; crying out at the same time, "that he cannot endure that his rival should enjoy the embraces of the beautiful Helga." The fight is fiercely renewed, and Gunnlaug slays his perfidious opponent; but dies soon afterwards of the wound he has himself received, when yet only in the twenty-fifth year of his age.

"The remainder of the story is short and melancholy. The sorrowing Helga, her husband and lover both destroyed, is compelled to give her hand to Thorkell, a noble and wealthy Icelandic. But these nuptials are equally joyless as the former. Her mind is wholly devoted to misery and gloom; and she sinks an early victim to the grave, bending her last looks upon a robe she had received from Gunnlaug; and dwelling with her last thoughts upon the memory of her unhappy lover." P. 30.

The whole of this dissertation will amply repay the reader's time and attention. We have next an interesting account of three distinct excursions. The situation of these travellers was such as to give them every facility and advantage, and enabled them to enjoy every possible opportunity of seeing the domestic manners and habits of the natives. At Reikiavik they gave a ball, and as the description of a ball in Iceland can be of no common occurrence, we insert it, and add, (which succeeds) an account of a marriage.

"The company began to assemble about 9 o'clock. We were shewn into a small low roofed room, in which were a number of men; but to my surprise I saw no females. We soon found them, however, in one adjoining, where it is the custom for them to wait till their partners go to hand them out. On entering this apartment, I felt considerable disappointment at not observing a single woman dressed in the Icelandic costume. The dresses had some resemblance to those of English chambermaids, but were not so smart. An old lady, the wife of the man who kept the tavern, was habited like the pictures of our great grandmothers. Some time after the dancing commenced, the bishop's lady, and two others, appeared in the proper dress of the country.

"We found ourselves extremely awkward in dancing what the ladies were pleased to call English country dances. The music, which came from a solitary ill-scraped fiddle, accompanied by the rumbling of the same half-rotten drum that had summoned the high court of justice, and by the jingling of a rusty triangle, was to me utterly unintelligible. The extreme rapidity with which it was necessary to go through a multiplied series of complicated

plicated evolutions in proper time, completely bewildered us; and our mistakes, and frequent collisions with our neighbours, afforded much amusement to our fair partners, who found it, for a long time, impracticable to keep us in the right track. When allowed to breathe a little, we had an opportunity of remarking some singularities in the state of society and manners, among the Danes of Reikiavik. While unengaged in the dance, the men drink punch, and walk about with tobacco pipes in their mouths, spitting plentifully on the floor. The unrestrained evacuation of saliva seems to be a fashion all over Iceland; but whether the natives learned it from the Danes, or the Danes from the natives, we did not ascertain. Several ladies, whose virtue could not bear a very strict scrutiny, were pointed out to us. One was present, who, since her husband had gone to Copenhagen on business, had lived with another merchant by whom she had two children. Another, thinking her husband too old, had placed herself under the protection of a more youthful admirer, and left the good easy man to brood over his misfortune, or to find a partner more suited to his age. These ladies, and others who paid as little regard to character, were received into company, and treated with as much complaisance and familiarity as the most virtuous. This total disregard to moral character, and the rules of decorum, may, without breach of candour, be regarded as impeaching the virtue even of those who maintain the appearance of greater strictness in their behaviour. It is no overstrained inference, that their associating with such ladies as those whose conduct has been described, is owing to some fellow feeling, some necessity for keeping secrets which it might be dangerous to divulge. Where no guardian of morals is present; or where there is one, if he winks at such indecorum; if he converses with those who have broken the dearest ties of affection; there may, indeed, be some excuse. Here we saw the bishop himself countenancing vice in its worst shape, and appearing perfectly familiar with persons who, he must have known, bore the worst characters. I was informed, that when a couple are dissatisfied with each other, or when a lady chuses to change her helpmate, the separation is sanctioned without any inquiry into the cause, and new bands solemnly unite those who have most openly slighted their former engagements. Such are the morals of the people of Reikiavik.

“During the dances, tea and coffee were handed about; and negus and punch were ready for those who chose to partake of them. A cold supper was provided, consisting of hams, beef, cheese, &c. and wine. While at table, several of the ladies sung, and acquitted themselves tolerably well. But I could not enjoy the performance, on account of the incessant talking, which was often loud enough to overpower the harmony. This was not considered as in the least unpolite. One of the songs was in praise of the donors of the entertainment; and during the chorus, the

ceremony of touching each other's glasses was performed. After supper, waltzes were danced, in a style that reminded me of soldiers marching in cadence to the dead march in Saul. Though there was no need of artificial light, a number of candles were placed in the rooms. When the company broke up, about three o'clock, the sun was high above the horizon.

"During our stay in the town, my friends had an opportunity of seeing the marriage-ceremony of the Icelanders, which was performed in the church. The bride, in full dress, was seated on one side of the church, accompanied by an elderly woman, probably her mother. Opposite to her, on the other side, was the bridegroom. His seal-skin shoes were fastened by cross bands of white tape; and his striped garters were crossed about his legs. He was attended by several of his friends, who, during the whole of the ceremony, indulged themselves with a profusion of snuff. The priest standing at the altar opposite to the party, began the ceremony by chaunting, in which he was joined by all present. This was followed by a prayer, and a long exhortation to the bride and bridegroom, who were now brought forward. Three questions, similar to those used in the English service, were then put to them; first to the man. The priest afterwards joined their hands, laid his hands upon their shoulders, and gave them his blessing. They were then conducted to their respective seats, and the service concluded by chaunting. In going from the church, the bride preceded the bridegroom, both being attended by their friends of the same sex. They usually go, on such occasions, to the house of some relation. When the bride retires after supper, she is accompanied by her female friends. When the husband arrives, he finds them all seated by his wife's bedside, and is refused admittance. On his persisting, he is told he must pay; and he offers a snuff-box, or any trifle he may have in his pocket, which is refused. At last he promises some present of value, from twenty to a hundred dollars, according to his circumstances; and the women tell him that he must give it to his bride. This altercation sometimes continues for an hour, in perfect good humour. In the morning, the husband makes a present to his wife of some articles of dress, money, or silver spoons. They now go to their own house. We did not see the procession to the church; but were informed, that from the house of the minister, or some cottage near the church, girls go first two and two, then the bride attended by a female relation, or the most respectable woman in the company. She is followed by the women, after whom goes the bridegroom with a friend. Next in order is the priest, and the men close the procession." P. 94.

The modes of travelling, the description of the School at Besslud, the Cave at Havnesford, the Sulphur Mountains, more particularly, are succeeding objects of curious detail. Not less interesting will be found the account of the Eider-Ducks

Ducks at Vidoe, and of the Church ceremonies, with which the first excursion concludes.

The object of the second excursion was to examine the peninsula on the western side of the Island. The travellers proceeded by Mount Esian along the shore. The height of the mountain is 1500 feet, which it preserves for an extent of several miles. A pleasing account is given of the hospitality of the natives at Houls. At Saurbar they slept in the church, and at p. 143 is a curious representation of an Icelandic parish register. At Saurbar, Sir George Mackenzie vaccinated the minister's eldest daughter, and we shall be happy to learn that a discovery so important, and so beneficial to mankind, has thus been successfully introduced in those remote regions. At Indreholm they were entertained with the Icelandic instrument called the Lang-Spiel, which consists of a monochord, with two additional strings, to form a bass. The effect is represented as pleasing, and the form of the instrument is delineated. The travellers, from Indreholm, ascended the mountain of Akkrefell, the mineralogical curiosities of which, amply repaid the labour and the difficulties. At Leira is the only printing office in the Island. Unluckily, the superintendant of this press is himself an author, and does not much like that any compositions but his own should be printed. They have, however, both Greek, Roman, and Gothic founts, and here also, were a few books printed for sale, and among them Pope's Essay on Man, translated into Icelandic verse.

As they proceeded towards the interior, they were better satisfied with the domestic habits of the people, with respect to neatness and cleanliness. The volcanic hills, the aerated spring, Miklaholt, Stadarstad, the lava of Buderstad, the bay of Stappen, were the next objects of attention, and places visited, till they came to the Columnar rocks. A most beautiful and picturesque natural arch is delineated at p. 174, but the most important and interesting feature in the second excursion, is the description of the ascent of the Snæfell Jokul, the narrative of which is subjoined in the words of Mr. Bright. The peak of this formidable mountain is 4460 feet above the level of the sea.

“ The extensive view which we might have obtained from this elevated point, was almost entirely intercepted by the great masses of cloud, which hung upon the sides of the mountain, and admitted only partial and indistinct views of the landscape beneath. It has been said by Egbert Olafson, and others, that from one part of the channel which lies between Iceland and Greenland, the mountain of Snæfell Jokul may be seen on one side, and a

lofty mountain in Greenland on the other. It is difficult to ascertain how far this is an accurate statement. The distance between the two countries at this place cannot be less than eighty or ninety leagues.

"The clouds now began rapidly to accumulate, and were visibly rolling up the side of the mountain; we were therefore anxious to quit our present situation as speedily as possible, that we might repass the chasm before we were involved in mist. Our first object, however, was to examine the state of the magnetic needle, which Olafson in his travels asserts to be put into great agitation at the summit of this mountain, and no longer to retain its polarity. What may be the case a hundred feet higher, we cannot affirm; but at the point we reached, the needle was quite stationary, and, as far as we could judge, perfectly true. We then noted an observation of the thermometer, which we were surprised to find scarcely so low as the freezing point; and after an application to the brandy bottle, began with great care to retrace the footsteps of our ascent. We found re-crossing the chasm a work of no small danger; for whenever we stuck our poles into the snow bridge, they went directly through. The first person, therefore, who crossed thrust his pole deep into the lower part of the wall, thus affording a point of support to the feet of those who followed; Mr. Holland, however, who was the second in passing over, had, notwithstanding, a narrow escape, for his foot actually broke through the bridge of snow, and it was with difficulty he rescued himself from falling into the chasm beneath. We were scarcely all safe on the lower side of the chasm, when the mist surrounding us, made it extremely difficult to keep the track by which we ascended the mountain. When we came opposite to a small bank which we had remarked in our ascent as being free from snow, we desired our guide to remain where he was, that we might not lose the path, while we went to examine that spot. We found the bank to be almost entirely composed of fragments of pumice and volcanic scorix. After our return to the former track, we made the best of our way back to Olafsvik, which we reached at about a quarter past six, to the great surprise of every one; for we were scarcely expected till the following morning; such is the reverential awe inspired by the Jokul. None of our party seemed more gratified with the exploit than our guide, who having always been accustomed to look upon the Jokul as some invincible giant, greatly exulted in this victory over him; but we afterwards learned, that he found considerable difficulty in making his friends credit his narrative of the ascent." P. 180.

The limit of the northern journey was Snoksfeldr. The hot springs of Reikholt, p. 197, are described, and delineated in a well-executed vignette, but the most extraordinary assemblage of springs is the Tungu-lver, p. 199. To one of these springs, from the alternations of the jets, the

author

author gave the name of the alternating geyser. At the conclusion of the second excursion, the Snæfell Jokul is beautifully represented. The third excursion was to the Geysers and Mount Hekla. The Geysers are about sixteen miles from Skalhelt, and may certainly be ranked among the greatest of natural curiosities. These were examined by the author with the eager attention of a naturalist, and the acute discernment of a man of science, and it may certainly be said that they have never before been so circumstantially or faithfully described, and the narrative is elucidated by engravings of the very best execution. We do not mean to detract from the merits of Sir John Stanley's interesting account, but as this was conveyed in private letters to Dr. Black, it can hardly be considered as having been submitted to the public. It is no less singular than true, that these very remarkable hot springs have never been particularly animadverted upon by the Icelandic authors themselves. We have only room for the following short extract.

“ After yielding a little to impatience, we were gratified by symptoms of commotion in the Great Geyser. At three minutes before two o'clock, we again heard subterraneous discharges, and the water flowed over the edge of the basin; but no jet took place. The same happened at twenty-five minutes past five o'clock, and at five minutes before seven. At thirty-five minutes past eight, it boiled over again, and immediately the new Geyser began to play, and continued till a quarter past nine. This Geyser gives no warning before it spouts, and it is therefore necessary to be cautious in looking down the pipe, unless it is known what time has elapsed since the preceding jet. While the spray and vapour are rushing out, one may approach with perfect safety, and stand quite close to the very brink of the pipe on the windward side. The pipe is nine feet in diameter, not perfectly round, and rough and uneven within.

“ Having been busily engaged in packing our specimens, and being somewhat tired, we went to sleep a little earlier than usual. We lay with our clothes on, separated from the ground by sheepskins and a rug, in order that we might start up at a moment's notice. Mr. Fell and Mr. Floed had left us to return to Reikiavik; and we had soon cause to regret that they had departed before the next eruption of the Great Geyser took place. On lying down, we could not sleep more than a minute or two at a time; our anxiety causing us often to raise our heads to listen. At last the joyful sound struck my ears; and I started up with a shout, at the same moment when our guides, who were sleeping in their Iceland tent at a short distance opposite to us, jumped up in their shirts, and hallooed to us. In an instant we were within sight of the Geyser; the discharges continuing, being more frequent

frequent and louder than before, and resembling the distant firing of artillery from a ship at sea. This happened at half-past eleven o'clock; at which time, though the sky was cloudy, the light was more than sufficient for shewing the Geyser; but it was of that degree of faintness which rendered a gloomy country still more dismal. Such a midnight scene as was now before us, can seldom be witnessed. Here description fails altogether. The Geyser did not disappoint us, and seemed as if it was exerting itself to exhibit all its glory on the eve of our departure. It raged furiously, and threw up a succession of magnificent jets, the highest of which was at least ninety feet. At this time I took the sketch from which the engraving is made: But no drawing, no engraving, can possibly convey any idea of the noise and velocity of the jets, nor of the swift rolling of the clouds of vapour, which were hurled, one over another, with amazing rapidity.

"After this great exertion, the water, as before, sunk into the pipe, leaving the basin empty. At seven minutes before seven o'clock on Sunday morning, the Geyser boiled over; and again at twenty minutes past nine; and this was the last time we saw it in motion." P. 227.

The description of the Geysers is continued to p. 231, where the party are represented as returning to Skalholt, formerly an episcopal residence. From hence they proceeded to visit Hekla. In this very interesting journey the travellers had the good fortune to have the advantage of a clear sky and favourable weather, and the account of this wonderful mountain will be perused with particular gratification. Hekla is inferior as a volcano both to Etna and Vesuvius, with regard to the frequency and magnitude of its eruptions. Its height hardly exceeds 4000 feet, as measured by Mr. Bain, who accompanied Sir John Stanley. The appearance of the Westmann Islands is represented, p. 257, as very picturesque; one of them only is inhabited. Views of Hekla are given in every direction. The description of the hot springs of Reikum is given at p. 261, from Sir John Stanley's communication to Dr. Black, as it appears in the Transactions of the Royal Society of Edinburgh.

It would be unjust to the natives not to introduce the character which is given them by their intelligent visitors.

"We were now about to take leave of a people whose situation had often excited our pity. Being of quiet and harmless dispositions; having nothing to rouse them into a state of activity, but the necessity of providing means of subsistence for the winter season; nothing to inspire emulation; no object of ambition; the Icelanders may be said merely to live. But they possess innate good qualities, which, independently of the consciousness of their former

former importance, have preserved their general character as an amiable community. They have indeed become negligent with respect to the cleanliness of their persons and dwellings; but they deserve a high place in the scale of morality and religion. The example of the Danes has done very material injury to the moral character of those with whom they have constant intercourse; but beyond the precincts of Reikiavik, the people are found possessed of their pristine worth and simplicity. To religious duties they are strictly attentive; and though the clergy are not in general raised above the level of the peasantry, in any respect but in their sacred office, yet they have been able to preserve the regard due to those who are considered as peculiarly the servants of the Supreme Being.

“To say that crimes are rare, is perhaps a slight compliment to people who have few temptations to commit them. Except at Reikiavik, vice is hardly known; and even there, when we reflect on the loose lives of the Danes, it is astonishing how little progress it has made among the natives.

“To the laws of hospitality they are particularly attentive. If they give little, it is because they have little to give. To measure their disposition by their power of bestowing, would be a very unjust estimate.

“The history of the Icelanders points out sufficient reasons for the decline of activity and enterprize. In pronouncing upon their character, therefore, some caution is necessary. Travellers, when they find themselves obliged to submit to privations before unknown to them, when they experience a deficiency of alacrity in supplying their wants, and a great degree of indifference in the behaviour of the people among whom they sojourn, are too apt to form a hasty and partial judgment of their character. Some of the occurrences I experienced in Iceland might have entitled me to speak unfavourably of the inhabitants, had I been disposed to judge of them inconsiderately. But when I recollected what Icelanders once were; when I saw the depressed state of this poor, but highly respectable people; and perceived that they still retained that mild spirit (once, too, an independent and an enterprising one) which taught them to regulate their affairs with prudence, and to live together in the utmost harmony, I could not help admiring their patience and contentment.

“Yet still, e'en here, content can spread a charm,
Redress the crime, and all its rage disarm.
Tho' poor the peasant's hut, his feasts tho' small,
He sees his little lot, the lot of all;
Sees no contiguous palace rear its head,
To shame the meanness of his humble shed;
No costly lord the sumptuous banquet deal,
To make him loathe his *hard-earn'd scanty meal*;

But calm, and bred in ignorance and toil,
Each with contracting, fits him to the soil.

“I trust, that in these pages enough will be found to excite compassion in every British breast, for the calamitous situation of an innocent and amiable people, at that critical period when oppression or neglect may overwhelm them in misery. The distracted state of Europe will not, I trust, be considered as a reason that Britain should disregard their wants, or withhold relief. Iceland requires no sacrifice of blood nor treasure. Though very rarely a complaint was uttered, I sometimes heard the wishes of the people expressed in the relation of an ancient prophecy delivered in these terms,—‘When the Danes shall have stripped off our shirts, the English will clothe us anew.’” P. 269.

The remainder of the volume is occupied by remarks on the rural affairs of the island by Sir George Mackenzie, on the government, laws, religion, literature, and education of Iceland by Dr. Holland, on the zoology and botany by Mr. Bright. The subjects of mineralogy and mineral waters, as before observed, are by the author, whose name is prefixed to the volume.

The appendix contains eight papers; the first of which on the diseases of the Icelanders, by Dr. Holland, is exceedingly curious. Of these the most common are cutaneous diseases, consequent principally to their diet and neglect of cleanliness; the most formidable is the leprosy. With respect to the ravages of the small pox, hitherto so destructive, it may be hoped, that the introduction of vaccination will prove a powerful antidote. Syphilis is unknown. The most singular complaint, and most deleterious, though fortunately confined to the Westmann Islands, is what is called by the natives Ginklose, the Tetanus or Trismus Neonatorum of medical writers. In the spot where it exists, scarcely a single instance has been known in the last twenty years of a child surviving the period of infancy. The other papers are miscellaneous, but all more or less curious.

Our opinion of this work may be inferred from the detailed account which we have given of it, but we must add, that a more elegant, interesting, and curious volume has seldom, if ever, been presented to our examination. The plates which are numerous, are all executed with peculiar beauty. As the expence places it beyond the reach of ordinary purchasers, we could wish to see it republished in an octavo form.

ART. II. *Sketch of the Political History of India, from the Introduction of Mr. Pitt's Bill, A. D. 1784, to the present Date.* By John Malcolm, Lieutenant-Colonel in the Honourable East India Company's Madras Army, resident at Mysore, and late Envoy to the Court of Persia. Second Edition. 8vo. 549 pp. W. Miller. 1811.

OF the seventeen millions of inhabitants composing the population of the United Kingdom, but a small proportion is conversant in the important subject treated in the volume before us. These are well aware, how much the best interests of the British Empire are connected with the welfare and prosperity of British India; and of what vast consequence it is, that the government of these remote possessions should be administered, so as to secure the happiness of the natives, and all the benefits due to the mother country. In recent numbers of the British Critic, we had occasion to animadvert to this subject; pointing out some salutary changes requisite in the India Government at home, and the extreme danger of making serious innovations in the commercial system of the Company. It is there distinctly made out, that the throwing open of the China and general trade, would be a ruinous measure; occasioning a defalcation of revenue, to the amount of four millions sterling, annually. It was stated, that the portion of the trade hitherto granted to foreigners, was that only which could be safely conceded; and that the returns of this to the port of London, must, necessarily, be a *sine qua non*; to prevent smuggling and frauds on the public revenue, to a vast amount. The clamours of cupidity, avarice, and ignorance, are blind to these truths, luminously exposed in documents there alluded to, where calculation is brought to the aid of clear and forcible reasoning, which cannot fail to impress conviction on every mind inclined to consider this momentous question in all its bearings. Fifty millions of oriental subjects are now happy under British administration, consisting of those who have spent half their lives in acquiring the knowledge indispensable for this purpose. We deprecate hazardous experiments in policy, or commerce, which may disturb the harmony of this tried system; and, ultimately, occasion the loss of the country. An army of 150,000 highly disciplined natives, secures the peace of these extensive dominions. So formidable did that eminent character, the late Marquis Cornwallis,

lis, find them, when led successfully against the enemies of the Company, by such officers as the writer before us, that he deemed a counterbalance of European force requisite, till he became acquainted with their mild and docile habits, and with their attachment to the British Government. It is the local experience of the Company's civil and military servants alone, that is best calculated to manage, advantageously, this mighty mass of strength. We have witnessed the danger of an ignorant interference with their prejudices and religious customs, and trust, that no innovation will be admitted which may introduce into India, agents unacquainted with the habits, modes of thinking, manners, and customs of the natives. The sepoys of India have already served in Egypt. They could easily be prevailed on to proceed to garrison the West Indian possessions, places in the Mediterranean, and, in short, all situations the climate of which might be suitable to their constitutions. The reader will readily perceive that this measure would be attended with much benefit to Great Britain, as it would spare her scanty population, and save the lives of multitudes who annually fall sacrifices to unwholesome climates. At an expence not to be put in competition with the advantages, these garrisons could be periodically relieved, by our extensive shipping. The present author informs us in his preface, that he passed twenty-five years in India, during a great part of which time he filled stations which gave him a near and full view of the political administration of that country. His great object is to illustrate, by an appeal to experience, the nature of the powers, which the condition of India requires to be invested in the supreme Government; and of those general maxims of policy which seem to him prescribed, by the nature of things, in our intercourse with neighbouring states. If he is charged with prejudices, he desires it to be recollected, that there are also English prejudices. He does not write with any view to gratify resentment, but to contribute towards forming a proper estimate of the government of India.

In the first chapter we have a concise view of the history of the Company, from their origin in 1600, till the failure of Mr. Fox's bill in 1783; a statement of errors in the theory of its government, probable changes, and principles on which they should be made. His general style may be judged of from the following opening paragraph.

“The great empire which England has established in the East, will be the theme of wonder to succeeding ages. That a small island

island in the Atlantic should have conquered and held the vast Continent of India as a subject province, is in itself a fact, which can never be stated without exciting astonishment. But the surprize will be increased, when it is added, that the great conquest was made, not by the collective force of the nation, but by a Company of merchants, who, originally vested with a charter of exclusive commerce, and with the privilege and right to protect their property, and to retaliate attack, were in a few years hurried by the enterprise and ambition of their agents, the hostile and rival spirit of the other nations of Europe; and the weakness and perfidy of the princes of Asia, to whom they became from their encroachments or their riches, an object of jealousy or plunder, into the possession of royal power; and actually found themselves called upon to act in the character of sovereigns, over extended kingdoms, before they had ceased to be mercantile directors of petty factories."

The East India Company began to acquire political power and consequence at the period of the downfall of the imperial house of Timour. The princes of India saw too late the error of allowing it to gain a strength which they could not shake. Seeing the Company deriving constant support from Great Britain, they felt their empire established on the firmest basis. One of the ablest usurpers, Hyder Ally Khan, strongly expressed this feeling, by saying, "I am not alarmed at what I see of the force and resources of the Company, but at what is unseen." It was the opinion of Mr. Pitt, that any plan suggested for the government of a country, so situated as the British Empire in the East, must be inadequate; and that the option of a form of government was only a choice of inconveniencies. His plan, which he deemed an experiment, has, however, succeeded in securing the power and prosperity of the Company, with the exception of the Board of Controul; whose delays in adopting measures, from their imperfect acquaintance with the general policy of India, in relation to Britain, has created embarrassment in business, which it might be eligible to avoid in future arrangements.

The history of the East India Company is so generally known, that it may be unnecessary to follow the author in a copious abstract of it given in this well-written chapter, which after stating Mr. Fox's object to have been the perpetuating of his own power, by the creation of seven Commissioners, concludes as follows.

"From this violence of party-rage the right of regulating the Company's affairs became a political conflict between two great
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and nearly equally balanced parties; and the scale was turned by a coalition between Mr. Pitt and the Court of Directors, or rather the great majority of proprietors of India stock; who, though originally adverse to any interference in their concerns, when they found they could not avert that event, naturally chose that side which was least unfavourable to what they considered as their established rights and privileges."

In justice to Mr. Hastings, we must quote another paragraph from this chapter.

"It is admitted by those who condemned part of his conduct, that Mr. Hastings, during a time of unexampled public embarrassment, and at a moment when he had to contend against those from whom he should have derived support, shewed all the active energy of a great statesman; and, by his spirited and extraordinary exertions, saved the interests of his country in India from the ruin with which they were threatened; and in which they undoubtedly would have been involved, had a man of less resolution, fortitude, and genius, held the reins of government."

Chapter the Second contains a history of Lord Cornwallis's administration in India; with general reflections on the state of India at that time. We find here some strictures on the nature of the Board of Controul; and these confirm some opinions on that subject, published in a former number of this Review. The ability and influence of the first president, and the firmness and integrity of the nobleman just mentioned, contributed, in the opinion of this author, to cover the defects of this Board.

"Since the dissolution of Mr. Pitt's first administration in 1801, they (the Court of Directors) have been engaged in continual contentions with the Board of Controul. During almost the whole period that Lord Dartmouth presided at that Board, these contentions literally prevented the necessary orders being sent to India; and it may be doubted whether the conciliatory policy which his immediate successor (under nearly similar circumstances) thought it expedient to pursue, was not attended with equally bad effects to the public interests. Mr. Burke said truly, that the scheme of reconciling a direction, really and truly deliberative, with an office really and substantially controlling, is a sort of machinery that can be kept in order only a short time. If both should affect activity, collision, procrastination, delay, and, in the end, utter confusion must ensue."

An additional Secretary of State in communication with the Court of Directors, would, in general estimation, constitute a more efficient system. The multiplied aggressions
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of Tippoo Sultaun fully justified the war, the termination of which deprived him of the one half of his dominions. Lord Cornwallis had his complete annihilation fully in his power, but the anxiety for peace entertained at home, and the then state of political relations in Europe, induced that prudent and able nobleman to accept of terms which established a sort of balance of power in India, which might be more serviceable to the Company, than the dethronement of the tyrant of Myfore. The Nabob of the Carnatic, and the Vizier of Oude, are two native princes, whom a long course of events has rendered immediately dependent on the support and protection of the East India Company; and whose interests are, from their political connection with the Company, quite identified with their own. The alliance and treaty formed with the Nabob of the Carnatic, did not prove satisfactory at home, nor have they yielded those advantages expected from their conclusion. At the same time it must be confessed, that they were prudent and wise under all the circumstances of the time. The security and safety of the Company's possessions dictated the necessity of the arrangements which took place with the Vizier of Oude, who is depicted as a dissipated character, in whom no steady confidence could be placed. The proceedings in the House of Commons on these subjects are so fresh in general memory, that it is unnecessary to enter into any detail of these transactions, in which the wisdom, foresight, and political integrity of Marquis Cornwallis conspicuously appear. He found himself compelled to depart from the system of forbearance and neutrality which had been believed practicable at home; where it seems to have been erroneously imagined, that mild, moderate, and conciliatory councils would secure the lasting tranquillity and prosperity of the British possessions in India. Subsequent events went to prove that a timid and cautious policy was not the best adapted to political relations there.

The third chapter contains a detailed narrative of the administration of Sir John Shore, now Lord Teignmouth, with some concluding remarks on the system of policy pursued by him. The rupture between the Nizam and the Mahrattas, was the event of greatest political consequence that took place during his government. This once more brought Tippoo Sultaun on the stage, as he threatened to come forward as the ally of the Mahrattas against the Nizam. It happened fortunately for the English nation that this war terminated speedily; and that the occupation of Tippoo in his own country saved it from a great loss of reputation and

many alarming evils which the Governor-General thought it better to encounter, than to face the many difficulties attendant on a different line of conduct and general policy. The supreme Government seemed justified in this policy by an Act of Parliament, which forbade the declaration of war, excepting in the event of the actual commencement of hostilities, or of preparations for that purpose. Attempts were made during this administration, by Lord Hobart, to induce Omdut ul Omrah, the Nabob of the Carnatic, to agree to modifications in the treaty of 1792. The entire cession to the Company was required of the countries mortgaged for the regular payment of the pecuniary instalments. The right of sovereignty over the Poligars was demanded; as also the cession of some of the forts in the Carnatic. Lord Teignmouth endeavoured also in vain to effect these desirable measures. A sincere and conscientious wish to govern India, according to the act of the British Legislature, and to the wishes of his superiors, guided his views in general.

“The result of this experiment offers an important lesson to those who are intrusted with the administration of British India. It has proved, from the events of this administration, that no ground of political advantage could be abandoned, without being instantly occupied by the enemy; and that to resign influence was not merely to resign power, but to allow that to pass into hands hostile to the British Government. The consequence of political inaction was equally obvious. No one measure of importance was taken, except the elevation of Saadat Ally to the Musnud of Oude, which the Governor-General states, in express terms, was forced upon his adoption. But this inactive system of policy, so far from attaining its object, which was to preserve affairs upon the footing in which it had found them, had only the effect of making the British Government stationary, while all round it advanced, and of exposing it to those dangers which resulted from the revolutions of its neighbours, while it was even denied the power of adapting its policy to the change of circumstances. The ultimate consequences were such as might have been expected. A period of six year's peace, so far from having added to the strength, or improved the security of the British dominions in India, had placed them in a situation of comparative danger. Though the British strength was not lessened, the power and resources of the other states of India had increased. The confidence and attachment of our allies was much shaken, if not destroyed; and the presumption and hostile disposition of the principal native powers in India, too clearly shewed, that it was to a principle of weakness and of selfish policy, and not of moderation, that they ascribed the course which had been pursued by the British Government.”

In chapter fourth is recorded the administration of Marquis Wellesley. Though the writer does justice to the various administrations he handles, it appears obvious, that his object is to place that of this distinguished nobleman, in a superior point of view. His policy, and the vigour of his measures, are the continued theme of the author's praise and unqualified approbation. The Company are, unquestionably, much indebted to the very successful and decided conduct of this eminent statesman, who acted with great prudence and foresight, and whose unity of design was followed by an efficient execution. Tippoo Sultaun's embassy to Mauritius was in itself a legitimate cause of war. His machinations with the enemies of Britain bent at that period on an invasion of India, were clearly understood; and the formidable French force in the service of the country powers, rendered the probable success of invasion a subject of anxious consideration. The energy and decision of Marquis Wellesley removed these dangers, by the annihilation of the tyrant of Mysore, and the subjugation or dispersion of the French force in India. This could not be effected without involving the Company in much financial difficulty, which the nobleman in question unnecessarily increased by the ill-timed establishment of colleges and other plans, good in themselves, but too costly for the time; and by expensive vice-royal buildings. The pomp and splendour of the Government were maintained, it is said, at an enormous expence; and the Company, to this hour, feel the serious inconvenience of this lavish expenditure. It would be a wise measure of the British Legislature to adopt some salutary checks to prevent the recurrence of a similar waste of resources by all future Governors-General, who will be apt to derive a sanction to their conduct, from the example set by so distinguished a personage. The Nizam had in his service a French corps, whose strength amounted to fourteen thousand men, well disciplined, and ably officered. In consequence of prompt and able negotiations, his Highness agreed to disband this corps. By a spirited and firm procedure, this dangerous force was subdued without bloodshed.

"A strong body of horse belonging to the Nizam, and the whole of the British detachment, surounded the cantonments at day-light, on the 22d of October. The men of the French corps, who continued in a state of mutiny, were promised a liquidation of their pay, and future service, if they laid down their arms, to which, after some discussion, they consented; and in a few hours a corps, whose numbers were nearly fourteen thousand men, and who had in their possession a train of artillery, and an

arsenal filled with every description of military stores, was completely disarmed, without one life having been lost. Such is the short history of this great political measure. The wisdom with which it was planned, and the promptness and vigour displayed in the execution, gave alarm to the enemies of the British Government, and diffused joy and confidence among the subjects and allies of the state; and these impressions, no doubt, greatly promoted its future success." P. 243.

On conquering Tippoo, who fell in the contest, strong considerations of policy militated against the continuation of that family on the Mysorean throne, such, by comparison, as would forbid the establishment of Bonaparte's son, if, fortunately for the interests of human happiness, that notable destroyer of mankind, were to fall. Marquis Wellesley, therefore, judiciously resolved—

"That the establishment of a central and separate Government in Mysore, under the protection of the Company, and the admission of the Mahrattas to a certain participation in the division of the conquered territory, were the expedients best calculated to reconcile the interests of all parties; to secure to the Company a less invidious and more efficient share of revenue, resource, commerce, advantage, and military strength, than could be obtained under any other distribution of territory or power; and to afford the most favourable prospect of general and permanent tranquillity in India." P. 271.

The able usurper, Hyder ally Khan, in the year 1761, dethroned the descendant of the ancient race of kings of Mysore. Kistna Raji Oudawer, a child of three years of age, was restored to the throne of his ancestors; and a partition and subsidiary treaty secured the mutual interests of the prince, and of the East India Company. This grand and important political transaction has continued to operate favourably for the tranquillity and happiness of the natives, and the security of the East India Company.

On the 25th of October, 1802, the army of Doulut Row Scindiah sustained a signal defeat at Poonah. On this the Paishwah, or acting head of the Mahratta confederated states, fled to Bassein, on the coast of Malabar, where, on the 31st of December, a definitive treaty was concluded with him. It was mutually offensive and defensive, and extremely advantageous to the Company. The objects of this alliance were of the most vital importance. They had in view the complete reduction of the French influence and authority established in Hindoostan; and the extension of the Company's

Company's possessions to the Jumna, including Agra and Delhi, and a chain of posts to command the navigation of the river. Lord Wellesley's policy also was, to have allies to the south and west of this line, on principles of defensive alliance, or tributary dependence, and thus forming a barrier of petty states, possessing the rights of independent Governments, under the protection of the British Government. The Mahratta chiefs, Doulut Row Scindiah, and the Rajah of Berar, by a series of aggressions, and by an unjustifiable conduct, brought on a war, marked by splendid and signal victories gained by the late Lord Lake, and by the Marlborough of the age, then Major-General Wellesley. The battles of Delhi, Laswaree, Arghaum, and Assye, and the reduction of the very strong forts of Agra, Allyghur, Gualier, &c. &c. are not excelled in military splendour, by any achievements, since the commencement of that worst of evils, the French revolution. The brigades of Scindiah, amounting to 40,000 well-disciplined men, commanded and officered by Frenchmen, and supported by a powerful train of artillery, were completely destroyed. The subsequent peace with the Rajah of Berar, gave to the Company the province of Cuttack, of inestimable value, as it connected the territories of the Company uninterruptedly, from Madras to Bengal. A treaty consonant to Lord Wellesley's political views soon followed with Scindiah. Jeswunt Row Holkar, at the head of a numerous horde of freebooters, continued at war, and expressed his contempt of the Company's power, by arrogant and vain-glorious language, not unlike that of Bonaparte in his insolent bulletins. A letter to General Wellesley, demanding the cession of several provinces of the Deckan, was couched in the following lofty terms:

“Countries of many hundred coss shall be over-run and plundered. Lord Lake shall not have time to breathe for a moment; and calamities will fall on lacks of human beings in continual war, by the attacks of my army, which overwhelms like the waves of the sea.” P. 315.

This boasting chieftain, with an army of 40,000 cavalry, 20,000 infantry, and 100 pieces of cannon, was, by the battles of Deeg and Futtyghur, and the capture of his fortresses, soon so reduced as to sue for peace.

In the years 1799 and 1800, Zemaun Shah threatened Hindostan with an invasion. An embassy to Persia, ably conducted by the author of this book, averted this danger, by inducing the king of Persia to renew his attack on Khorassan, which event drew off Zemaun from India. A commercial and poli-

tical treaty was formed with Persia, which, while it excluded the French, conferred great benefits on the English nation. The treaty with the Vizier of Oude secured the peace of his territory, and relieved him from a rabble of an army more formidable to friends than to foes. The principal article was a cession of country, whose revenues defrayed the maintenance of British forces, to protect his Highness in case of invasion.

It was clearly ascertained that the Nabob of the Carnatic, Mahomed Ally Khan, and his son Omdut ul Omrah, had favoured the views of Tippoo Sultaun; and endeavoured to do a serious injury to the interests of the Company. A letter found among the records of the Sultaun, proved the treachery carried on by a correspondence in Cypher, in which the English were denominated *Taza Wareeds*, or *New Comers*; the Nizam, *Fleech*, or *nothing*; and the Mahrattas, *Pooch*, or *contemptible*.

The last act of Lord Wellesley's administration was the final adjustment of the Carnatic, by vesting the whole civil and military government in the Company, and by settling a handsome revenue on the Nabob, whose family in all its branches was liberally provided for. The author concludes this luminous chapter with a high panegyric on the administration of Marquis Wellesley.

“ The great success which attended Lord Wellesley's administration in British India, is, on a general view, calculated to excite astonishment; nor will that be diminished by a nearer contemplation of the manner in which he ruled the large empire committed to his charge. His great mind pervaded the whole: and a portion of his spirit was infused into every agent whom he employed. His authority was as fully recognized in the remotest parts of British India, as at Fort William; all sought his praise; all dreaded his censure; his confidence in those he employed was unlimited; and they were urged to exertion by every motive that can stimulate a good or proud mind to action. He was as eager to applaud, as he was reluctant to condemn, those whom he believed conscientious in the discharge of their duty. It was the habit of his mind to be slow in council, but rapid in action; and he expected the greatest efforts from those he employed in the execution of his measures, whom he always relieved from every species of vexatious counteraction and delay which could arise from the untimely intrusion of official forms, or the unreasonable pretensions of lesser authorities. It was, indeed, with him a principle to clothe them with all the power they could require, to effect those objects they were instructed to attain; and though there can be no doubt of the great and extraordinary merit of the distinguished

distinguished officers who commanded the British armies during his administration, it is to that liberal confidence which gave them all the impression of the fullest power, and the most complete scope for the exercise of their judgment, that their unparalleled success is chiefly to be ascribed. It could not be a matter of surprise to those the least acquainted with the clashing of opinions that prevailed in England with regard to the government of India, and knew the various interests which are affected by the changes in that country, to find that a strong and violent prejudice had been excited against Lord Wellesley; and that numbers were for a moment led, by partial and distorted statements of his administration, to conceive that it had been as ruinous, as it was, in fact, glorious, to the British Government. Truth has already obtained a victory; and that nobleman now enjoys, in the just admiration of his country, the highest reward that can attend eminent public service." P. 385.

The above is a true, though highly-coloured picture; but if some objects here thrown in shade could be perceived, this laboured portrait would lose much of its attraction. It is too often greatly to be lamented, that there is almost as much to be censured in the private lives of eminent characters, as there is to be applauded in the energy of their public conduct. The reflection is indeed mortifying to human nature, that the most brilliant talents are frequently accompanied by private pursuits, which for being too common, are not the less to be reprobated, as injurious to the general cause of morality. The glory of monarchs, and the repute of eminent statesmen, are often found in history obscured by dissipation behind the scenes of public life. We have seldom heard of a conduct so correct in these respects, as that of the late Mr. Pitt, whose private character the voice of slander never dared to fully or traduce.

Chapter the fifth gives the second administration of Marquis Cornwallis, and that of Sir George Barlow. The increase of the public debt in India, and the continued wars carried on there, created much alarm at home; and it was deemed eligible to send to India, without delay, a character marked by prudence, ability, and moderation; and also at the same time acceptable to all parties. Marquis Cornwallis united these requisites. His constitution was not adequate to a second encounter with the climate of India, and his health declined rapidly after his arrival. Peace was his great object, and on principles of policy opposite to those of Marquis Wellesley. Lord Cornwallis formed a plan for disposing of the countries conquered to the southward and westward of Delhi. He proposed dividing those districts among

chieftains,

chieftains, for whom we were bound to provide, on condition of their not claiming our protection. He proposed giving a considerable share of these countries to the Rajahs of Macherry and Bhurtpore, provided they relinquished their alliance with the British Government. Lord Lake saw danger to the Company's interests in this plan, as these chieftains, thus abandoned, would soon be reduced by the great country powers, who would thus no longer have a barrier between them and the possessions of the Company. Amidst these transactions this upright and distinguished nobleman fell a victim to the climate. The author blames the policy of his second government, with a view, it would appear, of justifying all the previous measures of Marquis Wellesley; but subsequent events have amply proved the wisdom of Marquis Cornwallis's measures.

Sir George Barlow succeeded to the Government-General, and resolved to follow the steps of Marquis Cornwallis, by shunning every thing which might give rise to a renewal of war that had been carried on for six years. He deemed defensive alliances and territories liable to invasion, detrimental to the Company. Compensations commuted for protection were ill calculated to establish future allies who could not be depended on. The forsaking of the Rajah of Jypore, and the chief of Bândi, in the opinion of many, was injurious to the good faith of the nation. Allowances must, however, be made for a return to a system of pacific neutrality, after all the powers in India had been long engaged in almost uninterrupted warfare, attended with uncommon vicissitudes. Towards the conclusion of this chapter, the good sense and justness of the following remarks appear truly applicable to the important subject before us.

“ This empire, though raised by the operation of many and various causes, has been chiefly established, and must be constantly maintained, by the sword. But though we must continue to govern as conquerors, it is our duty to make our rule a benefit to mankind; and to carry among those we have subdued the blessings of peace, knowledge, and improvement, in all the arts of civilized life; and at that stage which our power in India has attained, we will probably find the accomplishment of such an object easier, and more conducive to our security than all the wars and contests in which a selfish and neutral policy can ever involve our neighbours.” P. 439.

Chapter the sixth contains general reflections on the political, civil, and military government of British India. This chapter

chapter will be perused with a peculiar interest at a moment when dangerous innovations are threatened to be introduced into the management of our oriental dominions. The patronage of Government is at present fully as great as it ought to be, consistently with the safety of the British Constitution. Were the existing system of Government to be altered, so as to increase the present influence of ministers, our monarchy, from being wisely limited, must soon, necessarily, become absolute and despotic, to the destruction of that wonderful fabric of human wisdom, the British Constitution. In the arrangements making for the renewal of the Company's charter, we must own we see considerable impending danger. The loss of India may be risked by making a commercial experiment to satisfy the clamours of a few ignorant and interested merchants residing at the out-ports, when it is notorious that the half of the tonnage assigned for their use under former concessions, *has never been occupied*. The Directors argue from experience with men who have yet to acquire it; and reasoning that cannot be refuted is met by intimidating threats of a total deprivation of power, proved to have been hitherto exercised in promoting the best interests of the nation. The grasping system of Mr. Fox seems in danger of being revived, and we should be sorry to see it pushed to a similar consequence. These sentiments appear to us perfectly just, as arising naturally from the information recently laid before the Public. We trust, however, in the wisdom of Parliament, to prevent all dangerous measures. In the present state of this country and of Europe, it would seem to be a strange degree of political rashness which should totally change the constitution of the East India Company, and make commercial experiments which might lead to the loss of the brightest jewel in the crown, without even a probability of benefit; if we are to judge from the able train of reasoning here submitted to our consideration. The author's forcible reasoning to prove the operation of the Board of Controul injurious to the interests of the public, by a constant, embarrassing collision with the measures of the Court of Directors, is deduced from experience of the past, and therefore clearly applicable to probable future consequences. The Directors who compose the Secret Committee, and Committee of Correspondence, are, generally, from long services in India, perfectly acquainted with the political, civil, military, and commercial affairs of that country; and the checks they experience from men deriving their scanty knowledge from contradictory records,

must

must tend to render the whole system of rule in India weak, wavering, and distracted. A single public officer thoroughly conversant in India affairs, and connecting Government with the East India Directors, would be preferable in all respects to the Board in question. Our empire in India must always be regarded as in a state of danger: and on this account the heads of the three great Governments in that country must be distinguished by a superior energy of character, and a vigour of mind calculated to meet every possible emergency. An extensive knowledge of human nature, and a commanding talent for rule, are indispensable qualifications, which, if found in a military man, will evidently render him the most fit for the arduous office of Governor-General, or Governor of either of the two subordinate presidencies. Once appointed they must receive the most liberal and fullest confidence, unfettered with jealous restraints, and devoid of vexatious interference. The complicated and extensive empire of India must not be ruled under a system of suspicion and mistrust. As the responsibility is great, so the reliance on exalted station must be unbounded. The consequence must be, the best application of cultivated intellect to the exercise of unlimited power, which will be productive of the highest national advantages. Col. Malcolm, in handling these important questions in his last chapter, evinces a profound knowledge of his subject; and accurate thinking is conveyed to his readers with much felicity and strength of expression, which, indeed, pervade this luminous work in general.

The question of propagating Christianity in India is difficult and delicate; and this the author seems to feel. He ascribes the downfall of the Portuguese power in India to the spirit of bigotry which actuated them. He deeply deprecates the interference of authority, in attempting to convert the natives, as such a sudden shock given to their religious prejudices might lead to the loss of our oriental empire.—The extensive circulation of the Holy Scriptures translated into all the leading languages of India, appears to be the immediate step most conducive to the extension of Christian knowledge to the natives of India. The spreading of the New Testament, with only the Prophecies from the Old, might suffice, by means of a limited fund, and produce a more speedy effect. After this much may be expected from the *silent operation of time*. The author throws out many valuable hints for bettering the condition of the Company's officers

officers in India. He recommends the abolition of all distinctions arising from establishments, and a general consolidation of the Company's army; and to this may be added, the total abolition of all difference of rank between his Majesty's and the Company's officers. We earnestly recommend to the serious consideration of the Court of Directors, this writer's most clear, intelligent, and able dissertation on the India army. From it they might compile a most useful code of regulations, the want of which is but too evident in the accounts before us; and we fear this subject has not been attended to with all the care it merits, and that the defects stated, may, unremedied, lead to serious consequences. This valuable work concludes with a diplomatic curiosity in a copy of the Persian treaty, couched in the highest style of oriental metaphor.

We take our leave of General Malcolm's book, deeply impressed with a just sense of its political importance, and the utility of the various subjects discussed with equal ability and precision. The author is highly calculated for a leading Director at home, or an efficient member of any of the Governments in India. We have not the slightest acquaintance with the General, and these sentiments, therefore, arise merely from a strong conviction of his merits.

ART. III. *Tracts in Controversy with Dr. Priestley upon the historical Question of the Belief of the first Ages in our Lord's Divinity. Originally published in the Years 1783, 1784, and 1786. Afterwards revised, and augmented, with a large Addition of Notes and supplemental Disquisitions. By the Author, Samuel Lord Bishop of St. Asaph. The third Edition. To which is added an Appendix, by the Rev. Heneage Horsley, A. M. Prebendary of St. Asaph, and late Student of Christ Church, Oxon. 8vo. 613 pp. 14s. Longman and Co. Rivingtons, and Hamilton, London; and Constable and Co. Edinburgh. 1812.*

THE only parts of this volume, which are legitimate subjects of our criticism, are Mr. Horsley's dedication of it to THE PRINCE REGENT, the *preface* by him, and the *appendix*. The Tracts themselves are so well known to the learned, while their value is universally allowed, that any report of our's concerning their excellence would be absolutely

lutely superfluous, even although they had not been first published at a period prior to the commencement of our critical labours. They have been so long, however, *out of print*, to use the bookseller's phrase, that it may not be unacceptable to the younger part of our readers—especially of the clergy—to be informed what are the object and contents of the volume, which Mr. Horsley has thus brought within their reach; and this information they cannot receive in language more perspicuous or more impartial than the language of the learned and right reverend writer. The controversy took its rise when he was Archdeacon of St. Alban's; and its origin and progress was thus detailed in the general preface to the whole of his part of it, when he first collected the several Tracts, of which that part consists, and published them in one volume, soon after which he was promoted to the See of St. David's.

“ In the year 1782 an open and vehement attack was made by Dr. Priestley upon the creeds and the established discipline of every church in Christendom, in a work in two volumes 8vo. entitled *A History of the Corruptions of Christianity*. At the head of these the author placed both the Catholic doctrine of our Lord's divinity, and the Arian notion of his pre-existence in a nature far superior to the human, representing the Socinian doctrine of his mere humanity, as the unanimous faith of the first Christians. It seemed that the most effectual preservative against the intended mischief would be to destroy the writer's credit and the authority of his name, which the same of certain lucky discoveries in the prosecution of physical experiments, had set high in popular esteem, by a proof of his incompetency in every branch of literature connected with his present subject, of which the work itself afforded evident specimens in great abundance. For this declared purpose, a review of the imperfections of his work in the first part relating to our Lord's divinity, was made the subject of a Charge, delivered to the Clergy of the Archdeaconry of St. Alban's the spring next following Dr. Priestley's publication. The specimens alledged of the imperfections of the work, and the incompetency of its author, may be reduced to six general classes. 1. Instances of reasoning in a circle; 2. Instances of quotations misapplied through ignorance of the writer's subject; 3. Instances of testimonies perverted by artful and forced constructions; 4. Instances of passages in the Greek Fathers misinterpreted through ignorance of the Greek language; 5. Instances of passages misinterpreted through the same ignorance, driven further out of the way by an ignorance of the Platonic philosophy: 6. Instances of ignorance of the phraseology of the earliest ecclesiastical writers. This discourse is the first tract in the present collection; and its

first publication gave no small alarm to the well-wishers and admirers of Dr. Priestley's doctrines.

Dr. Priestley, however, kept up the spirits of his party by promising an early and satisfactory answer.

“ Per damna, per cædes, ab ipso

“ Ducit opes animumque ferro——

was his vaunting language. He predicted that he should rise more illustrious from his supposed defeat; he promised to strengthen the evidence of his favourite opinion by the very objections that had been raised against it; he seemed to flatter himself that he should find a new convert in his antagonist himself; and his new performance had scarce made its appearance when he had the ridiculous vanity to boast, even in print, of the shame and remorse with which he was confident his adversary must be penetrated.—— It was late in the autumn of 1783 when the work which was to effect these wonders appeared in the form of *Letters to Dr. Horsley*. These letters gave occasion to the tract which is the second in this collection, entitled, *Letters from the Archdeacon of St. Alban's in Reply to Dr. Priestley*, which was first published in the summer of the year 1784. Dr. Priestley in his letters expressed a great desire to draw his adversary into a tedious controversy on the main question,—the article of our Lord's divinity. His adversary knowing that question to have been long since exhausted, and that nothing new was to said on either side, chose, in his *Letters in Reply*, to adhere closely to *his own* main question. He defended his former argument, and he collected new specimens from Dr. Priestley's new publication, of his utter inability to throw light upon the subject. Thus a useless and endless contention on the main question was avoided; but many discussions necessarily arose upon secondary points, more or less connected with it. The authority of the writings that go under the name of the apostolical Fathers—the rise of the two sects of the Nazarenes and the Ebionites—the difference between the two—and the difference of both from the orthodox Hebrew Christians—these the learned reader will probably esteem the most interesting parts of the controversy.”

These are certainly very interesting parts of the controversy; but there is another part of it, into which the learned author was reluctantly drawn towards the conclusion of the correspondence, which seems to be no less interesting, and is perhaps more useful even than this. Dr. Priestley had urged the usual metaphysical objections to the doctrine of the Trinity in Unity, had accused the Trinitarians of the last (the 17th) century of *tritheim*; and repeatedly called on his antagonist, who had expressed his approbation of the language of the Platonic Fathers, to show how *three divine persons* could

be conceived to be but *one God*. The charge of Tritheism, as brought against the Trinitarians—at least the English Trinitarians—of the 17th century, was perfectly groundless, as every one knows who has read the works of Bishop Pearson, Bishop Bull, and Mr. Leslie, on the subject; but it must be confessed that several men of eminence in the eighteenth, and some even in this, century, have represented the Trinity as consisting “of three persons, all truly independent of each other*.” On this opinion Dr. Priestley remarks that it makes these persons three distinct Gods; and Bishop Horsley concurs with him in the remark, shewing that the opinion to which they both object, was, in modern times at least, first advanced by Calvin: or rather hastily inferred from an unguarded expression, which escaped from him in the ardour of controversy. The learned prelate contends, as Bishops Bull and Pearson had both done before him, that the subordination of the Son to the Father is implied in the very relation subsisting between them, that the Almighty Father is the fountain of the Divinity, that the Son is God of God, and that this subordination is as much a branch of the true faith, as the doctrine of the Son’s eternity and consubstantiality. To do this was the more necessary, because there existed very lately, if there exist not still among us, a considerable party, maintaining Calvin’s doctrine on this mysterious subject, in an extent to which Beza affirmed that Calvin himself never meant it should be carried; and we hope that with these men, the authority of Bishop Horsley’s name, added to those of Bull and Pearson, and Beza and Melancthon, and all the Platonic Fathers of the primitive church, will have such weight as to prevent them from stigmatizing with the appellation of *heretics*, meaner men who may presume to argue on the same side of the question. In the former of the two articles referred to†, we have suggested one analogy, which seems to have occurred to the Nicene Fathers themselves, by which the eternal generation and subordination of the Son may be conceived without derogating from his divinity or consubstantiality with the Father; and Bishop Horsley, in one of his supplementary disquisitions, suggests another, which, though not perhaps so easily apprehended, is probably more exact, and certainly more Platonic. The reader, however, will do well to re-

* See Brit. Crit. vol. xxxiv. p. 259, and vol. xxxix. p. 325.

† We beg leave to refer likewise to our vol. xxxix. p. 31, &c.

member that these are *mere analogies*, intended for no other purpose than to aid his conception of a truth so sublime and so mysterious. But we must return from this digression, if such it shall be thought, to the Bishop's detail of the progress of the controversy.

“ Dr. Priestley mortified to find that his letters had failed of the expected success; that his antagonist, touched with no shame, with no remorse, remained unshaken in his opinion; and that the authority of his own opinion was still set at nought, his learning disallowed, his ingenuity in argument impeached; and what was least to be borne,—finding that a haughty Churchman ventured incidentally to avow his sentiments of the divine commission of the episcopal ministry, and presumed to question the authority of those teachers who usurp the preacher's office without any better warrant than their own opinion of their own sufficiency,—lost all temper. A second set of *Letters to the Archdeacon of St. Alban's* appeared in the autumn of the year 1784, in which all profession of personal regard and civility was laid aside. The charge of insufficiency in the subject was warmly retorted, and the incorrigible dignitary was taxed with manifest misrepresentation of his adversary's argument; with injustice to the character of Origen, whose veracity he had called in question; and with the grossest falsification of ancient history. He was stigmatized, in short, in terms as a *falsifier of history, and a defamer of the character of the dead.*”

Regardless of this reproach, the Archdeacon remained silent for eighteen months. “ *A Sermon on the Incarnation*, preached in his parish church of St. Mary Newington, in Surrey, upon the feast of the nativity, in the year 1785, which is the third tract in this collection, was the prelude to a renewal of the contest on his side, and was followed early in the ensuing spring by his *Remarks on Dr. Priestley's second Letters to the Archdeacon of St. Alban's, with Proofs of certain Facts asserted by the Archdeacon*. This tract is the fourth in order in this volume. It consists of two parts. The first is a collection of new specimens of Dr. Priestley's temerity in assertion. The second defends the attack upon the character of Origen, and proves the existence of a body of Hebrew Christians at Ælia after the time of Adrian,—the fact upon which the author's good faith had been so loudly arraigned. — — — With this publication he promised himself that the controversy on his part would be closed. But having at last yielded with reluctance to the solicitations of his friends to re-publish these four tracts in the present form, he took occasion to give Dr. Priestley's Letters a second perusal; and to many things, which he had before passed unnoticed, he now replied, partly in notes, occasionally interspersed in the former tracts, and, where the matter arising upon any particular question turned out to be more than could be conveniently comprized within the compass of a note, in supplemental

mental disquisitions of considerable length. The Remarks upon Dr. Priestley's second Letters produced a *third set of Letters* from Dr. Priestley upon the two questions of Origen's veracity and the orthodox Hebrews of the Church of Ælia. These too are answered partly in notes interspersed in the Remarks, and partly in the two last of the supplemental disquisitions, which in all are six in number."

Such is Bishop Horsley's account of his own work; and as a fairer view of it could not have been given by the most impartial critics, such of our readers as are not already acquainted with the tracts will perceive from this detail what a treasure of theological learning Mr. Horsley, by republishing them, has brought within their reach. They will indeed find more valuable information in the volume than some of them may be led to expect, even from this detail; for the Bishop's accurate references to the authors, ancient and modern, whom he had occasion to consult, will lead them to all that they can wish to know on the important subjects which are here discussed. To the Editor, therefore, we consider ourselves in particular, and the Church of England in general, as deeply indebted for favouring us with this edition of his father's celebrated work; for we cordially unite with him in considering that work as one of the most complete defences of the Catholic faith, and its author as one of the ablest champions of our apostolical Church that have appeared among us since the days of Bishop Bull. It is our business now to make our report of the manner in which the Editor has performed a task which he was urged, he says, to undertake, not only by several of the Clergy of the Church of England, but also by many both of the established, and of the episcopal, Church in the country * in which he now resides.

It was with pleasure that we read this account of the national Clergy of Scotland; for the tendency of some of the periodical publications, which seem to be patronized by those Clergy, had led us to suspect that the zeal for the Catholic faith, which once distinguished that body, had of late evaporated in scurrilous invectives against episcopacy, and every thing connected with it. Of his intention, Mr. Horsley sent us early notice, which we communicated to our readers, in the *British Critic* for October, 1811; but he has not given us all that he had led us to expect at that period. There are in this edition of the Tracts no observations by

* Scotland.

the Bishop himself, which are not in the edition published in one volume by his Lordship soon after his promotion to the episcopal bench. For this omission Mr. Horsley thus accounts, in a preface extremely well written.

“ At the time when the Editor made that communication (to the B. C.) he had by him only copies of the *Traacts* as they were published in separate pamphlets in the years 1783, 1784, and 1786. In each of these pamphlets, and in the Editor's copy of Dr. Priestley's part of the controversy, he found numerous marginal notes in the Bishop's hand-writing; and this led him, somewhat too hastily he confesses, to state that he was in possession of new matter of the Bishop's, and to promise the publication of it. But when he came to compare these marginal notes with the copy of the *Traacts* published by the Bishop himself in the year 1789, he found that the greater part of them were already embodied in that edition, and that in the substance of what remained he had been completely anticipated by Mr. EDWARD NARES, Dr. LAURENCE, and Mr. RENNIE, in their able remarks on the Unitarian version of the New Testament.”

This is certainly a sufficient apology for his having misled us, and more than a sufficient apology to the public. Whoever is in possession of Bishop Horsley's *Traacts*; and of the three works, in which the Editor of these *Traacts* says he has been anticipated, cannot stand in need of any further aid to enable him to decide in the controversy, between the Church and the modern Unitarians. Still we think that Mr. Horsley might have subjoined, to the twelfth of the letters in reply to Dr. Priestley, notes, written by his father, of the highest importance. Mr. Belsham, in his *Calm Inquiry*, &c. has a section, in which he endeavours to prove that the LOGOS of the New Testament is not the person called the JEHOVAH-Angel in the Old; that the incommunicable name of JEHOVAH is never given to him in the Old Testament; and that the Jews did not expect in their MESSIAH any pre-existing and divine person incarnate. In our review of that *Inquiry*, we trust that we have completely exposed the weakness, and indeed absurdity, of Mr. Belsham's arguments; but the questions are of great importance, and in the four first sermons of Bishop Horsley's *third* volume, published about the same time with the volume before us, the Catholic doctrine on these questions is placed in a more striking point of view, and supported by arguments at once more conclusive and more perspicuous than we recollect to have met with in any other work. From these sermons Mr. Hor-

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sley might have extracted at least one note to the twelfth letter, which would have been a complete confutation not only of all that Mr. Bellsham has written, but likewise of all that he and his fraternity ever will write on the subject. This too might have been done in such a manner as to promote, instead of injuring, the sale of the sermons—a sale which indeed cannot be too extensive.

To a man of Mr. Horsley's understanding, all this must have appeared so obvious, that we can hardly account for his omission of such a note, but on the supposition of a fact, which, if it be indeed true, shows of how little value *literary property* is in this empire—at least in Scotland—and how little encouragement any man receives from the law to devote his time and talents to the pursuits of literature, if he have little or nothing to leave to his family but the property of his own works.

When we announced to the public that Mr. Horsley was preparing for the press a new edition of his father's *Tracts*, we cautioned our readers against a *spurious* edition of the same Tracts, which was proceeding in *Dundee*—the very town in which Mr. Horsley lives! With the generous part of the public, our caution would undoubtedly have had the effect to prevent the sale of that edition—even if it could not have been legally *interdicted*; but that the son and heir of the author would obtain such an interdict we had then very little doubt. We had always understood that the statute of Queen Anne gives to an author, or his assignees, alone the liberty of publishing or republishing his works for fourteen years, and no longer; but that, if at the end of that term the author himself be living, the right shall then return to him for another term of the same duration. Bishop Horsley lived some time beyond the first term of fourteen years from the publication of his Tracts in 1789, when the *Supplemental Disquisitions*, and many of the *notes*, were *first* given to the public; and had he continued to live so long as another fourteen years, we believe that no other man could legally have published, during that period, an edition of these *disquisitions* or *notes*, which are certainly not the least valuable parts of the volume. We had imagined too that whatever right to *property* a man dies possessed of, devolves to his heir at law, if not bequeathed to another by his last will; and it was that imagination (for with respect to *literary property*, at least in Scotland, it seems to have been nothing more than imagination) that led us to suppose that the clandestine edition of the *Tracts* would be stopped by *injunction*. We have been

been informed, however, and we believe our information to be correct, that Mr. Horsley was advised by counsel, that *he* could not interdict the publication, though his *father*, if alive, could have done it; and that his wisest course would be to purchase the impression, which was already thrown off, and to add what he might choose in an appendix. Strangers as we are to the Scotch law, we must believe the legal opinion to be correct; but the other part of the advice ought not to have been followed; for the generosity of Englishmen is such, that, on the case being made generally known, the spurious edition, we are persuaded, would have been suffered to rot on the shelves of a bookseller, whose conduct, though *legally right*, was certainly *mean*, and, we cannot help thinking, *morally wrong*.

The advice, however, was, we are told, followed throughout, and the insertion of new notes at the proper places was thus rendered impracticable. This indeed is not much to be regretted by the reader; for except the note to the twelfth letter, which we have mentioned, the reader will find every thing in this edition which either his love of truth or his respect for the memory of Bishop Horsley can induce him to wish for. The only questions at issue between Bishop Horsley and Dr. Priestley, into which Mr. Belsham enters, are those which respect the veracity of Origen; the existence of an orthodox church of Hebrew Christians at Ælia during the reign of Adrian; and the æra of the Epistle which goes under the name of St. Barnabas; and it is the object of Mr. Horsley, in the appendix, to vindicate the arguments of his father on these topics, against the sophistry and petulance of this self-sufficient Unitarian.

He introduces the subject with a candid statement of what was his father's object in that celebrated controversy; animadverts on the authority of celebrated names, even among *philosophers* themselves; and proves that it is of the utmost importance to the diffusion of truth, that the authority of such names be duly appreciated. Having thus shown that Bishop Horsley could not have employed his time or his talents to better purpose than in bringing down the name of Dr. Priestley to its proper level, he enters on the task, which he had prescribed to himself, of vindicating the learning, and candour, and good faith of his father against the petulant objections urged against them by Mr. Belsham; and though he modestly says, in his preface, that "the task might have fallen into abler hands," we have no hesitation to add that, on the points at issue, the vindication of the Bishop could not have been made more complete. For that vindication, how-

ever, we must refer to the work itself; for it is too concise to be abridged, and at the same time by much too long to be inserted entire in our work. Suffice it to say that it consists of a fair statement of *facts*, which his antagonist had suppressed or perverted; of *quotations*, given at full length, which Mr. B. had garbled, to suit them to his own purposes; of *proofs* of *rashness*, as striking as that by which Dr. Priestley's assertions were ever characterized; and, on one occasion, of that *ridicule* retorted on Mr. Bellsham, which, by means of a shallow sophism, too contemptible to be seriously answered, he has employed to destroy reasoning of Bishop Horsley's, as conclusive as it is serious. We shall extract this passage as a specimen of Mr. Horsley's style, in a mode of writing attended with some difficulty.

The Bishop had said, as Mosheim had said before him, and had proved the truth of the assertion by arguments satisfactory to every candid mind, that the Hebrew Christians who had fled to Pella from Jerusalem when besieged by Titus, returned to Ælia in the reign of Adrian, and constituted that church of orthodox Jewish Christians, for the existence of which he was contending against Dr. Priestley. This Mr. Bellsham holds up to ridicule, as an event *impossible* in itself. Affecting to understand the Bishop's words as if he had said that the very *same persons* * who had fled from the siege of Jerusalem to Pella returned to Ælia during the reign of Adrian, he proves, by a fair enough calculation from such premises, that "our holy brethren, the saints of the primitive church of Jerusalem," (as the Bishop with great propriety had called them) must, at the period of their return, have been, on an average, at least *eighty years old*. Having got the victorious antagonist of Dr. Priestley, as he wishes his readers to believe, at this disadvantage, he descants, in a very contemptuous strain, on the *edification* to be derived from figuring to ourselves those illustrious *Octogenaries*—"our holy brethren"—abandoning all their habits and prejudices at the age of *four-score*! Then rising in his triumph, he thus apostrophizes a man, with whom, could he have been sensible to it, no such

* We wonder that Mr. Bellsham did not lay hold of an expression of St. Paul's (1 Thessalonians iv. 17.) to sink his authority still lower than Dr. Priestley has sunk it. The Apostle uses the very same phraseology with Dr. Horsley; and Mr. Bellsham contends that he and St. John are the only writers in the New Testament who give countenance to our Lord's Divinity.

freedom would probably have been taken :—" How gratifying must it be to every pious mind to learn, upon the high authority of Epiphanius, that after all the fatigues and hazards of their journey, (from Pella to Ælia), they were still in a flourishing state, teaching and working miracles with great effect, at the time when Aquila, who was converted by them, was superintendant of Adrian's works !"

To this ribaldry Mr. Horsley thus indignantly replies :—

" Whether Mr. Belsham was restrained by any *prudential* motive from making these observations on the reasoning of Bishop Horsley during that prelate's life, is probably known to Mr. Belsham himself; but I will venture to assure him that the Bishop, were he now alive, and possessed of all his youthful ardour, would not deign to take the smallest notice of them. Even I, however inferior to him, will not condescend to make a *serious* reply to such a tissue of petulance and absurdity. I think it but fair, however, to observe, that Mr. Belsham has not employed this mode of *reasoning* so successfully as he might have employed it in confirmation of his favourite doctrine of Unitarianism; and to convince him that I have a greater regard for the truth than even for the memory of my ever-honoured father, I will here supply what he has so strangely omitted.

" In the year 1682, the English Unitarians expressed a strong desire to convert the Mahometans to their Creed of Christianity; and with that view presented an address on the subject to the Ambassador of the Emperor of Morocco, who refused to receive it*. About the same period, the English Unitarians distributed *gratis* among the people an immense number of pamphlets, printed on a *public stock*, of which one object was to prove that the Scriptures of the New Testament had been interpolated by the Trinitarians to support their own doctrines†. When they were performing these notable exploits, the English Unitarians cannot, on an average, have been less than twenty years of age; and yet we find the *very same persons*, the English Unitarians, a full century afterwards doing the very same things,—publishing Unitarian pamphlets by subscription‡; expressing the same earnest desire for the conversion of Mahometans§, and accusing the Catholics of having wilfully interpolated the Greek Scriptures||. True indeed

* See Bishop Horsley's 16th Letter to Dr. Priestley.

† See Pref. to Leslie's Socin. Cont. discussed.

‡ See Dr. Priestley's Memoirs of himself.

§ See Dr. P.'s History of the Corruptions of Christianity, and the first Series of his Letters to Dr. Horsley.

|| See the writings of the Unitarians in general, and of Mr. Belsham in particular, since the commencement of the nineteenth century.

it is that they had so completely forgotten their address to the Ambassador of the mighty Emperor of *Morocco*, that, in the year 1784, they denied that such an address had ever existed *. This, however, was not wonderful in men *a hundred and twenty-two years old*; for the memory is the faculty which generally decays first through age. But it is really quite edifying to see with what condescension these aged Unitarians have adapted their style to the varying tastes of the several generations that have passed away since they addressed AMETH BEN AMETH; and how gratifying must it be to every lover of the *truth* to learn, on the high authority of the *New Testament in an improved version, with a corrected text, and notes critical and explanatory*, that these Unitarians have retained all their other faculties in such perfection as to be able, when no less than *one hundred and thirty-eight years old*, to perform what they ventured not to promise in their youth! They have now expunged from the Christian Scriptures the Trinitarian interpolations, and brought those Scriptures to teach that faith which, in their address to the Morocco Ambassador, they say God had raised up Mahomet to defend with the sword. If the Trinitarians be of opinion that the preservation of their *holy brethren, the saints of the primitive church of Jerusalem*, in so flourishing a state as at the age of eighty to be able to teach with great effect, be any proof of the Catholic doctrine, (and if this be not the opinion of the Trinitarians, it is not easy to conceive for what purpose a calculation was made by Mr. Belsham of the age of their *holy brethren*), how much stronger is the proof of the Unitarian doctrine from the preservation of the fellow-worshippers with the Ambassador of Morocco, in a state so flourishing as, at the more advanced age of ONE HUNDRED AND THIRTY-EIGHT, to be able to correct the ORACLES OF GOD with great effect!" P. 588.

This ridicule loses much of its effect by being torn from its context; for in the work itself, it will be seen that Mr. Horsley here retorts on Mr. Belsham the very reasoning, if reasoning it can be called, stated in the same manner, and almost in the same words, by which that author holds up to contempt and scorn Bishop Horsley and Epiphanius, for supposing that the orthodox church of Hebrew Christians, who fled to Pella when Jerusalem was besieged by Titus, returned to Ælia in the reign of Adrian. We are perfectly aware that ridicule is not the test of truth, and Mr. Horsley seems to be equally aware of the same thing; for where his adversary employs any thing like criticism and reasoning, he

* See the 15th of Dr. Priestley's second Series of Letters to Dr. Horsley.

repels the attack by no other weapons; while to garbled or partial quotations he opposes the passages fully and fairly, as they appear in the works from which the quotations are made; but to contemptuous ridicule, founded in wilful misrepresentation, what could he oppose but ridicule in return? Even for this single instance of the use of such a weapon he seems however to have thought some apology due, if not to Mr. Belsham, at least to the public; and he thus concludes an appendix, in which is displayed the same spirit and sound principles, together with a very considerable portion of the talents, by which his father was so eminently distinguished.

“ There may be departments in science in which Mr. Belsham too (as well as Dr. Priestley) is great; but what they are I have not heard. I have therefore treated him without ceremony; though I trust that I have never expressed myself in language unworthy of a gentleman or a christian.—If I acknowledge that I have sometimes felt it difficult to repress my indignation, and that I have treated with ridicule what being unsupported by argument admits not of an argumentative reply, I am persuaded that by the candid part of the public I shall be forgiven; and the sentiments of Mr. Belsham himself will give me no concern. Τὶς ποιητὸς καὶ τίνι τούτῳ τί ποιεῖ πέπρηκται, μὴ μίλοισι· εἰδέειν δὲ τοὺς ἀγαθοὺς, καὶ τοὺς μελαδιώκοιμι. κ. τ. λ.”

These are just sentiments, worthy of the author of this appendix, and of the son of Bishop Horsley; and as we have the pleasure of adding, on the very best authority, that the conduct of Mr. Horsley, as a clergyman, in the country where circumstances compel him at present to reside, has been uniformly exemplary, we trust that such sentiments and such conduct will recommend him to the patronage of those who have at their disposal ecclesiastical preferment in his Mother-Church; of which he promises to be, like his father, a zealous and able champion.

The dedication of the volume to THE PRINCE REGENT displays sentiments at once dutiful, respectful, and manly; and in the observation that ‘ The Church of England finds in HIS ROYAL HIGHNESS what she hath ever found in HIS ILLUSTRIOUS FATHER, not merely a nominal, but a real DEFENDER of her Faith,” Mr. Horsley expresses, we believe, the sentiment of every true son of the Church.

ART. IV. *Anecdotes of Literature, &c. By the Rev. W. Beloe.**(Concluded from p. 30.)*

THE author now proceeds with extracts from miscellaneous books. Among the specimens taken from a very indifferent poet, John Weever. Mr. Beloe gives us an opportunity of citing a composition of his own. It is a translation from Marullus, whom Weever had also translated, though without acknowledgment. We will place both versions before the reader; and we hoped to have given the original with them, but here we are foiled, as Mr. B. was before. We cannot find it, in a tolerably extensive collection.

“ EP. 18. DE ROLLO.

“ Perforce (Roll said) from Sull a kisse he tooke,
 And twixt her lips his soul (not knowing) left him,
 But then he sent his heart his soule to looke,
 And her bright eybeams of his heart hereft him :
 If with that kisse he had not drawn a breath,
 Whereby sustained his soulelesse body is,
 That day had beene his dismal day of death,
 Wherein he snatched from chafed Sull a kisse,
 Tis strange her kisse was then so pleasing cold,
 Wherewith the best she burnt the boy of old.

“ The two last lines are not in the original.

“ The following translation from the original Latin was published by me in a small poetical collection in the year 1788 :—

“ TO NEÆRA.

“ Once from the struggling fair a kiss I stole,
 But on her lips ill-fated left my soul,
 Anxious I waited its return again,
 In all the anguish of protracted pain;
 To seek its friend I sent my trembling heart,
 But that too felt her eyes all-conquering dart;
 Had not her lips some vital heat bestowed,
 Which thro’ my languid frame reviving glowed,
 That without doubt my latest hour had proved,
 In which I kiss’d the lips of her I loved.” P. 159.

We have then some addition to the collection of old songs, given in Vol. II. of this work. Among these, the following, from “ Jones’s Muses Garden,” strikes us as peculiarly elegant.

“ SONG.

“ SONG.

“ How many new yeres have grown old
 Since first your servant old was new,
 How many long howres have I told,
 Since first my love was vow'd to you;
 And yet, alas! thee doth not know
 Whether her servant love or no.

“ How many wals as white as snow,
 And windows cleare as any glasse,
 Have I conjured to tell you so,
 Which faithfully performed was;
 And yet youll sweare you do not know
 Whether your servant love or no.

“ How often hath my pale leane face,
 With true characters of my love,
 Petitioned to you for grace,
 Whom neither sighs nor tears can move;
 O cruell yet, doe you not know
 Whether your servant love or no.

“ And wanting oft a better token,
 I have been faine to send my heart,
 Which now your cold disdain hath broken,
 Nor can you heal't by any art:
 O look upon't, and you shall know
 Whether your servant love or no.” P. 167.

Many others have very great merit. These songs are continued from p. 161, to p. 228. They conclude with a song by Alexander Rosse, “ on the Happiness of Britain,” taken from his “ MEL HELICONIUM, or poetical Honey gathered out of the Weeds of Parnassus,” a very scarce book, in the possession of Mr. Freeling. When we consider the period at which the book was published, 1642, but a very few years before the melancholy catastrophe of Charles I, the testimony which the song bears to the happiness of Britain under his government becomes worthy of notice; nor do we feel that the poetry deserves to be slighted.

“ THE HAPPINESS OF BRITAIN.

“ Clap hands, oh happy British clime,
 Thrice happy, if thou knew the time
 Of this thy happinesse:
 Wherein thou dost enjoy sweet peace,
 With health and freedom, and increase
 Of wealth and godlinesse.

“ Thy

“ Thy roses and thy thistles blow,
Thy fields with milk and honey flow,
Thy ships like mountains trace
In Neptune’s watry kingdom, and
With traffic they enrich the land,
And goods from every place.

“ From where the morning wings are spread,
From where the evenings face looks red,
And from the Torrid Zone,
And from the Pole and freezing Bares,
Thou furnishest thyself with wares,
And with provision.

“ Thou hast no foe to crosse thy gain,
Thy altars are not made profane,
With vain idolatry,
Thy priests are clothed with holinesse,
Thy saints sing all with joyfulness,
And calm security.

“ Here each man may at leasure dine,
Under the shadow of his vine,
Thou hearst no canons rore,
Thou hearst not drums or trumpets found,
Dead carcaffes spread not thy ground,
Thy lands not red with goare.

“ Thy temples hymns and anthems ring,
And panegyrics to the king
Of this great universe;
Down from thy sounding pulpits fall
Gods words like nectar, who can all
Thy happinesse rehearse?

“ Sure thou art that Parnassus hill,
On which Ducalion did dwell,
When all the earth was drowned,
So whilst the earth now swims in blood,
And men walk through in crimson flood
Thy head with peace is crowned.

“ Here all the muses, with their king,
Bay-browd Apollo sit and sing
Their envied quietnesse,
So nothing’s wanting, as we see,
To make thee blest, except it bee
Submissive thankfulness.

“ Here

“ Here we have just Ducalions,
Who make wise men of stupid stones,
And who behinde them cast
The love of earth, whose innocence
Keeps off the floods of war from hence,
So that our hill stands fast.

“ Much of this happineſſe we gain,
By him whose ſacred brows ſuſtain,
The three-fold diadem
Of theſe ſea-graſping iſles, whose ground
Jere’s brother doth not onely round,
But as his own doth claim.

“ Great God, prime author of our peace,
Let not this happineſſe decreaſe,
But let it flouriſh ſtill;
Take not thy mercie from this land,
Nor from the man of thy right hand,
So ſhall we fear no ill.” P. 225.

Mr. Beloe aſks, “ who was this Alexander Roſſe?” accident enables us to anſwer this queſtion, by referring to his tomb in the Church of Eversley, Hants, near Hartford Bridge; from which we tranſcribed ſome time ago the following epitaph, written by Roſſe himſelf, without thinking that we ſhould have this occaſion to bring it forward to notice. It is a curious ſpecimen of the quaint ſtyle of that day.

“ Hoſpes, ſiſte gradum, cinereſque has aſpice; diſce
Quid ſum, quid fuero, quidque futurus ero.
ROS fueram, nunc ſum pulvis, mox umbra futurus;
Ros abiit, pulvis ſpargitur, umbra fugit.
Quid Tute es diſce hinc, quid cuncta humana; quid audi;
Sunt quod ego, pulvis, ROS, cinis, umbra, nihil.
Al. Roſæus ipſe ſcripſit.”

It appears, from the ſtone, that the author died in 1654, at the age of 63. Other particulars we did not happen to extract. The epitaph we ſeem to recollect having ſeen in ſome collection. The title of the book announces that he was King’s Chaplain. Perhaps alſo he had the living of Eversley.

The ſong in French and Engliſh, with the burden “ Monſieur nous faiſons le ſervice,” and, in Engliſh, “ An’t pleaſe you (Sir) we ſerve the Quire,” is extremely curious and no leſs humorous, but too long for us to extract. It is taken from a rare book entitled “ a World of Wonders” &c. printed at Edinburgh in 1608. (See p. 231,) and is a free tranſlation

translation of H. Stephens's Apology for Herodotus. Extracts follow from Fuller's "Abel Redivivus" "from the Phoenix nest," and from "Watson's History of the Art of Printing;" and these conclude the poetical extracts, at page 258. A set of extracts from prose writers follow, among which several are taken from books of exceeding great rarity. Of Richard Eden's Decades, mentioned in page 265, there is a second edition, published by one Richard Willes, in 1577, under the title of "the History of Travayle, in the West and East Indies," &c. In the preface added by Willes are some very curious remarks on the English style of his author R. Eden.

These extracts terminate at page 292, and are succeeded by a miscellaneous account of books. At page 324, we find a very interesting explanation of the origin of Parnell's "Hermit," with the whole tale extracted from a Letter of Sir Percy Herbert to his Son, where it probably had its first existence in the English language. Sir Percy's book is extremely rare. The following is Mr. Beloe's account of the matter.

" PARNELL'S HERMIT.

" Mr. Warton, in his Dissertation on the *Gesta Romanorum*, (prefixed to the third volume of his History of English Poetry) has observed, that the eightieth chapter of that work presents the fable of Parnell's *Hermit*.

" He says, at the same time, a proper compliment to " that elegant yet original writer, for having heightened the fable with many masterly touches of poetical colouring, and a happier arrangement of circumstances." The same apologue, Mr. Warton remarks, " occurs, with some slight variations and additions for the worse, in Howell's *Letters*; who professes to have taken it from the *speculative* Sir Percy Herbert's *Conceptions* to his Son, a book which I have never seen. These *Letters* were published about the year 1650 *. It is also found in the *Divine Dialogues* of Dr. Henry More, who has illustrated its important moral with fine reflections. Parnell seems to have chiefly followed the story as it is told by this Platonic theologist, who had not less imagination than learning."

" This tale, as it is told by Howell and More, may easily be consulted. But the work of Sir Percy Herbert, in which it exists, and from which Howell professes to have copied it, is not

" * Yet Sir Percy Herbert's book was not published till 1652, as we shall see presently. Howell's Letter, in which the story is found, is not dated.

of frequent occurrence. It was unknown, we see, to Mr. Warton. Howell has thought proper to relate the story *in his own manner*. I have long been of opinion that the narrative of Sir Percy, without any alteration, (and he that compares Howell's with this will find enough) might be acceptable to the lovers of English literature, inasmuch as it presents the subject of one of the most interesting poems in the language. The title is, *Certaine Conceptions or Considerations of Sir Percy Herbert, upon the strange Change of Peoples Dispositions and Actions in these latter Times. Directed to his Sonne.* 4to. Lond. 1652. This tale commences at p. 220, and ends in p. 230. It is also followed by another to the same purpose:—

“ *A most full, though figurative Story, to shew that God Almightyes Wayes and inscrutable Decrees are not to be comprehended by Humane Fancies.*” P. 324.

This tale is given at length, and it is curious to see what variations have been introduced by Howel, who published it in his letters, and by Parnell in rendering it poetical. In page 338, is a very extraordinary account of the severity of flagellation used by the celebrated Dr. Busby; but it should be remembered that it was written by an enemy to Busby. It is certain, however, that corporal punishment of boys was formerly carried, at all schools, to an excess that now appears incredible, as is seen plainly enough by the well-known complaint of honest Tusser, against his master N. Udall. We know not where to find a more curious specimen of the quaintness of old time than in the following account of an old Sermon called,

“ THE WHEEL TURNED,

“ By a Voice from the Throne of Glory, describ'd in a sermon at the Green-yard, in Norwich, upon the Guild Day, June 22, 1647, by John Carter. By J. Mairch, for M. Spark, at the Blue Bible, in Green Arbour.

“ These two singular discourses, expressed in the quaint language of the times, are inscribed “ To the glory of her sex, the Right Honourable both by the first and second birth, the worthy and most religious Lady, the Lady Frances Hobarte.”

“ From the second, called the Wheel, the following extract is taken, which will demonstrate both the temper of the times, and the strange and eccentric language which was used from the pulpit.

“ “ About six months since, or not much otherwise, there came a letter from the *worthy Speaker* of the Honourable House of Commons, directed to the Maior and some other faithful ones of the Corporation, requiring them to divide the citie into
classes:

classes: to return the names of such as were fit to be *elders*: by the way take notice, all yee people, that the letter was no forged letter. I speak it in the presence of God, and I will make it out to all the world, it was *the Speaker's own letter*, and the superscription and direction was according to his COMMISSION. I say this letter did not lie a year and three quarters in a box, and nothing done; but presently the Maior called all that were concerned in it together: in one day we laid out the *classes*, we nominated the first men in the city, I am confident of that, for the *eldership*; that very night we returned what we had done to the *honourable Speaker*, and we verily and justly expected the next return to have received thanks and a ratification of our work, and the settling of Church government in our city. O how the wheels rattled gallantly, and moved freely, but on the suddain all stopped, the whole work was at a stand, and so hath been ever since.

“ “ In the name of God, what makes this stopping? Surely there's some rusty wheel amongst the rest, that will not stir, nor suffer the other wheels to stir; or there's some ill-condition'd wheel. Its a strange thing to see how one naughty wheel will carry another: the phusy-wheel of the watch, with its greatness, carryeth all the lesser wheels as it pleaseth. The mil-wheel with its ceggs turns about the upper milstone, the clack, and makes the hopper serve them as they please: other wheels they have their teeth, by which they stop or turn the rest. And that I doubt is the reason of our stoppings and contrary turnings: you shall see many good wheels, and in a fair motion, freely running on in a good way; and on a sudden they are stopped and turned. Why how comes that about? Oh there are some malignant wheels amongst the rest, that are contrived in the engine unseen; these by their greatness and power, or by their coggs and flattery, or by their teeth and threatenings, they make them afraid to go on in any thing that tends to the public good, and the advancement of Gods glory, and the Churches settlement. Oh that these rusty and ill-shaped wheels were filed, or oyled, or removed, and better put in the room. In the 10 verse of this chapter, you shall see the appearance of the wheels was, as if one wheel had been in another wheel, which most think was not comprehensively; as if a little wheel had been contained in a great wheel; no, the wheels were all of a bigness. This therefore they conceive was transversely: one wheel turned right forth upon the ground, and then there was another wheel did cut that wheel in the very midst with right angles, in the similitude of a sphere, and moved with a cross and contrary motion: Ah! so it is with our wheels; there is ever a *wheel* in a *wheel*: one cross wheel in the midst that spoils the motion of all the rest. As for these wheels, it is cryed unto them from the throne of glory, in my hearing, O wheel! the Lord gives thee a check: mend thy

thy motion, turn better, or else thou wilt break and destroy the chariot of the church, commonwealth and city.” P. 384.

The volume concludes with “addenda et corrigenda” to the whole work; and a general index. In the addenda, we find a fragment of a latin translation of *Hudibras* by the celebrated C. Smart, which was new to us, and has certainly much merit. It begins,

“Cum arsit civica phrenesis
Pacis hominibus pertæsis,
Nec unquam nota fuit causa
Tam dira quæ produxit ausa, &c.” P. 419.

It is well known to all who are conversant in the works of Smart, that his Latin compositions were in general superior to what he wrote in English.

We said, in the beginning of this article that it would not be all commendatory. It has, however, turned out to be nearly so, if not entirely. The declaration therefore must be only understood to mean, that we would have found fault, if we had seen occasion, which is the honest truth. But neither, on this occasion, nor on any other, have we anxiously sought for blemishes, for the sake of displaying our own sagacity; and we can without scruple promise the whole literary world, and every individual in it, that, if any one among them will produce a book equally curious and entertaining, we will praise him as much, and probably more, (from considerations that are obvious) than we have praised our friend and coadjutor.

ART. V. *The Lives of the Twelve Cæsars.* By Eliza Rogers. 5 vols. 8vo. 3l. 13s. 6d. Hatchard. 1811.

A VERY respectable list of subscribers is prefixed to these volumes, and the work is dedicated to Mrs. Hannah More. To this lady, and her different publications, the authoress ascribes the conformation of her principles, and the ability thence obtained of extracting from the Pagan writers their various advantages, without any danger of contamination from their licentiousness.

It is observed in the preface, that the history of the Pagans, anterior to the æra of christianity, was hostile to the morals
and

and principles of youth, and the object of the present work is to divest such history of its mischievous ingredients, to preserve unimpaired the authenticity of facts, but to avoid every thing which may tend to infringe upon the strictest delicacy.

The subject of these volumes has been selected more particularly to elucidate that important period of the world in which the Saviour of mankind was born. It accordingly comprehends the Augustan age, and indeed the reigns of all the Emperors from Julius Cæsar to Valentinian III. the last Imperial Sovereign of Rome.

The Lives of the Twelve Cæsars are given in detail, and occupy the three first volumes and a considerable part of the fourth. The remainder, from Cocceius Nerva, who succeeded to Domitian, to Valentinian III. are subjoined with great, perhaps with too great, conciseness. That the reader may judge of the spirit and style with which this work is executed, we subjoin a specimen from the life of Augustus, though with no particular motive of preference.

“ The sword of Antony, still stained with blood, was taken up, and carried to Augustus with an account of his death.

“ Cæsar retired into his tent; and, reflecting on the deplorable end of so great a general, he burst into a flood of tears.

“ Cæsar summoned the friends of Antony, to whom he seriously declared, that his conduct to his colleague had not been influenced by hatred or ambition: he then shewed copies of the letters he had written to him, which they declared contained only reasonable proposals, and evinced distinguished candour and generosity; but, on the contrary, those of Antony displayed passion, envy, and disdain.

“ Augustus was extremely desirous not only to save the life of Cleopatra and secure her treasure, but to exhibit the beautiful queen, who had so long triumphed over the Roman commanders, in his own triumph, on his return to Italy.

“ He therefore sent Proculeius and Gallus, to assure her of his respect. Cleopatra, alarmed for her safety, would not allow their entrance, but conversed with them through the aperture of the door, sternly and haughtily demanding Egypt for her children.

“ In order to meliorate matters, and soften the anger of Cleopatra, Gallus made new offers, during which Proculeius, convinced that her fixed determination was to destroy herself, entered at the window of her apartment: on perceiving him, Charmion, one of her women, exclaimed, ‘ Poor princess, thou art now, indeed, taken!’ On this Cleopatra drew a dagger from her bosom, and attempted to stab herself;—the compassionate Proculeius arrested her hand, saying, ‘ Do not, beautiful princess! injure yourself and Cæsar, by depriving him of the most distinguished
and

and illustrious proof he can give of his generosity, and make the most clement and gentle prince appear the most cruel and inhuman.'

"Proculeius then respectfully deprived her of the dagger, and examined with care that she had no poison concealed about her person.

"Cæsar experienced great joy, on hearing Cleopatra was alive, and gloried in having in his possession the haughty queen, who had already lifted the crown of Egypt above the empire of the Romans.

"Augustus loaded Cleopatra with honors, and commanded that she should be treated in a royal manner, though in confinement. He now made his public entrance into Alexandria in the most solemn and sumptuous manner.

"The Egyptians, impressed with the majesty of Cæsar, from his being followed by his armed soldiers, of his valor, from his exploits in the conquest of the renowned Antony, fell prostrate on their faces before him, and lay extended in expectation of his annihilation of them all.

"Augustus commanded them to rise, extended his hands most graciously to the most illustrious, and, in an elegant oration, intreated them to abandon their fears, that he pardoned the city, not only for the sake of its illustrious founder, and for its singular and distinguished beauty, but for the eminent esteem he had for Arius their fellow-citizen, the philosopher, whom he so highly appreciated; and whom he was proud of calling his friend.

"Several kings, and many of the Roman senators, are said to have begged of him the body of Antony, in order to evince their respect; but this generous conqueror would not deprive Cleopatra of a satisfaction so dear as that of the solemn interment of the beloved corse of her emperor! He moreover furnished her with the requisites necessary for the funeral pomp, which was conducted with distinguished magnificence.

"The wretched Cleopatra, who till this period had enjoyed not only the freedom but the dominion nearly of the world, was inconsolable at her captivity. On receiving private intelligence, that she was to be carried to Rome, to grace the triumph of Cæsar, she determined to rid herself of a life now become hateful. This new indignity would be madness to endure; she therefore requested permission to pay her last oblations to the memory of Antony.

"She was carried to the stately and costly sepulchre in which he had been laid: after an agony of bitter tears, she uttered the most heart-rending lamentations, 'Oh, my dearest lord,' she cried, 'I was queen and wore no chains, when I first placed thee in this monument; but I now come to pay my last duties. I hope the powers that guard thy happy abode, will stem the pride

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of

of the conqueror, and not suffer him to triumph over thee in my person. Hide me, therefore, here in this, thy happy, thy precious tomb; for in the midst of my bitter griefs, and deep afflictions, none have so heavily oppressed my soul, as living so long without thee!’ She then crowned the tomb with garlands and flowers, embracing it still in tears and misery!

“ Then, as if her mourning was over, she ordered her women to prepare her bath, after the enjoyment of which, she arrayed herself in the richest manner, and partook of the most splendid and magnificent banquets. She then ordered a basket of figs, which had been presented to her by a countryman, who was in her interest, to be brought her, under the leaves of which lay concealed an asp, the bite of which was mortal, but gave no pain, nor produced convulsion or distortion of the frame: a gentle moisture only bedewed the countenance; the senses became obliterated, and an excessive heaviness oppressed the whole body, resembling that felt by persons who were under the influence of profound sleep.

“ This treasure, which Cleopatra valued more than all her riches, had been greedily and thankfully received, and concealed from the piercing eyes of the guards with such singular secrecy, that no doubt remained on the minds of her attendants, whom she now ordered to leave her apartment.

“ Her favorite women, Charmion and Iras, who were too faithfully attached to their royal mistress to survive her, were now embraced, with great affection, in a last farewell.

“ Cleopatra then, with Roman fortitude, but divested of those fears of futurity which she would have experienced had she lived in this happy Christian land, placed the asp on her bosom: its anodyne influence was soon experienced. The subtle poison entered her veins; and Cleopatra, the beautiful Ethiopian queen, expired; and the world closed on a princess, whose talents and genius, had she enjoyed the privileges of a Christian education, could not have acknowledged a superior.

“ Augustus sent messengers to inquire into the health of Cleopatra, as had been usual with him. On entering the apartment of the Pagan princess, they found her extended on her ottoman of gold, arrayed in all her royal ornaments

“ The asp was still at her bosom, but she appeared as under the influence of a deep and placid sleep. Iras was already dead; at the feet of Cleopatra was Charmion, just expiring, in the act of adjusting the imperial diadem of her royal mistress.

“ A letter was in the hand of the queen, addressed to Cæsar, in which she requested, as a last act of clemency, to be interred in the same tomb with Antony.” P. 444.

We have to notice in this volume a singular inaccuracy. At p. 410, the page begins with “ Agrippa had,” &c. and so continues for six pages. These pages are again repeated at p. 417.

p. 417. It is not a mere misplacing of the sheets in folding, for the pages do not correspond in the number of lines. If this error pervades the whole impression it is a great defect as well as deformity. The fifth volume will be found particularly useful to young students. It first exhibits a list of the Roman Consuls from their first establishment. This is followed by a chronological table of the first four ages of the Christian Church, with a brief ecclesiastical history annexed, and the names of the Consuls annually arranged. The reader is next presented with a detailed genealogical table of the more illustrious Romans. The ancient Roman Calendar succeeds, which, though common, is here particularly useful. The concluding part of the volume exhibits a concise account of Modern Rome, a narrative of those barbarians who invaded and finally subverted the Roman Empire, with a treatise on early chronology. As an appendix, Sir Isaac Newton's Chronicle from the first Memory of Things in Europe to the Conquest of Persia by Alexander the Great, is annexed, with a few other papers of less importance, which appear added to make up the volume.

The work altogether is very creditable to the author, who has exerted much diligence, and evinced considerable taste and judgment in the compilation. Neither should it be omitted to say that these volumes are accompanied by an atlas, containing ten well executed maps of the Roman Empire, Germany, Italy, Greece, &c. with three plans of Rome in its ancient as well as modern state.

ART. VI. *Critical Remarks on detached Passages of the New Testament, particularly the Revelation of St. John.* By the late French Laurence, LL. D. M. P. Professor of Civil Law in the University of Oxford. 8vo. 202 pp. 6s. Rivingtons. 1810.

DR. Laurence, an eminent Civilian, and no less distinguished Member of Parliament, amidst the various and anxious occupations of his secular life, was not, we see, inattentive to that which is of infinitely higher value than all the business of this life. The lesson is instructive, and it is of no transient benefit to mankind, but will remain, with many similar examples, as a lesson for all times. Were it not so, we should much regret the unintentional delay which has so long excluded his posthumous labour from our records:

for Dr. L. was a man to whom we would not, on any account, have failed in any due respect. The observations upon his character, with which the preface opens, are too just to be omitted in this place.

“ The author of the following production was too highly distinguished in the political world to render necessary any eulogium on his public talents and integrity, were an allusion to them in this place appropriate. But the reader’s attention will be solely directed to the merit of his literary character; a merit indeed which was duly appreciated by a numerous circle of private friends, and most esteemed by those who knew him best. The extent both of his general information and of his classical erudition, the refinement of his taste, as well as the depth and indefatigability of his research, the acuteness of his remark, the cogency of his argument, and the rectitude of his judgment, were all acknowledged and admired. His critical abilities in particular were so greatly respected by the late Mr. Burke, that in an advertisement prefixed to the second edition of a tract, entitled, ‘ An Appeal from the new to the old Whigs,’ that illustrious writer publicly described him, as ‘ a very learned person, to the partiality of whose friendship he owed much, to the severity of whose judgment he owed more.’ ” P. iii.

It is to be regretted, rather than thought extraordinary, that Dr. Laurence did not find more time to bestow upon these scriptural researches. Had his life been continued, he would doubtless have left much more of this kind to the world. As it is, his notes on the Four Gospels, according to the order of a MS. Harmony, composed by Dr. Yardley, Archdeacon of Cardigan, extend only from page 1 to page 80. Those on the Acts only nine pages, from 80 to 89; on the Epistles, only four, to p. 92. The rest is occupied by his notes on the Revelation, extended from p. 93 to 202. But though he did not write many notes, he made considerable researches, as may be seen even in some of the shortest.

“ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph. Luke iii. 23.

“ Καὶ αὐτὸς ὃν ὁ Ἰωσήφ υἱὸς ἐστὶν τεταρτάτῃ αἰχμαλωτοῦ, ὡς ἐννοεῖται, υἱὸς Ἰωσήφ, &c. Some understand the word αἰχμαλωτοῦ to mean, *beginning his ministry*; and Mr. Whiston, in support of this construction, remarks, that another participle of the same verb (αἰχμαλωτοῦ) seems to be used absolutely in a similar sense by St. Luke xxiii. 5. and xxiv. 47. Acts xxi. 22. and Acts x. 37. And though the instances are not exactly parallel, they do in my opinion seem sufficient for the purpose of strong illustration. The

translation

translation then should be, 'And Jesus was himself about thirty years of age when he began his ministry, (or, more closely to the letter, *when he was initiated*), being, as was supposed, the son of Joseph, &c.' The loose phrase of *about* thirty years of age, ὡσεὶ ἔτων τριακοντα, will then be near enough to the truth, if Jesus were three or four and thirty; and the mention of his being *thirty* is significant, because *before thirty* no person could be initiated high priest. But the common construction and translation are very flat and inconsistent; and if he *began to be* about thirty, he was not *then thirty*; and it is very improbable that he, who came to fulfil the law, should enter upon his high-priesthood before the legal age of being capable to exercise the functions of that office. More than one difficulty is obviated by the interpretation which I prefer.

"Kœcher mentions eleven writers, mostly of eminence, who have understood ἀρχομενος in this peculiar sense. But he quotes Dr. Yardley (I believe in his genealogy of Christ) as interpreting the word to mean, *subject to his parents*. Bowyer refers it to the commencement of the ministry, and cites Langius de Annis Christi, who says that Justin Martyr, Origen, and Euthymius appear to have so construed it. None of these writers are included in Kœcher's enumeration.

"Parkhurst in his Lexicon (ed. 1798.) adopts Dr. Yardley's interpretation. On the other hand, Schleusner adopts the sense which I prefer; ἀρχομενος *cum docendi munus auspicaretur*: for which he refers to a dissertation of Sommelius on this passage, published in 1774." P. 11.

Connected in some degree with this note, is the following:—

"Then said the Jews, Forty and six years was this temple in building. John ii. 20.

"This passage clearly disproves the vulgar computation of the birth of Christ. The temple here meant is that which was rebuilt and enlarged by Herod. It was never entirely completed, as we gather from a passage in Josephus, who attributes much of the tumults in Jerusalem, just before the Jewish war, to the number of workmen discharged from the temple. At the time here mentioned by St. John, it had been begun forty-six years. Now some writers place the commencement of the building so early as the 23d, and none later than the 17th year before the vulgar æra of Christ's birth. But this would make him at most only twenty-nine years of age at this time, while we have the positive testimony of St. Luke, that he was at least thirty-one, if not thirty-two. P. 18.

The remarks which occur in page 26, on the slight varia-

tions of the Evangelists, are evidently the production of an acute man, a sound lawyer, and a good christian.

“ They who contend for a degree and kind of inspiration, incompatible with the slightest discordance among the Evangelists, in such subordinate points as the order of events, will find insuperable difficulties in their way. I do not know any passage in Scripture which requires us to believe that the testimony of the Spirit, speaking through the sacred penmen, was to exclude human testimony. The promise of Christ in his last conversation seems to me to be of a different kind: John xv. 26, 27. *The Spirit of truth, which proceedeth from the Father, shall bear witness of me. And ye also shall bear witness, because ye have been with me from the beginning.* So, when after his resurrection, he gives his final commission to his Disciples, having reminded them of his former discourses, and opened their understandings to apply the Scriptures to the facts of his life, he says, *And ye are witnesses of these things,* Luke xxiv. 48. Hence, when an Apostle was to be elected in the room of Judas, the qualification required was a *personal knowledge* of Christ's ministry from the beginning. They were, therefore, to bear testimony *as men*, though the Spirit of truth also was to bear witness in them and through them, not controlling their testimony according to its proper nature, but superadding his own agreeably to its divine character.

“ In weighing human testimony, they, whose profession it is to consider the subject with the nicest accuracy, hold the consent of witnesses on essential points to be doubly strong, where there is some slight variation in the account of minute circumstances. Courts of justice suspect men, who, coming to prove any fact, tell in nearly the same language a tale in every part precisely the same. This, instead of a presumption favourable to a cause so supported, affords only an indication of concert and conspiracy. Why then should we suppose, that the divine wisdom would have recourse to a miracle of a constant, overruling, infallible inspiration, so as to allow no room for human inaccuracy of observation, or human infirmity of memory, in the merest trifles, in order to produce compositions, which for that very reason could hardly obtain belief without another miracle? Or why must we task our imaginations for conjectures and suppositions of every kind, rather than admit, that, recording at a considerable distance of time some out of many remarkable discourses and actions, which passed during a period of three, four, or five years, each of the Evangelists in some instances (and they are *almost miraculously few*) may have been erroneous in the chronological order, which they may have assigned to facts, wherein they all substantially agree? Is not the operation of the Spirit of truth sufficiently discernible in this wonderful result of the whole, that there is no article of our faith, no moral precept, no proof of Christ's mission

sion by miracles, to be found in any one of the four, which the parallel passages in the rest will overturn, or even impeach, though some things may be qualified, limited, or explained by such a comparison? At most they differ but little; never to the injury, and altogether to the advantage of truth." P. 23.

We cannot withhold the following acute and learned note:—

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Matt. vii. 12.

"Wetstein has collected many passages from heathen writers, which express something of the same sentiment with this divine precept. He has omitted, however, a saying attributed to Cleobulus of Lindus, one of the seven sages of Greece; *Ὁ σὺ μίσῃς, ἰστέω μὴ ποίῃς, Do not to another, what you dislike yourself.* And a similar saying of Thales, the Milesian, *Ὅσα νεμεσῖς τῶν πλησίων, αὐτὰ μὴ ποιεῖ. Do not those things, for which you are angry with your neighbour.* But the nearest of any thing is undoubtedly the story of R. Hillel, which Wetstein, after others, relates from the Talmud. When a heathen promised to become his profelyte, if he would teach him the whole Jewish law at one lesson, he said, *Do not to another what you would not like to be done to yourself. This is the whole law: the rest is but comment.* It should however be recollected, that, although R. Hillel flourished before the time of our Saviour, this answer is only attributed to him in the Talmud, a compilation of a subsequent date, and perhaps written long after the Emperor Alexander Severus had caused this very precept of our Saviour to be inscribed every where on the walls of his palace. The Jews very probably did what the Deists of modern times have done. They may have pillaged the pure morality of the Christians, with the fraudulent purpose of arrogating to their own doctrines, a merit, which did not belong to them." P. 33.

We would gladly lay before our readers the note of Dr. L. on the first eleven verses of John viii. but, after our former specimens, must refrain, on account of its length. He gives up those verses which contain the history of the woman taken in adultery as spurious, on the concurrent testimony of MSS. But he contends that, though it was not originally in St. John's Gospel, it may nevertheless be a true narrative. It is thought to have been first inserted by Tatian in his Harmony; from what authority is doubtful.

"But," says Dr. L. "if this be the origin of the story, it by no means follows that it was not true. The Gospel according to the Hebrews," from which some have supposed it taken, "was not only had in esteem, but was undoubtedly one of the most an-

cient, since it was quoted by Papias. It may therefore have contained many true passages of the life of Christ, though more false or perverted narratives. This, being noticed by Papias, and finally sanctioned by the Church, ought to be received as true, whether it really came from that origin, or from the higher authority of St. John." P. 39.

In this style of critical and candid remark are the notes left by Dr. Laurence; who then that reads them will not regret that their number is not greater?—and what divine will neglect to possess himself of a book which, at so moderate a price, offers to him so interesting a specimen of sacred criticism?

The notes on the Revelation, which are much more extensive, are written with a constant reference to the valuable, though small, tract on that book, which was published by the Rev. E. Whitaker,—and which we noticed, with due praise, in our twenty-third volume, at p. 245. The excellent and peculiar plan of Mr. Whitaker was, to take the confirmation of the prophecies in that sacred book chiefly from the History of Gibbon; thus making the infidel historian bear an unwilling but irrefragable testimony to christian truth. In this he is followed, with strongly expressed approbation, by Dr. Laurence, who differs from him only in a few points, and those of inferior moment. We rejoice in this circumstance, both from its moment, and as it must afford peculiar satisfaction to that modest, though very learned divine. The notes on this book are, in general, too long and too much connected to be copied here. But we cannot deny ourselves the satisfaction of pointing out, that the sound understanding of Dr. Laurence adhered faithfully to the old Protestant interpretation of this prophecy, as pointing out the progress and extent of Papal corruption and domination. The seven vials he understands according to the interpretation of Fleming, which he thus quotes:—

"He" (Fleming) "lays it down as a principle of his interpretation, 'that the vials which are included in the seventh trumpet suppose a *struggle and war*, between the popish and reformed parties, and that every vial is to be looked upon as the event and conclusion of some new periodical attack of that first party upon this other, the issue of which proves at length favourable to the latter against the former, which, seeing it is the most noble and remarkable part of the period that the vial relates to, is, therefore, that which denominates the period itself.'

"That these plagues (or blows, as the word literally signifies) are all to be received *in wars*, I agree; and that they are to be inflicted

inflicted by the reformed church I understand from the seven angels, who pour out the vials, being dressed in the habit of *the priests* of the temple of God. But I do not think that each vial is the *event* and conclusion of a periodical attack from the Papists. The sixth and seventh vials, as Mr. Fleming himself remarks, run into each other; and I think it can be shewn, that the operation of each vial, when it has been poured out, continues unexhausted, though acting with diminished power, to the end; but each is designated by the most immediate and striking effect of its influence, which adds some new blow to the kingdom of the beast. I believe, too, that the principal events and prominent epochs, which characterize the different vials, and prepare the ruin of the Papal Roman empire, will be found to tally very astonishingly with the first preparatory steps to the establishment of the Pope's authority, there being the exact interval of 1260 prophetic years between one and the other. If this can be shewn, it will strongly, and I think irresistibly, confirm the truth of the interpretation. It will be an additional test, if the emblems employed shall be found to be connected with any thing of a literal accomplishment." P. 187.

Testimonies of this kind, from a man so free-minded, so enquiring, and so acute as Dr. Laurence, we cannot but consider as of high importance and value. If he had put as a motto to his book,

Δόσις δ' ὀλίγη τε φίλη τε
Γίγνεται ἡμετέρα,—

we should have been earnest to justify the quotation; regretting only that the epithet ὀλίγη should be, in some degree, applicable to the life of the author, as well as to the size of his book.

ART. VII. 1. *An Ecclesiastical History, Antient and Modern, &c.*

2. *The History of the Church of Christ, &c.*

(Continued from vol. XL. p. 351.)

FROM the commencement of the eighth century to the æra of Luther, the History of the Church exhibits little to our view, but the progress of error, metaphysical subtilty, and ecclesiastical usurpation. This long but dreary period therefore we shall pass over with great rapidity; adverting only

only to the most important events which occurred in each century, and occasionally pointing out what appears to us mistakes, whether in the narrative or in the reflections of our two historians.

In the eighth century, while the Greek church was groaning under the oppressions of the Saracens, and Spain was conquered by the same people, the gospel was propagated by the Nestorians of Chaldee, among the Tartars and other savage nations in the East, and by different Missionaries from England and Gaul among the Saxons and other idolatrous nations in Germany. This century, however, was chiefly distinguished from those which had preceded it, by the elevation of the Bishop of Rome to the rank of a temporal prince; by the rise of what is called the *school-theology*; and by the violent controversies that were occasioned by the introduction of *image-worship* into the church. On all these topics our two historians display each his own prejudices; whilst in their account of facts they are very nearly agreed. They both represent the elevation of the Pope as brought about by very wicked means, and for very nefarious purposes; and they both prove sufficiently that Charlemagne, who raised him to the dignity of a prince in the Western Empire, retained a feudal superiority over him, even in Rome itself. In the pages of Mosheim this superiority appears very like Erastianism, and seems to be greatly exaggerated; but there can be no doubt that even in this century the Bishops of Rome and Constantinople could issue no *Bulls* or *Decrees*, obligatory on the clergy *without* the limits of their respective dioceses, but with the consent of a council of bishops called together by the temporal sovereign.

The philosophy of Aristotle had now completely superseded that of Plato; but, according to Mosheim, literature and science of every kind had fled from the western parts of the continent of Europe, Rome and some districts of Gaul excepted, and taken up their residence in the British islands. To the Irish and Scotch Missionaries of this period he attributes the origin of the *scholastic theology*; though a theology very similar appears to have been cultivated about the same period among the Greeks, chiefly by Joannes Damascenus, who was undoubtedly, says Mosheim, the most learned man of the century.

To this great author Mr. Milner, on the other hand, allows hardly any merit whatever. He does not indeed deny his learning or his genius; but he seems to have thought of him with abhorrence—not merely because he wrote in defence of image worship, but chiefly, as it appears to us, because John entertained

entertained notions of human liberty very different from those which this historian had himself adopted.

“ John,” says he, “ was a voluminous writer, and became among the Greeks, what Thomas Aquinas afterwards was among the Latins. He seems to have defended the system commonly called the Arminian notion of free-will, in opposition to the doctrine of effectual grace. This was a natural consequence of his philosophizing spirit. For all the philosophers of antiquity, amidst their endless discordancies, agreed in teaching man to rely on himself. *This is the dangerous philosophy which St. Paul warns us to beware of.* It hitherto wore chiefly the garb of Plato; it was now assuming that of Aristotle. In both these dresses, it was still *the wisdom of this world, which is foolishness with God.* And even at this day, among all who lean to their own understanding to the disparagement of revelation, its nature is the same, however varnished with christian phraseology.” Milner, vol. iii. p. 190.

That he who leans on his own understanding to the disparagement of revelation, holds a system which is foolishness, not with God only, but also with every sober-minded Christian, is indeed true; but it is not true either that *all* the philosophers of antiquity taught this self-sufficient doctrine, or that every modern philosopher, who defends what this author calls the Arminian notion of free-will, leans on his own understanding, to the disparagement of revelation. There is, in the writings of Plato and Xenophon, abundant evidence that Socrates, at least, had nothing of that self-sufficiency which, according to this author, possessed *all* the ancient philosophers; and we shall have occasion by and by to animadvert on an instance of Calvinistic self-sufficiency, than which nothing will be found more extravagant in the writings either of Arminius himself, or of any modern philosopher of the same school. In the mean time, we beg leave to ask the partizans of our author, if in this particular opinion he have any partizans, from what evidence they conclude that *the Arminian notion of free-will* is the vain philosophy of which St. Paul warns us to beware. The Stoics and Epicureans—the only two sects of philosophers with whom we read of the Apostle’s having directly entered the lists of controversy—certainly taught not the Arminian doctrine concerning the freedom of the human will; for both those sects were *fatalists*, though not exactly on the same principles. They agreed however with all the other sects, in laughing at the christian doctrine of the resurrection of the dead, as something too absurd, it seems, to be by them seriously considered;

dered; whilst the other sects, who were not Materialists, all looked on the human soul as a portion of the *soul of the world*, into which it was to be re-absorbed either immediately at death, or after many transmigrations from body to body. These two notions, which prevailed universally among the philosophers of Greece and Rome, are utterly irreconcilable to the great christian doctrine so much insisted on by St. Paul—that “we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” Is it not therefore probable that these notions, and not the Arminian notion of *free-will*, constitute the danger of that philosophy of which the Apostle warned the Colossians to beware? For our own parts, we have not the smallest doubt of it; especially as we find the same Apostle warning Timothy to shun those vain babblings which had led Hymeneus and Philetus into the error of supposing that the resurrection was past, as being, in the language of the philosophers of that age, nothing more than a reformation from a vicious to a virtuous life*.

For the worship of images, as now practised in the church of Rome, no apology whatever can be made; and therefore John of Damascus deserves the severest censure for having employed his talents and erudition in its defence. The practice undoubtedly arose from placing in the churches representations of the great events of our Lord's life and death, for the instruction of the ignorant, in an age when copies of the Scriptures could not, as now, be multiplied by means of the press; and when probably a very small number in the lower orders of society were capable of reading them.

With this account of the matter, however, Mr. Milner was not satisfied; but thinks it necessary to inquire into the *origin of idolatry*, which he derives from the corruption entailed on human nature by the fall of the first man. The enquiry is too long to be here transcribed: and as it appears to us to be a mere collection of *words* without any precise meaning, we are not ashamed to acknowledge that we are utterly incapable of abridging it. We cannot, however, pass over without censure the insinuation that every man is prone to idolatry, who has not the same notions of *justification by faith* with St. Augustine and Calvin; “so closely con-

* On this subject the reader will find much erudition and sound reasoning in Warburton's *Divine Leg. of Moses*, book 3d, sect. 4.

ned, says our author, (p. 153), "is the doctrine of justification with purity of worship!" And did Mr. Milner really suppose that Bishop Bull; or Dr. Waterland; or the present Bishop of Lincoln; or even Dr. Priestley, in whose creed the doctrine of justification had no place, either in the Calvinistic or in the Arminian sense, was more liable to worship a stock or a stone than himself? Among thinking men, such illiberal and absurd insinuations as this serve only to injure the cause which they are intended to promote, whilst they excite among the unthinking the most unchristian abhorrence of each other.

Among the learned men of the eighth century both our historians write respectfully of Bede and Alcuin, and some others; but Mr. Milner's favourite is Bede, because he preached the doctrine of St. Augustine.

"On the whole, says this author, I shall venture to observe, what, however, no reader will be prepared to receive, unless his mind has been seasoned with a degree of *experimental religion*, that the comments of Bede (on the seventh chapter of St. Paul's Epistle to the Romans) are far more *solid and judicious* than those of many modern, improperly called rational divines; though in the *former* the errors of *fanciful allegory* abound, in the latter an air of *strict and accurate augmentation every where appears*. The reason is, because the former, *being possessed of the true meaning of the Apostle on the whole*, supports and illustrates it throughout, though he fails in detached passages, because of the desultory ebullitions of a vicious taste which predominated in his time; the latter, 'with semblance of worth, not substance,' are accurate and just in many particulars, but *from their system of notions, which is extremely opposite to that of St. Paul*, mislead their readers altogether, in regard to the main drift of the argument." Milner, vol. III. p. 138.

We shall not detain the reader by vainly attempting to show how comments, which abound with the *errors of fanciful allegory*, may be more *solid and judicious* than those in which *strict and accurate argumentation every where appears*! Our minds are not sufficiently seasoned with what the author calls *experimental religion*, to enable us to reconcile to each other palpable contradictions; but we beg leave to ask those men "of spiritual understanding," who are equal to this task, on what evidence Mr. Milner concluded that Bede was *possessed of the true meaning of the Apostle*, and that such modern divines as Grotius and Hammond, and Bull and Whitby, and Waterland and Warburton, and Tomline mistook his meaning. If they answer, in the words of our author, that

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the system of those men's notions, which is extremely opposite to that of St. Paul, had misled them, we beg leave to ask how they came to discover this opposition. There is not one of these rational divines, whether properly called so or not, who has not endeavoured, by criticism and argument, to prove that his system of notions is not opposite to St. Paul's; while Mr. Milner has not urged even the *shadow* of an argument to prove that it is. Was he, because a Calvinist, entitled to demand from the Christian Church greater deference to his own *ipse dixit*, than is due to the learning and reasoning of all the Anti-Calvinistic divines that ever lived? If this be the opinion of our modern Evangelists, in God's name let them enjoy it; but for the sake of consistency, let them carefully avoid, for the future, all mention of the self-sufficiency of *modern philosophers* and *rational divines*.

The limits of the Church were extended in the ninth century by the conversion of the Swedes, Danes, Bulgarians, Bohemians; Moravians, and Russians; but her faith became more corrupt and her worship more superstitious than in the century preceding. Hitherto the images that were worshipped were those only of our blessed Lord and his virgin mother; but now men and women, whose conduct through life had been deemed *meritorious*, were, after death, canonized as saints; constituted mediators between God and man; and invoked as such before their *statues*, to which the more ignorant part of the multitude undoubtedly addressed their devotion, "saying to the wood, Awake, and to the dumb stone, Arise." This canonization of saints was, at first, the privilege—if not of every bishop—certainly of every provincial council of bishops; but it was soon assumed by the Bishop of Rome, as one of the rights attached exclusively to the chair of St. Peter. The canonization of saints was followed by the belief that to be possessed of their relics was to be rendered secure from all dangers, ghostly and bodily. The consequence of all this was an infamous traffic for the relics of saints, by those pilgrims who travelled to Jerusalem, and other places in the east, where it was confessed that the most eminent saints had lived and died. We call the traffic *infamous*, because the Greeks, who had not yet so completely adopted those superstitious dotages as the members of the Latin Church, and who hated that church, sold to the pilgrims, as the relicts of saints, bones that had belonged to men of a very different character, and sometimes bones that were not even human!

In the beginning of this century letters were, in the west, patronized by Charlemagne, and Alfred of England, who
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founded the University of Oxford; but on the death of these princes, learning gradually vanished from the Latin Church, and was succeeded by ignorance almost inconceivable. In the Greek Church it was still cultivated; and Plautius—the Patriarch of Constantinople—though an arrogant and turbulent prelate, possessed a variety of erudition which would have done honour to a better age. It was in this century that the monstrous doctrine of transubstantiation was introduced into the church by Paschasius Rodbert, a Monk, and afterwards Abbot of *Corbay*; but his reasonings in support of it were completely confuted by Rabanus Maurus—the scholar of Alcuin, by Johannes Scotus Erigena, and the famous Ratram, originally of the same monastery with Rodbert. Mosheim gives the substance of the reasoning of Rodbert on the one side, and of Ratram and Scotus on the other, bestowing, on Scotus's statement of the doctrine of the Eucharist, the praise to which it appears to have been justly entitled. Milner admits that great man's victory over his antagonist; but warped, as usual, by the peculiar tenets of his party, he thus expresses his opinion of him and one of his associates in that controversy.

“ In this dark season Paschasius Rodbert introduced the absurd tenet of transubstantiation, which was opposed by John Scotus Erigena, and Rabanus, Archbishop of Mentz, two of the most learned men of that age. But their *learning seems to have had little connection with godliness*, however they might successfully plead the cause of common sense in the controversy just mentioned. For they joined in *opposing the doctrine of grace*, concerning which a controversy of some importance was raised in this century.” Milner, vol. III. p. 199.

The controversy, to which the author alludes, was raised by Goteschalcus, an illustrious Saxon, who had been compelled by his parents to enter involuntarily into a monastic order; and had adopted all those opinions concerning predestination, the irresistibility of grace, and partial redemption, &c. which now distinguish the creed of the more rigid Calvinists. A very fair view of the controversy in which he was involved, as well as of the horrid treatment which he received from his enemies, is given by both our historians; but though Mr. Milner justly condemns the unchristian spirit displayed on that occasion by Rabanus Maurus and others, nothing but outrageous zeal for Calvinism could have induced him to pronounce that all who opposed the opinions of the persecuted monk were enemies to *the doctrine of grace*! At any rate, he should not have omitted to do justice to Ratram,

Ratram, when declaring that the learning of those who opposed transubstantiation had little connection with godliness; for Ratram pleaded the cause of Gotteschalculus with great zeal and equal ability. Our author's candour, however, so unlike that of his brother Calvinist and historian, Dr. Haweis, when relating the same transactions, is entitled to much praise; for he neither aggravates the merits nor extenuates the defects of his hero's character. He confounds, as most modern Calvinists do, the predestination of his masters with the doctrine of *philosophical necessity*; but that he should refer to Bishop Butler as giving any countenance to that doctrine in the very chapter of his immortal work in which that acute prelate apologizes to his readers for "arguing upon *so absurd a supposition* as that of universal necessity," would astonish us, were we not aware of the effects of a bigotted attachment to favourite opinions on the most vigorous minds.

Our two historians give very different accounts of the Paulicians—a sect which arose in the seventh century, and was dreadfully persecuted in the ninth. Mosheim represents them as holding many of the most abominable principles of the Manichæans, and as refusing, like the modern Quakers, and nearly for the same reason, to celebrate the sacrament of the Lord's supper. Mr. Milner, on the other hand, *supposes* them to have been converted, like Augustine, from the errors of what he calls the *general church*, to the truths of *modern Calvinism*, by one of those effusions of grace which, in his opinion, are from time to time poured out on those who are elected to the great work of reviving primitive and gospel truth. Which of these accounts then are most deserving of credit? Mosheim's undoubtedly; for he consulted the works of Photius and Petrus Siculus, the only original authors who give any account of the Paulicians; and Mr. Milner confesses that the works of neither of these authors had fallen in his way. He declares that he adopted the *facts* reported from them by Mosheim and Gibbon; but Photius and Peter were enemies to the Paulicians, and therefore altogether unworthy of credit! This he says on the reverend author of Gibbon, praising, as candour in that historian, those insinuations and reflections, which most christians consider as one of the artifices by which Gibbon endeavours to undermine the church of Christ, and discredit our holy religion.

Certainly the reports of avowed adversaries should always be received with some suspicion of exaggeration; but it is not conceivable that Photius would represent as *Manichæans* the faithful followers of Augustine, however much he might

disapprove of that father's peculiar doctrines. Besides, if Photius and Peter be altogether unworthy of credit, we know nothing at all of the Paulicians; and therefore they should not have been so much as mentioned in a history of the Church of Christ. The author, however, can without scruple avail himself of the report of adversaries, when he finds that report for his own purpose. On the testimony of Augustine, he brands Pelagius as the author of a most pernicious heresy, and on the authority of Fleury and other popish writers, represents Claudius, the Bishop of Turin in the ninth century, as the first protestant reformer; and in both cases he does well; for Augustine and Fleury are both worthy of credit, though not more worthy of it when relating facts than Photius, the most learned man of his age.

Mr. Milner seems to consider as one of the corruptions of the age, the practice which prevailed in the ninth century of constituting bishops over large districts, in which scarce any Christians were to be found; but this seems to have been the practice of the very first ages, wherever a person could be found fit for the office of a bishop. Had the remark been made by Mosheim, we should not have been surprised at it; but from Mr. Milner, who really seems to have understood the constitution of the apostolical churches, we looked for no censure of a practice which results naturally from that constitution, and which we hope to see soon adopted in our own Asiatic dominions.

Baronius himself, partial as he was to the See of Rome, acknowledges the tenth century of the christian æra to have been "an iron age, barren of all goodness; a leaden age abounding in all wickedness; and a dark age, remarkable above all others for scarcity of writers and men of learning." Mosheim has completely proved that it deserves this character, and we have quoted the sentiments of Baronius in Milner's translation. It would therefore be a waste of time to select any event in the history of the church, during such a period, as particularly worthy of our readers attention, or to make any remarks on the details of ignorance, errors, and vice, given by our two historians. Though they pursue very different plans in their narratives of the transactions of this century, as they do indeed every where else, there is no contradiction between them; except that Mosheim delights in aggravating the gloom of the scene, and Milner in pointing out such parts of it as the reader can contemplate without disgust. Yet in this dark age was first agitated that question between the *Nominalists* and *Realists* which has divided the

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metaphysical schools ever since, and which seems not even yet to be decided to universal satisfaction. In this age too Christianity was propagated with great zeal among the Heathen, both by the Eastern and the Western Church—Mr. Milner thinks, from the purest motives, by many of the Missionaries, though Mosheim declares himself to have been of a different opinion. The profligacy of the Court of Rome during the tenth century was enormous; nor does there seem to have been one pope of any merit among the vast number who then succeeded each other by the most nefarious means, except Sylvester II. who filled the chair of St. Peter at the end of the century. He had, when a private clergyman, studied mathematics and astronomy under the Arabian philosophers in Spain; but so little was his science esteemed among the monks in Italy, that they looked on him, when describing *geometrical figures*, as employed in *magical operations*; and, if Mosheim and the authors to whom he refers deserve credit, they considered the accomplished pontiff as a *magician* and a *disciple of Satan*! It is to be remembered, however, that even in the tenth century, the bishop of Rome had not succeeded in his attempts to persuade the world that all other bishops derived their authority from him, and were therefore bound to pay him implicit obedience.

The eleventh century is distinguished from those which preceded it by a complete rupture between the churches of Rome and Greece, of which the pontiffs mutually excommunicated each other. In this century too the Crusades began, though something of the kind had been meditated before. These *holy wars*, as they were called, though undoubtedly productive of many bad consequences, Mosheim attributes to pious motives according to the notions of religion which universally prevailed in that age; and in this sentiment we perfectly agree with him, though his translator, Dr. Maclaine, is of a different opinion.

The learning of the clergy in the western church seems to have been much more respectable in the eleventh than in the tenth century. Of the scholastic divines of that age many were profound and accurate reasoners; nor was their logic so debased by the spirit of quibbling as it was soon afterwards. Letters and philosophy however were cultivated by the clergy *only*, by which means the popes, aided by the monks, were enabled to trample on the spiritual rights of the other bishops, and on the temporal rights of princes. It must indeed be confessed, that in these violent disputes, neither princes nor pontiffs were actuated by a christian spirit. Ecclesiastical preferments were openly exposed to sale by the
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former, and the episcopal sees of course filled by the richest and most profligate of the clergy. This abominable practice was opposed by the popes, especially by Gregory the Seventh—the most ambitious of them all; but it was not opposed on proper principles. Mosheim, after giving a detail of the process by which bishops and abbots were raised to their respective dignities, candidly adds,

“ All these things being duly considered, we shall immediately perceive what it was that rendered Gregory VII. so averse to the pretensions of the emperors, and so zealous in depriving them of the privilege they had assumed of investing the bishops with the ceremony of the *ring and cross*. In the first council which he assembled at *Rome*, he made no attempt, indeed, against *investitures*, nor did he aim at any thing farther than the abolition of *simony*, and the restoration of the sacerdotal and monastic orders to their antient right of electing their respective bishops and abbots. But when he afterwards found that the affair of *investiture* was inseparably connected with the pretensions of the emperors, who seemed to consider it as empowering them to dispose of the higher ecclesiastical dignities and benefices, he was persuaded that *simony* could not be extirpated as long as *investitures* were in being; and therefore, to pluck up the evil by the root, he opposed the custom of *investitures* with the utmost vehemence. (Mosheim, vol. 11. p. 515.)

Bossuet, the ablest antagonist to the English reformation which the church of Rome has produced, clamours loudly against the supremacy assumed by our sovereigns over the reformed church of England; but none of those sovereigns—not even the eighth Henry himself, ever arrogated a supremacy over the reformed church of England, greater than that which, in the eleventh century, was exercised by the emperors over the church of Rome. They tumbled popes from their thrones, and got others consecrated in their stead, and these rival popes divided between them the whole *infallible church*! Princes of inferior rank exercised equal tyranny over ecclesiastics of the highest order within their own dominions; and William Rufus, on the death of Lanfranc, Archbishop of Canterbury, seized on the revenues of the See; treated the monks, to whom the right of election belonged, in the most barbarous manner; declared that Lanfranc should have no successor while he lived; and oppressed the tenants by the cruellest exactions. It is therefore true, as Mr. Milner observes, (vol. 111. p. 305), that we “ ought not to follow implicitly our protestant historians, who in every debate between the king and the church are sure to decide against the latter.”

This is said in the author's account of Anselm, who succeeded Lanfranc in the See of Canterbury, and who, though certainly a most respectable prelate for the age in which he lived, seems to have stood higher in the estimation of Mr. Milner than in that of any other historian. The reason indeed is obvious. He taught the doctrines of Augustine; "and all the true holiness of practice, which has appeared in the world, has ever," says our author, "originated from such doctrines as he professed!"

(*To be continued.*)

ART. VIII. *Funeral Orations, in Praise of Military Men; translated from the Greek of Thucydides, Plato, and Lysias. With explanatory Notes, and some Account of the Authors. By the Reverend Thomas Broadhurst.* 8vo. 292 pp. Bath, printed. Longman and Co, London. 1811.

THIS work, of a truly classical taste*, is connected with the present times, by the following passage in the translator's preface.

"And the present circumstances of the times, in which so many of our brave countrymen have fallen in battle, and for whose loss the wounds of sorrow are as yet scarcely closed, seem to render them, as far as Heathen writings can be applicable, peculiarly appropriate." P. iii.

Mr. Broadhurst has seen, and professes to have availed himself of, the useful edition of these orations, published by the late Dr. Bentham in 1746, and reprinted in 1768.—We have seldom seen marks of a more sensible and unaffected modesty than appear in this publication. It is at once highly creditable to the author, and of a nature to be extremely acceptable to the English public, which, if not in general classically learned, has sufficient good sense and good taste to value the works of classical antiquity. What the translator has done, he has thus sensibly stated.

"The task which he has imposed upon himself, he has found to be by no means an easy one. In the performance of it, however,

* It is suitably adorned by three singularly elegant vignettes, and handsomely printed.

he has laboured assiduously to do justice to his great models. He has not indeed applied for assistance to other English Versions of the same authors, but has purposely and wholly avoided them; not from presumption or vanity, he trusts, on his part: but from a wish which he feels, and which he hopes is not unbecoming, that the present translation, whatever be its merits or defects, may be exclusively his own." P. vi.

As a specimen of his translation, we shall give that part of the Oration of Pericles, in which the author vindicates the character of his countrymen, with a tacit allusion to the severer character of the Lacedæmonians.

"There are those who in their systems of discipline, by laborious exercise, make valour a particular object of pursuit, with their young men, as soon as they become such: but we, although our habits of life are relaxed, are not less prompt than they, at facing dangers equally formidable. As a proof of it, the Lacedæmonians never invade our territory by themselves, but do it in conjunction with all their allies. But we, whenever we make an attack upon our neighbours, obtain the victory without difficulty, even in a foreign country; and while fighting with those who have their dearest interests at stake. None of our enemies have ever encountered our whole force collectively; some portion of it being, at the same time, occupied in the care of our naval concerns; while the rest are dispatched to our various foreign possessions by land. Yet if at any time they fall in with only a certain detachment of our troops, and gain a victory over part of us, they boast that they have routed all; and when they sustain a defeat, that they have been defeated by all. But if, with our habits of indolence, rather than by attention to harder discipline; if not more from the influence of positive laws, than of high-minded manners, we are ready to expose ourselves to danger; the result is that we escape the painful anticipation of impending troubles; and when they are come upon us, that we display no less fortitude than those who are always in training for them." P. 41.

"It was not less true," says Mr. B. "than it was prudent in Pericles, to affirm it to be fact, that Athenian valour was always pre-eminent in the field. The orator continues, in his interesting address to allude to the Lacedæmonians, (between whom and the Athenians a great contest for political superiority had now commenced) as in no respect surpassing in valour and skill, notwithstanding their peculiar attention to military habits, his own brave countrymen." *Ibid.*

Each oration is prefaced by a sensible account of the author who produced it, and, in speaking of Thucydides, the translator gives a most just as well as valuable account of the qualifications of that great historian.

" No historian ever enjoyed more favourable opportunities than Thucydides, of ascertaining the facts which he records : and no man could possibly have made a better use of them. During eight years of the Peloponnesian war, he was employed by the Athenians in a military capacity. In consequence, however, of ill success in an expedition confided to his command, he incurred the displeasure of his countrymen, and was doomed to exile. In this state he continued for the space of twenty years. But what was itself a heavy calamity, and was probably viewed by him in that light, proved of the utmost benefit to the literary world ; as he diligently employed the period of his banishment in collecting materials for the great work which he was then meditating. In this, as we are credibly informed, he spared neither expence nor pains to arrive at the truth of the facts which he narrates.

" It appears not to have been till after his return from exile, that he began to compose his history. He was then more than sixty years of age ; a period of life, when a writer of his vigour of mind, and formed, like him, to habits of patient enquiry and deep reflection, would not be likely to be led aside by credulity ; nor greatly warped by passion and prejudice, in his judgment either of men or things. His great impartiality as an historian, is highly commended by all writers of antiquity, who have mentioned his name. In his relation of facts, it was a maxim with him, from which he never deviated, to hear the accounts of both parties. While collecting materials for his grand work, he would not rely implicitly on the information given to him by his countrymen ; but had recourse to the Lacedæmonians also for their representation of things, and drew his conclusions accordingly. Nor could any proceeding be more honourable. It is highly to his credit also, that whenever he has occasion to speak of those who had been particularly hostile to him in life, he does it without making any severe reflection upon their conduct. His ideas of the character of an historian were too dignified, to suffer him to mingle any observations of a personal nature with the majesty of his details." P. iv.

In this style of version and illustration does this author give the three famous orations here announced ; nor will any intelligent reader doubt, after perusing these specimens, that he has performed his task in a manner highly honourable to his diligence and talents. He has indeed produced an *elegant, classical, and very instructive book.*

ART. IX. *Classical Recreations, &c.*

(Concluded from Vol. XL. p. 624.)

P. 169. On the *Prometheus*, v. 687,

ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὄροις,

Mr. B. has a very long, curious, and interesting note, from which we shall make a few extracts.

"Ἀφετον ἀλᾶσθαι is to *wander at large*, and here it means *as a consecrated animal*; for it is evident from the 694th v. that the form of Io began to change, as soon as the commands of Jupiter had reached the ears of Inachus, and on this circumstance is founded the propriety of the command; for it would have been an act of impiety in Inachus to confine a consecrated animal, which was permitted to wander at large."

Mr. B. then proceeds, with his usual knowledge of the subject, to show, that whole herds were sometimes thus consecrated, and cites Casaubon, whose note he facetiously and wittily says "it would be *sacrilege* to abbreviate."

"*Namque erit ille mihi semper Deus——
Ille meas errare boves, ut cernis, et ipsum
Ludere, quæ vellem, calamo permisset agresti.*"

In this note Casaubon informs us, that the Grecian women were wont to pour perfumes upon favourite birds, and particularly the swallow; and Mr. B. asks,

"Is not the respect, which the common people of our own country shew to swallows, to be traced to some superstitious notion, which also, probably, influenced the conduct of the ancients, as it is mentioned in the text, and not merely to the acknowledged utility of this bird in feeding on flies?"

Mr. B. also cites Longinus, c. 44. ἐπέιτοι γε ἀφειῖσθαι τὸ σύνολον, ὡς ἐξ εἰρκτῆς ἄφετοι, κατὰ τῶν πλεονεξίας καὶ ἐπικλύσειαν τοῖς κακοῖς τὴν οἰκημένην, which Smith thus translates, "Since such headstrong passions, when set at liberty, would rage like madmen, who have burst their prisons:"

"I have never," says Mr. B., with good-natured raillery, "met with any account of a *classical Bedlam*: it was a natural mistake for the Doctor to make, as we, who live in England, hear more frequently of the *ravages of madmen*, than of the devastations of *wild beasts*, which have burst from their place of confinement."

Mr. B. may add the following passages to his note:

“ Virgilius, ubi de cervo Tyrrhidæ pueri, cujus cædes origo fuit sævissimi belli, sic loquitur,

*Errabat sylvis, rursusque ad limina nota
Ipse domum sera quamvis se nocte ferebat,*

significat ipsum fuisse ἄφετος: ita enim Græci appellant beluas, quæ sine custode ullo libere vagantur, emissæ ab hominibus, in quorum manum potestatemque venerint, quæ tamen domum postea cum pastæ sunt, revertantur: verbo hoc, ad aliam rem translato, egregie usus est Isocrates, ut admonuit Aristoteles in III. L. de Arte dicendi, quo in loco explicando ipse olim exempla præterea nonnulla ipsius posui: Euripides quoque in Ione eodem pacto illo usus est; hæc enim tragici illius verba sunt, de illo ipso Ione loquentis, ὃ δ' ἐν Οἰᾷ δ'μοισιν ἄφετος ὡς λάθοι, παιδεύεται: sed etiam Plutarchus in Commentario, quem a materia, de qua lepide copioseque illic disputatur, Ἑρωτικὸν appellat, ipsum hoc verbum eodem pacto usurpavit: inquit igitur, ἔτως, οἷς ἂν ἔρως κύριος ἐγγίνεται, τῶν ἄλλων δεσποτῶν καὶ ἀρχόντων ἐλεύθεροι καὶ ἄφετοι, καθάπερ ἱερὸδῶλοι, διατελῶσιν: inde etiam percipimus Venerios illos in Sicilia, quos sæpe M. Tullius in Verrinis appellavit, cum essent ἱερὸδῶλοι ac Veneri consecrati, recte potuisse ἄφετος nominari: perspicitur etiam Appium illam majorem, cujus acutam vocem commemorat M. Cicero, ubi de ridiculis agit, huc respexisse, et hujuscemodi pecus aliquod significasse, Non est, inquit, Lucilii pecus illud, erratis; ego liberum puto esse: qualubet pascitur: vim autem joci melius intelliget, qui totum locum apud auctorem legerit.” P. Victorii Variorum Lectionum L. xxviii. c. 24. p. 345.

“ Στησίχορον δὲ ἀνετον εἶναι, καὶ σχολάζειν πρὸς τῇ λύρᾳ τῇ ἑαυτῇ, ἄφετε, haud dubie ἀνετον hic positum ea virtute, qua, quæ deo alicui sacra sunt, ἀνετα, et ἄφετα dicuntur: vid. Harpocr. v. “Ανετον, et Not. ad Hesych. v. “Αφετοι” Lennep’s Phalaridis Epistolæ, Groningæ, 1777. p. 64.

We have just had occasion to speak of swallows, and we are now reminded of a boyish custom in Greece, which we shall relate in the words of G. Cuper, Obsf. L. iii. c. 4. p. 275. Trajecti ad Rhenum, 1670.

“ Χελιδονισταί, pueri nempe, qui apud Rhodios circumeuntes stipem hirundini colligebant: Hesych. χελιδονισταί, οἱ τῇ χελιδόνι ἀγείροντες: quam rem optime explicat Athenæus, L. 8. Καί, inquit, χελιδονίζειν δὲ καλεῖται παρὰ Ῥόδιοις ἀγειρμός τις ἄλλος, περὶ ᾧ Θεόγνις φησιν ἐν δευτέρῃ περὶ τῶν ἐν Ῥόδῳ θυσιῶν γράφων ἔτως· Εἶδος δὲ τῷ ἀγείρειν χελιδονίζειν οἱ Ῥόδιοι καλεῶσιν, ὃ γίνεται τῷ βοηθῶντων μνη, χελιδονίζειν δὲ λέγεται, διὰ τὸ εἰωθὸς ἐπιφωνεῖσθαι,

ἤλθ', ἤλθε χελιδὼν, καλὰς
ἄρας ἄγρσα, καὶ καλὰς ἐνιαυτέας,

quos versus pueri inter circumeundum cantabant.”

P. 179. Mr. B. here justly observes, that the primary meaning of *νῆς* is *sight*, and that its sense of *understanding* is only metaphorical. We have often thought that lexicographers do not pay sufficient attention to the primary sense of a verb, or noun, so as to trace from it its diversified meanings, and we are glad to perceive such a spirit of philosophical investigation in a scholar so young as Mr. Barker. We shall add the following passage:

Matthiæ, in his *Specimen I. Annotatt. in Homeri Hymnum in Venerem*, inserted in the *Commentatt. Philologica*, edited by G. A. Ruperti, and H. Schlichthorst, Bremæ, 1794, Vol. i. p. 82, says,

“ Ἐν ὀφθαλμοῖσι νοήσας, νοῆσαι debet esse videre cum judicio quodam, discernere ab aliis, adeoque agnoscere: itaque ἐν ὀφθαλμοῖσι νοήσας, accipis, conspiciens eam talem, qualis est, tamquam deam, divina forma indutam; dearum enim, nisi humana specie indutum, aspectum non ferunt humani oculi.”

P. 182. On the *Prometheus*, v. 973.

Σέβῃ, προσεύχῃ, θῶπτε τὸν κρατῶντ' αἰῖ,

We think that Mr. Barker has most successfully combated the opinion of Dr. Butler, Mr. Elmsley, and Mr. Blomfield, who translate the passage thus,—τὸν κρατῶντ' αἰῖ, *who ever happens to be in power*. Our Author produces a passage from Euripides, “where the same word (αἰῖ) occurs without giving this particular sense to the passage;” he justly doubts “whether the αἰῖ, which in every other instance, which he has seen, is placed between the article, and the participle, can give this meaning, when it is not so placed,” and triumphantly adds, “to establish their point, they must produce some examples, where αἰῖ is similarly displaced.” Valckenaer in his *Adoniassus. Theocr.* p. 197, when he is speaking of this sense of αἰῖ, cites from Cicero as a parallel instance the following passage, *Omnes Siciliæ semper prætores*, Verr. v. c. 12. We shall add the instances of the phrase collected by J. O. Sluiter in his *Lectiões Andocidæ*, Lug. Bat. 1804. p. 276.

“Andocides de *Mysteriis*, γ. 12. v. 21. ἡ βουλὴ ἡ αἰῖ βουλευσα τί ὁμνυσι: Aristoph. in *Vesp.* v. 697.

“Ὑπο τῶν αἰῖ δημιζόντων ἢ εἰδ' ὅποι ἐγκεκύκλησαι,

Thucyd. L. I. c. 22. περὶ τῶν αἰῖ παρόντων τὰ δέοντα μάλιστα εἰπεῖν, Xenoph. *Hellen.* L. i. c. 1. f. 18. εἶναι ἀνδρας ἀγαθὸς πρὸς τὰ αἰῖ παραγγελόμενα, Cyrop. L. vii. c. 1. f. 47. ὥς καὶ τὸτο ἔτι καὶ νῦν δαίμενει τὸ πολέμεισθαι τῷ αἰῖ βασιλεύοντι, Isocr.

Isocr. *Panath.* p. 239. A. *πρεπόντως καὶ δικαίως ὁμιλῶντες τοῖς αἰεὶ πλεσιάζουσι*, *ibid.* E. *τὴν εὐκαιρίαν διαφυλάττειν περὶ ἃν ἂν αἰεὶ τυγχάνῃ διαλεγόμενος*, Demosth. in *Aristogit.* I. p. 485. f. 33. *τὰς νόμους ἂν δεῖ τηρεῖν καὶ τέττας ἰσχυρὰς ποιεῖν τὰς αἰεὶ δικάζοντας ὑμῶν.*"

P. 188. Upon the ceremony of *bathing before marriage*. M. B., to illustrate a passage in the *Prometheus*, v. 572, with his usual industry, has collected a variety of passages: the student may learn from his admirable note that the bride was previously required to touch both *water and fire*: we have in the 1110th verse of the *Iphigenia at Aulis*, a direct allusion to this preparatory ceremony, and to the *ignis et unda jugalis*:—

Ἐκπεμπε παῖδα δωμάτων πατρὸς μέτα,
 Ὡς χερνίβες πᾶρξιον νύτρεπισμέναι,
 Προχύται τε βάλλειν αὖρ καθάρσιον χερῶν,
 Μόσχοι τε, πρὸ γάμων ἄς Θεᾷ πωσέιν χερῶν
 Ἀγέμειδι, μέλανος αἵματος φουδήματα.

So too Sophocles in *Clem. Alex. Strom.* v. p. 716, et *Eusebius P. E.* p. 680. in *Brunck's Fragments*, p. 74. *Ed. Blifs*, 1808.

Ταχὺς δὲ βαθμοῖς νυμφικοῖς ἐπεσάθη
 Ὁ μοιχός—
 Ὁ δ' ἔτε δαιτὺς, ἔτε χερνίβος θίγων
 Πρὸς λῆκτρον ἦει, καρδίαν ὠδαγμένως.

P. 198. On the *Prometheus*, v. 566.

Οὐποτε τὰν Διὸς ἀρμονίαν
 Θνατῶν παρεξιάσι βελάι.

Mr. B. has the following remarks;—

"The second Schol. understands by the word *the will of Jupiter*, while the first Schol., with Mr. Blomfield, applies it to *fate*, which was, as we know, in the opinion of Aeschylus, uncontrollable even by Jupiter himself; for he says in v. 524,

Χο. Τίς ἂν ἀνάγκης ἐστὶν οἰακοςρόφος;
 Πρ. Μοῖραι τρίμορφοι, μνήμονές τ' Ἐρινύες.
 Χο. Τάτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος;
 Πρ. Οὐκὲν ἂν ἐκφύγοι γε τὴν πεπερωμένην.

But, notwithstanding these verses, the interpretation of the second Schol. is the proper one, as the whole context of this Chorus, which turns upon the opposition of Prometheus to Jupiter, proves,

Μήδαμ'

Μῆδαμ' ὁ πάντα νέμων

Θεῖτ' ἐμᾷ γνώ—

Μα κράτος ἀντίπαλον Ζεὺς, κ. τ. λ.

Aeschylus seems to allude to Homer *Od.* E. 103.

Ἄλλὰ μάλ' ἔπως ἐσὶ Διὸς νόον αἰγίοχου

*Οὔτε παρεξελθεῖν ἄλλον θεόν, ἔθ' ἁλιῶσαι.

it is to be observed that Euripides in his *Hippolytus*, v. 261. has used the word ἀρμονία in a similar sense,

Φιλεῖ δὲ τᾷ δυσρόπῳ γυναικῶν

Ἄρμονία κακὰ δύσ-

τανος ἀμνηχανία ζυνοικεῖν.

where Professor Monk says, 'Cæterum δυσρόπῳ γυναικῶν ἀρμονία red-
das *perverso mulierum temperamento*:' perhaps he (Aeschylus) bor-
rowed the word ἀρμονία from the Pythagorean doctrine about
the *harmony of the universe*; for he is continually alluding to the
tenets of Pythagoras."

We conceive that in the last sentence Mr. B. has very nearly reached the truth, and we beg leave to recommend to his attention the following passage:—

"Musick, says he there (Aristotle in his Πολιτικά viii. 5. *in fine.*) is naturally one of the sources of pleasure, ἡ δὲ μυσικὴ φύσει τῶν ἡδυσμένων ἐστὶ, and there seems, adds he, to be a kindred relation between the soul and harmony, καὶ τις ἔοικε συγγένεια ταῖς ἀρμονίαις εἶναι, for which reason, he subjoins, many of the philosophers maintain, some that the soul is harmony, others that it has harmony." Professor Moor's *End of Tragedy*, according to Aristotle, an Essay in two Parts, read to a Literary Society in Glasgow, at their Weekly Meetings within the College, Glasgow, 1763. p. 41.

P. 211. On the *Prometheus*, v. 1028.

Πρὸς ταῦτα, ῥιπλέσθω μὲν αἰθελῆσσα φλόξ,

Λευκοπλήρῳ δὲ νιφάδι, καὶ βροντήμασι

Χθονίοις κυκάτω πάντα, καὶ ταρασσέτω.

Mr. B. says:—

"Κυκᾶν πάντα is to confound all the elements, and hence the Latin proverb *miscere omnia*, or *miscere cælum et mare*: κυκᾶν πάντα, *miscere omnia*, are properly spoken of conflicting winds, which disturb the whole face of nature."

This observation, which is supported by a variety of examples, is as new, as it is just. We have merely to add, that κυκᾶν is often joined with ἄνω τε καὶ κάτω, as in Aristophanes *Equit.* v. 861.

Ἐὰν δ' ἄνω τε καὶ κάτω Τὸν βόρβορον κυκῶσιν,

where

where Bergler cites Procopius, *Ep.* 38. *καταμαθόντες τὴν τύχην ἄνω καὶ κάτω κυκλῶν τὰ τῶν ἀνθρώπων πράγματα.*

To the instances of *βαθυσ*, *βαθυγεις*, *βαθυχθων*, *βαθυσερνος*, *βαθυπλευτος*, *βαθυχαιος*, *βαθυληϊος*, cited by Mr. Barker on the *Prometheus*, v. 653. *βαθὺς λείμων*, we shall add the following note:—

“ *Βαθὺς* scæpe nihil est aliud quam *μέγας*: vide Tollium et Langbæum ad Longin. S. II. 2. : scæpe imprimis apud Pindarum hoc sensu occurrit, ut *Pyth.* I. 127. *βαθύδοξοι γέιτονες*, *Nem.* iii. 92. *βαθυμητα Χειρων*, *Olymp.* xii. 17. *ἑσθλὸν βαθὺ*, x. 10. *βαθὺ χρεός*, Schol. *μέγιστον ὄφλημα*, et vii. 27. *ἦν δὲ κλέος βαθὺ*, Schol. *πολλὴ δόξα*, prope ut in *Antbol.* Brodæi, p. 133. *Μαιονίδαο βαθυκλεῖς ὄνομα Ὀμήρου*: imprimis vero *βαθὺς* dicitur de *divitibus* et *opulentis*; Xenoph. *Oecon.* XI. 10. *πῶς τέτως ἐχὶ βαθεῖς τε καὶ ἐρρωμένους ἄνδρας χρεὶ νομίσαι*, quod Bach. quem ibi vide, vertit *potentes ac divites*, Aelian *V. H.* III. 18. *ἐν εἰρήνῃ τε διάγειν καὶ πλῆτῳ βαθεῖ*: Joseph. *Antiq.* L. 8. p. 293. ed Col. *πλεῖστον ποιῆσαι βαθύτατον*, et B. *J. L.* vii. p. 969. ὁ *βαθὺς πλεῖτος*: vide Perizon. ad Aelian. xiii. 1. p. 841. ed. Gron. Spanhem. ad Callim. *H. in Apoll.* v. 65. J. F. Reitz. ad Lucian. *Reverv.* T. i. p. 609. et *Tox.* T. ii. p. 544. et St. Bergler. ad Aristoph. *Lyfistr.* v. 174. quare neque opus erat, ut Sevinus in *Æth. Sockt.* Paris. apud Pausan. L. v. p. 411. *Ἀσωνὸς δὲ ὁ βοιώτιος βαθυτάτας πέφυκεν ἐκτρέφειν τὰς σχοίνους*, corrigeret *παχυτέρας*, male vulgatam lectionem sensum habere negat; recte enim vertitur *insigni magnitudine junctum*.” Klotzius’s *Tyrtæus*, Bremæ 1764. p. 113.

P. 252. Mr. B. here enters upon a very difficult task, which he has managed with considerable learning, and great ingenuity, and we are decidedly with him in his view of the passage; which is in the *Hippolytus*, v. 390.

Ταῦτ’ ἔν ἐπειδὴ τυγχάνω προσγνησ’ ἐγώ,
Οὐκ ἔσθ’ ὁποῖω φαρμάκῳ διαφθερεῖν
Ἐμελλον, ὥς τε τῆμπαλιν πεσεῖν φρενῶν.
Λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν.

“ *διαφθερίζειν* significat *abolere*, hic vero usu metaphorico *oblivisci*: if *διαφθερεῖν* means here, as the learned Professor says, *oblivisci*, the remainder of the sentence *ὥς τε τῆμπαλιν πεσεῖν φρενῶν* is superfluous, has no meaning whatever, and must, therefore, be expunged, as *weeds that have no business there*; for upon this interpretation the sense is this, *as, then, I happen to be sensible of this human infirmity, there is no medicine, by which I could be brought to forget this passion, so as to fall into the opposite state of mind*; but surely the state of mind opposite to *love* is *hatred*, and not *forgetfulness*, and this consideration will convince every impartial reader and critic, that there is some corruption in the text, as is indeed evident, from the translation

tion of it, which is given above: when the Professor has seen my view of the passage, of which the sense is *imperfect and inconsequential*, as it stands, I am sure that he has too much candour not to acknowledge the propriety, and too much sense not to see the necessity of the interpretation, for which I contend. I am not aware that I have been anticipated in the conjecture: I read, point, and translate the passage thus,

Ταῦτ' ἂν ἐπειδὴ τυγχάνω φρονῶς ἐχθρὸν,
 Κἄκ' ἐστ' ὅποιω φαρμάκῳ διαφθερεῖν
 Ἑμεῖλλον, ἄσε τέμπαλιν πεσεῖν φρεσῶν,
 Λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν.

If I might venture to make a conjecture, I would propose ἄσε τέμπαλιν πεσεῖν φρεσῶν for ὥσε τέμπαλιν, which appears to me at least a very harsh [and we add *indefensible*] expression,) as then I am sensible of this (*human infirmity*), and as there is no drug, by which I was likely so thoroughly to change the colour (of my complaint), as that the opposite effect should be produced upon my mind (that is, of turning love into hatred), I will tell even to you the plan, upon which I determined in my own mind. I conceive that it is unnecessary to produce instances of the improper omission, and the improper addition of καὶ before ἄν, but the Professor says on v. 383. ἢ ἐκποιῶμαι, *aliā lezionem nō habent E. P. et Lasc.*; nor is it necessary to vindicate by examples the elegant use of δὲ in λέξω δὲ: it will also readily be admitted by every scholar that φάρμακον often signifies a colour used by painters, and that διαφθερεῖν is a technical term of painters, may be learnt from this fact, that the painters called their mixtures φθορά, and must, therefore, necessarily so use the verb φθεῖρειν, and its compounds, whenever they had any occasion for a verb in an analogous sense: but the word φάρμακον, which signifies both a medicine, or a remedy, and a colour, naturally suggested this metaphorical use of διαφθερεῖν in this passage of Euripides."

We do not think that the annals of criticism can supply a happier conjecture, and Mr. B. has built every part of it upon the most satisfactory evidence. Mr. B. has illustrated by the most ample authorities this use of φθορά, φθεῖρειν, διαφθορά, διαφθερεῖν, συμφθεῖρειν, to which lexicographers would do well to attend. As to the use of δὲ in λέξω δὲ, which seems at the first view of the passage to be an insurmountable difficulty, Mr. B., in the *Appendix*, p. 485, has cited several instances of this apodotic δὲ, and two of them from Homer, where there is precisely the same use of δὲ, after the same conjunction ἐπεὶ, must convince every critic, who is open to conviction. The following most important passage in the Scholia A. on the *Agamemnon*, v. 213, has, however, escaped the notice of Mr. B., ἡ ἀποδοσις τῷ Ἐπεὶ δὲ, ἐνταῦθα ἔστιν, ἔτως, ἐπεὶ δὲ ὁ μάλιστα εἶπε τὸ καὶ τὸ, ὁ ἀναξ ΔΕ ὁ πρέσβυς

Εὖς εἶπε τὸδε· καὶ περισσὸς ἐστὶν ὁ, ΔΕ, σύνδεσμος, ἈΤΤΙΚΩΣ, where Pauw rightly (for a wonder) says, “Abundat δέ, et post longam periodum adhibitum est, ut de nexu melius constaret.”

P. 265. Mr. B. here very successfully, we think, illustrates the following passage of Lucretius,

“Ergo cum primum magnas inuenta per urbes
Munificat tacita mortales muta salute,
Aere atque argento sternunt iter omne viarum,
Largifica stipe ditantes, nunguntque rosarum
Floribus, umbrantes matrem, comitumque catervas.”

B. ii. v. 624.

All the commentators refer *umbrantes* to *ningunt rosarum floribus*, which Mr. B. justly thinks very harsh and forced:—

“I understand,” continues he, “by *umbrantes* that *they shaded the idol and her attendants*, as in the subsequent passage of Tavernier, with *umbrellas*: that *umbrellas of ceremony* were used in the religious solemnities of the Greeks, appears from Potter in his account of the Panathenian Festival, Vol. i. p. 454.”

Beside Tavernier, Mr. B. cites Dr. Fryer's *New Account of East India and Persia*, and then quotes an apposite passage from Spanheim's *Observations upon Callimachus*. We shall add two other passages: Denon in his *Travels in Egypt*, Vol. III. p. 61, says, in his account of the Tombs of the Kings of Thebes, that

“In one painting on the rock, allusive to funeral processions, were the figures of the Gods carried by priests upon litters, with banners waving over their heads.”

The other passage is decisive:—

“Schol. in *Aves*. v. 1550, τοῖς Κανηφόροις σκιάδειον καὶ δίφρον ἀκολουθεῖ τις ἕχουσα: suis vero filiabus umbracula tenere filias inquilinorum, τῶν μετόικων, cogeant, ut famulas, Athenienses: vid. Aeliani *V. H.* vi. c. 1: illic Jac. Perizon., et Jo. Meursius in *Panathenæis* c. xxiii; erat enim hoc fervile ministerium: in Pausanias vii. p. 580, folio ebureno insidenti θηράωαινα προσέειπε σκιάδειον φέρουσα, *adstat ancilla tenens umbraculum*: Ompalæ, cui dominæ juvenis turpiter ancillabatur Hercules,

*Aurea pellebant rapidos umbracula soles;
Quæ tamen Herculeæ sustinuerunt manus:*

Ovid. *Fast.* ii. 311. cujus præcepto, *Artis Am.* ii. 209. etiam hodie libenter obediunt comati juvenes,

Ipse tene distantia suis umbracula virgis:

Martial

Martial xi. Ep. 74.

Umbellam luscæ, Lygde, feras dominæ.

umbella lata qua solis arcebantur radii, κυνὴν ἡλιοσερῆν dixit Soph. Oed. in Col. v. 305.

“ κρατὶ δ' ἡλιοσερῆς
κυνὴ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.”

L. C. Valckenacr's *Theocriti decem Idyllia* Lug. Bat. 1778, p. 343.

P. 277. The Author here attempts to explain a very obscure passage in the *Funeral Oration* of Pericles, τὴν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ ἐκ ἔστιν ὅτε ξενηλοῖσιν ἀπειργομένους τινὰ ἢ μαθήματος, ἢ θεάματος, ὃ μὴ κρυφθὲν ἂν τις τῶν πολέμιων ἰδὼν ὠφελήθειν, πιστεύοντες ἢ ταῖς παρασκευαῖς τὸ πλεόν καὶ ἀπάταις, ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχωι. Our readers can turn to the note at their leisure : we shall quote only the following part of it :

“ We must then consider παρασκευαῖς as signifying that military exercise and discipline, which an Athenian soldier learnt, before he marched against the enemy : that παρασκευή, παρασκευάζειν are military terms, is evident from other passages of Thucydides : παρασκευαῖς refers to μαθήματος, and ἀπάταις to θεάματος : I would translate the passage thus—‘ We pass no law of expulsion to prevent any stranger from either learning, or seeing any thing, by the disclosure of which any of our adversaries may be advantaged : our confidence in the moment of danger is derived, not so much from formal exercises, and secret discipline, as from the innate courage, which every individual Athenian can display :’ the Lacedæmonians did not wish their enemies to be acquainted with their military system (ταῖς παρασκευαῖς), and therefore used those means to prevent the disclosure of it : this is what Thucydides means by ἀπάταις.”

We agree with Mr. B. in thinking that ἀπάταις refers to θεάματος, but conceive that ἀπάταις alludes to the recreations and sports of the Lacedæmonians, which had a direct view to military purposes ; and this use of the word is admirably illustrated by J. Schweighæuser in his *Lexicon Polybianum* :

“ Ἀπάτη, διὰ τὴν ἀπατὴν τῶν θεωμένων, 2, 56, 12. : ‘ opponitur τῇ ὠφελείᾳ lectorum, estque adeo oblectatio inanis, quæ et ψυχαγωγία dicitur : clare Moeris, ἀπάτη, ἢ τέρψις παρ’ Ἑλλήσι, ubi videatur Pierseus : plura exempla congefist cl. Reiskius ad h. l.’ : Ern. Gallice, *charme, illusion* : rursus ipse Polybius noster 4, 20, 5. ἢ γὰρ ἡγητέον, μεσικὴν ἐπ’ ἀπάτη καὶ γοητεία παρσισηχθαι τοῖς ἀνθρώποις, non ad solam oblectationem, et ad incantandos animos esse inventam.”

Few words have more exercised the pens of critics than the word *maētare*; but Mr. B. has very satisfactorily traced its different senses from its primary meaning of *augere*, and we trust that the controversy is now decided. As Mr. B. observes, it is occasionally used to signify *to honour a person*: thus too *augere* is used in Catullus *Epithalam.* v. 22.

Teque adeo eximie tædis felicibus aucte,

where Mitcherlich p. 20. observes,

“*Augeri*, h. I. ut Catull. Ixiii. 11.

Qua rex tempestate novo auctus hymenæo.”

So too in Greek we have:

“*Ἀδελφὸν ἀέξει*, *obscurum auget*, h. c. *evēbit, ornat*, Callim. *Hymno in Jovem*, v. 95. *ἐκ ἀρετῆς ἀτερ ὄλκος ἐπίσταιται ἀνδρας ἀέξειν*, *sine virtute divitiæ non possunt homines ornare*: Homero est *τιμὴν ἐφέλλειν*: in qua notione quum et Latinis *augere* ponatur, retinui hoc verbum in versione, Sueton. Claud. *In semet augendo parcus atque civilis nomine imperatoris abstinuit, nimios honores recusavit*: C. Nepos *Phocione*, *Namque auctus, ornatusque a Demosthene eum, quem tenebat, gradum adscenderat.*” J. G. Grævius's *Lectt. Hesiodæ*, c. viii. p. 281. “V. 323. (333.) *τοῖς πόνοισιν αὐξέσαι*, sc. *παρίς*: Tac. *Annal.* I. 31. *Suis victoriis augeri temp.*: sic *αὐξέειν παρίδα*, v. 507. *αὐξέειν πολιν*, Soph. *Antig.* 197. *μεῖζω πόλιν αὐξέει*, Noster *Iphig. Aul.* v. 572.” J. Markland's *Supplices Muliæres*, Ed. Gaisford, V. i. p. 106.

In the *Libri quatuor Nodorum Ciceron.* of A. Schottus, L. IV. c. 4. p. 370. the reader will find a very unsatisfactory account of this contested word.

“*Maēto malo*,” says Laurenbergius, in his *Antiquarius*, whom Mr. B. has overlooked, “*Pro malo adfcio*, Pompon. *Præcone posteriore*, *At te dii omnes cum consilio, calve, maētassint malo*: Ennius *Telephe*, *Qui illum dii deæque magno maētassint malo*: Novius *Gallina*, *Maēto te hisce privis verbenis, maēta tu illum infortunio*: Afran. *Privigno*, *Pæne periisti*, *Dii te maētassint malo*: N. Marcellus, Plaut. *Amphitr.* *At ego te certe cruce et cruciatu maētabo*: Bacchid. *Si ero reprehensus, maētabo illum infortunio*; Pænulo, *Divitem audacter solemus maētare infortunio*; *Trinummo*, *Ego ob hanc operam argentum accepi, te maēto infortunio.*”

P. 314. On the *Prometheus*, v. 800.

ἦδ' ἐκ ἔτ' ἐυζύμελντος ἡ χερσμουδιά,

Mr. B. has a most learned and excellent note, to which the youthful reader would do well to attend: we shall cite a part of

of

of it to show the very able and satisfactory manner, in which Mr. B. handles criticism :

“ Ἐξέμειλτος, *facilis conjectura*, quod alibi vocat ἐξέμβολος, *Choeeph.* 168. *Suppl.* 695. : contra *Soph.* dicit ἀξέμειλτον, *Trachin.* 696., *Gloss.* p. 170. : the Scholiast more correctly interprets it by εὐγνωή, and Stanley by *facilis intellectu* : but let us philosophically trace this meaning of the word, which has not been sufficiently noticed, and which is much more common than many critics imagine, from the primary idea, and illustrate our definition by a variety of examples : συμβάλλειν means, ‘ to enter into the meaning of a thing by comparing circumstances together, and it is spoken particularly of oracles, or of dreams, or of any such thing, of which the meaning is not obvious, but is attained by reflection, and a comparison of different circumstances.’ ”

The following examples are not noticed by Mr. B. : Herodotus L. vii. c. 184. ὡς ἐγὼ συμβαλλομένου εὐρίσκω, as also in L. viii. c. 30. Abresch in his *Animadv. ad Hesychii quædam Loca*, inserted in the *Miscell. Obs. Crit. in Auctores veteres et recentiores* Vol. v. T. i. p. 99. says :

“ Ἀξέμειλτον—Σοφοκλῆς *Λημνίαις* : super est apud eund. in *Trachin.* v. 705.

ἀξέμειλτον ἀνθρώπων μαθεῖν

explicat enarrator ἀσυνείκαστον ἢ ἀντὶ τῷ ἀπαράμειλτον—quam notionem ignorant Lexica, ut prorsus carent ejusdem originis ac cognatæ significationis voce δυσέμειλτον, quam habes in *Eur. Dan.* v. 10.”

The phrase, συμβάλλειν ὄναρ occurs in the *Iphigenia at Tauris*, v. 55. Ed. Gaistford,

τῷ ὄναρ δ' ὥδε συμβάλλω τόδε.

In the *Hypothesis*, or *Argument* of the *Prometheus*, the word also implies certainty, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔξεσι συμβαλεῖν. Mr. B. cites *St. Luke C. ii. v. 19.* ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς, and says :

“ In the valuable *Lexicon* of Schoettgen, edited by Gottlieb Leberecht Spohn, and published at Leipsic, 1790, the word is translated by *sensum et vim verborum probe assequabatur*, and this passage is quoted from Josephus, ὁ δὲ Ἰώσηπος συμβαλὼν τῷ λογισμῷ τὸ ὄναρ, *Jos. autem mente assecutus, quo id somnium spectaret* : so too the word is translated by Ellsner, in his *Obs. sacræ*, by *probe assecuta*.”

We are, however, more inclined to agree with G. D. Kypke in his *Obs. sacræ* in N. F. *Libros ex Auctoribus*

N

potissimum

potissimum Gr. et Antiquitatibus, T. i. p. 217. Wratistawine 1755, who has some excellent observations upon the passage, from which we extract the following remark :

“ In Luca plures notiones sunt conjungendæ, 1. Maria res, quæ acciderant, solícite animo volebat, 2. conjectura illas partim recte assequeretur, fluctuante tamen aliquatenus animo, neque ex scrupulis satis elucente, 3. adhærebant huic cognitioni conjiciendo enatæ sui navi, ita ut aliqua non satis distincte, aliqua non satis vere intelligeret Maria.”

P. 318. Mr. B. now comes to apply “ the doctrine of the association of ideas to the illustration of several passages in the *Hippolytus*, and the *Agamemnon*,” and he does this, as we think, with great ingenuity, and considerable success ; but we can only find room to touch upon the first passage, which he has selected for this purpose, from the *Hippolytus*, v. 77., and of which he has given by far the most satisfactory interpretation,

αἰδώς δὲ ποταμίῳσι κηπεύει ὁρότοις :

after having, agreeably to his usual method, cited the different conjectures upon this celebrated passage, Mr. B. says, with a bold independence of mind, which we greatly admire,

“ I must confess that I am in the number of those, who think that there is no corruption in this passage, and who are dissatisfied with the conjectures, and the interpretations, which have been given above : I must, however, own that I think that the interpretation of Brunck is the most satisfactory among them ; but is such a bold expression compatible with the generable character of the Euripidean style, or is it suited to the passage, in which it is thus made to occur ? The opinion of Professor Porssen, that the phrase came from the Schools of Philosophy, may satisfy those, who are never disposed to differ from this wonderful man, but I, who boldly vindicate the right of private judgment, unawed as I am by the authority of names, hesitate not to declare that it by no means satisfies me : the explanation, which I am going to submit to the judgment, not so much of the learned, as of the sensible, and the philosophical reader, is founded upon the doctrine of the association of ideas, the most certain principle, which can be employed for the illustration of language : 1. I must first observe that, unless the three subsequent lines,

οὐκ ἴδωκεν μὴδὲν, ἀλλ' ἐν τῇ φύσει
τό σωφρονεῖν εἰληχεν εἰς τὰ πάντα θυμῶς,
τῆτοις ὁρέπεσθαι, τοῖς κακοῖσι δ' ἔβριμς,

are to be referred to αἰδώς, there will seem to be a want of connection with the context in a manner, which is, I believe, very unusual

unusual with either Euripides, or any other Greek writer: 2. *ποταμίαισι κηπέται δρύσοις* is merely intended to signify that the sanctity, in which this meadow was held, and the reverence for the spot, made it a very flourishing meadow: 3. this line is immediately connected with the three subsequent lines, which illustrate the *αἰδώς*, or the reverence for the spot; for they tell to us that the good, that is, the very few, were alone allowed to pluck flowers in it, and this circumstance must assuredly make it a very rich meadow: 4. the words *ποταμίαισι κηπέται δρύσοις* were suggested by the association of ideas from the previous mention of a meadow." "I may here remark," Mr. B. adds in the next page, "that the irrigation of meadows and of gardens by the means of canals, or streams (*mobilibus rivis*), seems to have been as generally practised in Greece, as it is now practised in China,"

and he then cites Plato, as quoted by Longinus, *ὥσπερ ἐν κήποις ὀχέτης*: the very beautiful passage in the *Iliad* here naturally occurs to our minds,

ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδου
 ἀμφυτὰ καὶ κήπους ὕδατος ῥέον ἡγεμονεύει,
 χερσὶ μάκελαν ἔχων, ἀμάξης δ' ἐξ ἔχματα βάλλων·
 τῆ μὲν τε προρέοντος, ὑπὸ ψιφίδου ἅπασαι
 ὀχλεῦνται, τὸ δέ τ' ἅκα κατειβόμενον κελαρύζει
 χάρις ἐνὶ προαλῇ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὥς αἰεὶ Ἀχιλλῆα κινήσατο κῆμα ῥοιοί,
 καὶ λαιψήρον ἔοντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.

B. xxi. 257—264.

P. 343. A passage in the *Hippolytus* here enables Mr. B. to display his own most extensive researches into the opinions of the ancients on these curious subjects, the supposed situation of the Gardens of the Hesperides, of Mount Atlas, of the Palace of Jupiter, of the residence of the Gods, of Tartarus, and of Elysium, on the confines of the world. Mr. B. says in the *Addenda*, p. 489:

"The collections, which I have made of, and the observations, which I could offer upon, the opinions of the Greeks, the Romans, the Egyptians, the Persians, the Goths, the Jews, the Hindoos, and the Orientals, on the subjects of Tartarus, Elysium, Hades, Heaven, Paradise, and the other analogous topics, would fill a volume, which I may one day present to the public."

We have here some admirable remarks about the Homeric use of the words *πέριπα γαίης*, as denoting the West, from the circumstance of its being the supposed confines of the world.

If the following passage be of any use to Mr. B. we shall have great pleasure in having directed his attention to it,

“ Varronis verba sunt apud Festum in voce *sinistræ*: *A deorum sede cum in meridiem spectes, ad sinistram sunt partes mundi exorientes, ad dexteram occidentes*: non dubium est, quin a deorum sede h. l. fit, a septentrione.” Theod. Sellii *Specimen Observatt. Misc.* Lug. Bat. 1718. p. 7.

P. 366. This note is one of the most curious and important in the volume, and Mr. B. has in it thrown considerable light upon the following passage of Theocritus,

Πολύφαμος ἐποίμαινεν τὸν ἔρωτα
μουσίσδων.

“ It is, indeed, true,” says he, “ that the word ἐποίμαινεν may include the idea, which would be conveyed by *fallebat amorem*, but, for my own part, I would rather understand (if Valckenaer himself did not mean this very idea by his *fallebat*) the word to mean *was beguiling, assuaging, soothing, or curing his passion*: so the Scholiast understood the passage; for he says, ἔτως ὁ Πολύφημος, φησι, μετεχειρίζετο, τὸν ἔρωτα ἰθεράπευε μελεργῶν, and that this is the meaning, is evident from the two first lines, where we are told, that the Muses afford the best cure for love,

ἔδ' ἐν ποττὸν ἔρωτα πεφύκει φάρμακον ἄλλο,
Νικία, ἔτ' ἔγχεισον, ἐμὴν δοκεῖ, ἔτ' ἐπίπασον,
ἦ καὶ Πιερίδες.

ἐποίμαινεν is literally *was piping away his passion*: the shepherd was accustomed to beguile away his time with his pipe; and the philosophical critic will instantly perceive that the association of ideas suggested the metaphorical use of the term in this passage.”

As to the Muses affording the only cure for love, we shall add the following note:

“ Amoris morbum uno interdum musico medicamine non quidem sanari, levare tamen et falli posse, judicabant Theocr. *Eid.* XIV. initio, et Callimachus, cujus ista sunt in *Epigrammate* XLIX.

αἱ Μοῖσαι τὸν ἔρωτα κατισχνάνουντι, Φίλιππε.

P. H. Koppiers's *Observata Philologica*, Lug. Bat. 1771. p. 139.”

If Mr. B. had met with the excellent Note of G. D'Arnaud in the *Specimen Animadv. Crit. ad aliquos Scriptores*, Gr. Amstelami, 1730, p. 171. about the use of διαγεῖν in the sense of *ducere, fallere*, it would have considerably strengthened his argument

argument about the meaning of ἐποίμωζεν, to which διαγῆ in the same line manifestly corresponds.

That our readers may be able to form some opinion of the utility and importance of this work in a biblical point of view, we shall, notwithstanding the length of this article, make the following extracts from it.

P. 284. “*Agamemnon*, v. 576.

τί ταῦτα πενθεῖν δεῖ, παροίχεται πόνος,
παροίχεται δὲ, τοῖσι μὲν τεθνηκόσιν,
τὸ μήποτ’ αὔθις μὴδ’ ἀναστῆναι μέλειν.

Æsch. appears to me in this passage to intimate the supposed impossibility of a resurrection of the dead: in what sense this is to be taken, will be seen, as we proceed: as this is a serious subject, I shall dilate upon it, and produce several passages of a similar import:—the following passage from Dr. Bentley’s *Eight Sermons on the Folly and Unreasonableness of Atheism*, 4th. Edit. p. 41., contains some luminous ideas upon this subject, which he has very successfully applied to the illustration of *Acts* xiv. 16.: ‘Hitherto,’ says this able divine, and profound scholar, ‘the Apostle had never contradicted all his audience at once, though, at every part of his discourse some of them might be uneasy, yet others were of his side, and all along a moderate silence and attention was observed, because every point was agreeable to the notions of the greater party, but, when they heard of the resurrection of the dead, the interruption and clamour became universal, so that here the Apostle was obliged to break off, and depart from among them.’ (v. 33.) What could be the reason of this general dissent from the notion of the resurrection, since almost all of them believed the immortality of the soul?—it is my opinion that the general distaste and clamour proceeded from a mistake about the nature of the Christian Resurrection: the word *resurrection* (ἀνάστασις, et ἀναστήσασθαι) was well enough known amongst the Athenians, as appears, at this time from Homer, Æschylus, and Sophocles, but then it always denoted a returning from the state of the dead to this present world, to eat and drink and converse upon earth, and so after another period of life to die again as before: and Festus, a Roman, seems to have had the same apprehensions about it; for when he declares the case of St. Paul, his prisoner, to King Agrippa, he tells him that the accusation was only about certain questions of the Jewish superstition, and of one Jesus, who was dead, whom Paul affirmed to be alive, *Acts* xxv. 19: so that when the Athenians heard him mention the resurrection of the dead, which, according to their acceptation of the word, was a contradiction to common sense, and to the experience of all places and ages, they had no patience to give any longer attention: his words seemed to them as idle tales, as the first news of our Saviour’s

Saviour's resurrection did to the Apostles themselves: all interrupted and mocked him, except a few, that seem to have understood him aright, who said *they would hear him again of this matter.*"

These remarks merit more attention than they have yet received from both biblical, and classical commentators.

(P. 353.) "So much has been written upon this word (*καπηλεύειν*) both by classical, and by biblical commentators, that I almost despair of exciting any attention in the reader, from the disgust, which he may be apt to feel at the renewal of the discussion; and I should not have obtruded the following remarks upon his notice, had I not, perhaps erroneously, conceived that I could throw some little light upon the subject, and give to him some clear and precise, as well as new and original, and I add, not unimportant ideas:—now the reader must remember what I have said above that the Greek sophists used to traverse different parts of the country, and to deliver for money, wheresoever they could meet with any encouragement, lectures, which they would of course adapt to the character and situation of their hearers, and thus would not scruple to sacrifice to their avarice every principle of morality and of philosophy, not to mention that through their ignorance and vanity, they would necessarily give the most false and dangerous views of the subject: hence they are most properly and elegantly compared to *hucksters*, not only because they perverted the truth to their own purposes, as *hucksters* corrupt and adulterate their wines, but because they travelled, like them, from town to town, wheresoever they could find any encouragement: let it also not be forgotten that St. Paul is addressing the Corinthians; for on this circumstance is founded the propriety of the allusion to the Grecian sophists: it is also to be remarked that he had been speaking of his travels: he has, then, an implied allusion to the huckster, and the Greek sophist, but a direct allusion to the false teachers, to whom they are well compared: 'we do not,' says he, 'like your own huckster-sophists, travel up and down the country, preaching Christianity for pecuniary considerations; we do not, like them, from the compound of ignorance and of vanity, corrupt the truth, which we profess to deliver; we are not ready, like the false teachers, wilfully to advance any doctrine, provided we are paid for the sacrifice of honour, and of conscience, but we reveal the pure word of God, and preach the true doctrines of Christ, ὅ γὰρ ἐσμὲν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τῷ Θεῷ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεῆς κατενώπιον τῷ Θεῷ, ἐν Χριστῷ λαλῶμεν.'

On the word *ἄγγελος* in 1 Cor. xi. 10., Mr. Barker thus writes.

P. 473. "I must confess that the interpretation, which I am going to submit to the judgment of the learned reader, seems,

at least to myself, to be more satisfactory than any, which I have yet seen,

ἡ γὰρ ἔρωτι
πολλάκις, ὦ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφναιται.

I must first observe that I make no alteration whatever of the text, that I take ἀγγέλες, with Heumannus, and Dr. Harwood, in the sense of *spies*, that my interpretation is founded upon a well-known custom of the Roman, and perhaps, the Grecian women, and that the writings of St. Paul abound with allusions to Roman customs."

Mr. B. then cites Plutarch as asking in his *Roman Questions*, διὰ τί τῶν γαμμημένων ἀνιχυῇ δοξατίᾳ τὴν κόμην διακρίνουσιν; he observes, that this spear was called by the Romans *hasta recurva*, or *celibaris*, and cites Festus Pompeius as assigning this reason for it, *Quod nuptiali jure imperio viri subjicitur nubens, quia hasta summa armorum et imperii est*, as well as Andreas Cirino *de Urbe Roma* c. 46, who agrees with him, *Hasta Mariis est insigne, regiumque apud Romanos sceptrum, eamque mulier præferbat in capite, ut viri dominium agnosceret*.

"Hence then," adds Mr. B., "I consider the words, ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, not to allude to *veils*, as a badge of *subjection* (and I must confess that, if ἐξουσίαν can mean a *covering* at all, I greatly doubt whether the words ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς can possibly mean to *wear a veil*, which was not worn *upon* the head, and I think that we are to understand a *cap*, a *bonnet*, the *hair upon the head*), but to allude to this *spear*, *hasta recurva*, or *cælibaris*, which was worn upon the head of the married woman (and let it be recollected that St. Paul is speaking of the *wife*) as a badge of *submission*: if we are to understand, by the words ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, the *hair upon the head*, my interpretation accords precisely with this remark; the Apostle says, in fact, that, as woman is inferior to man, she ought to bear upon her head the mark of her inferiority to her husband in wearing her hair, which he has beautifully expressed by an allusion to the *spear*, which bound the *hair* of the Roman brides, and to the principle, which it was intended to inculcate."

This is certainly a most ingenious explanation of the passage, but we have still some doubts upon our minds about the propriety of it.

We here take our leave of Mr. Barker, and shall be happy to renew our acquaintance with him on the publication of another volume. We had indeed much more to say on the present volume, could we have found room for introducing it.

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In self begun, in self to end,
Does doubt my busy thought suspend ?
That consciousness by which alone
My being to myself is known ;
Discerns relations, bonds that bind,
To other life, to other mind.
First and most clear to mortal eye,
The many link'd and woven tie
Of adamantine sympathy—
The nerves that shrink with other's fear,
Though nought alarming self be near ;
The pulse that throbs, the tears that flow,
For others joy, for others woe ;
The glance of indignation strong,
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ART. 11. *Somerset, a Poem, by F. Webb.* 4to. 42 pp. 4s.
Bentley. 1811.

Though we cannot place Mr. Webb in the highest class of poets, we very willingly assign to him an honourable situation. His disadvantage seems to be merely that of not having written earlier in life, with a view to publication ; but his feelings of the beauties of nature are at once warm and just, his taste elegant, and what is best, his moral sentiments correct, and his gratitude to the Giver of all good, active, and energetic. His first intention was, he says, to describe only a particular spot, but he was led by degrees to take a more general view of his native County, Somerset, which though imperfect, as in such an extent it must be, contains many good delineations. He describes himself as retired to the country, “ after a long, diversified, and eventful life ;”

and thus introduces the mention of his own feelings, in the spot which occasioned this effusion.

“ How calm these shades, inspiring thought serene,
That hush the wayward child of spleen to rest !
High over-arching, those entwining boughs
At top embracing, form a gothic aisle ;
And give a solemn grandeur to this place,
Where contemplation sits beneath yon oak,
The seat of Wisdom, and enjoys repose
From mundane cares, and lifts the soul to Heaven.
Here haunt the Muses, though unseen, and wait
To breath their sacred influence on the Bard,
Whose unpolluted breast reception meet
Affords these Powers celestial.—O ! could mine
The inspiration feel, I then might sing
In numbers worthy of this charming place.
But time has pluck’d my pinions : and what power,
Save that of Heaven, can imp my moulted wing ?
But, what I may, I will.—This seat inspires :
And cold the mortal whom it doth not warm ;
And all the finer feelings of the soul
Extinct, if scenes like this do not delight,”—P. 30.

In this little poem, we find a strong exemplification of the “*facit indignatio versum*,” some of the best lines in it being an effusion of apparently just satire on the dilapidation of the column raised by the great Lord Chatham, to the memory of his benefactor, Sir William Pynsent.—The conclusion of this passage is even highly poetic.

Relentless Time leans on his fatal scythe
And drops unusual tears, as he beholds
His tardy work by hasty hands perform’d ;
And mourns the triumph, which he vainly thought
Reserv’d for future ages, and himself.”—P. 15.

May this apostrophe prevent the disgraceful catastrophe which it contemplates ! We should not omit to say that the outline vignette which stands at the head of the poem is singularly elegant.

ART. 12. *Banrockburn ; a Poem. In four Books, 8vo. 248. pp. 8s. Glasgow, printed ; Longman and Co. London. 1810.*

We certainly thought that this poem had long ago been noticed in our pages ; but, on examination it turns out to be otherwise. We shall therefore dedicate a page to it on the present occasion. It is a Lyric strain, written in irregular Stanzas, and certainly by no means deficient in poetic vigour or elegance. But we suspect that the sentiments of the author will not in all respects

respects meet with accordance. Particularly where he so deeply laments the loss of the Stuart race.

70

" Lovely, Edina, are thy towers,
And pleasant thy forsaken bowers,
And beautiful thy silent halls ;
And lonely [Qu. lovely ?] in its solitude,
Thy House of Kings, fair Holy-Rood !
How venerable are her mouldering walls !
Deserted and forsaken though they stand,
The shame, the glory of our native land !
They silent tell to strangers, as they pass,
What Scots' have been, and what our Country was !

71.

How chang'd the time, how chang'd the scene,
From what the days of old have been,
How hard the hand of time and fate !
Here where beneath a King's command,
The flower, the guardian of the land,
In solemn judgment sat :
And here, where oft these ancient halls,
Rung to the Harpers' rousing strain ;
Rung to our King our Country's praise ;
Aye rung, but ne'er shall ring again ;
Stern ruin sits on each embattled tower,
And silence reigns, *for Stuarts are no more !*—P. 239.

We conceive that, even on the other side of the Tweed, these lamentations will not meet with much sympathy, since there are few Scots who do not think it better to belong to a large and powerful, than a petty, and insignificant kingdom ; and who are not more proud to celebrate their King and Country, aye, and to fight for them, as BRITONS, than to wait in the palace of the Stuarts !

ART. 13. *A Cockney's Adventures during a Ramble into the Country. In three Parts. Addressed to his Country Friends on his Return to London. A true Tale. By Joseph William Coyte. 12mo. 56 pp. 1s. 6d. Sherwood and Co. 1811.*

This is one of those curious examples, which serve to show how obstinately ignorance keeps its ground even in this age, which, with respect to poetry at least, may generally be called enlightened. This poem is printed, the author tells us, merely " to save him the trouble of repeatedly copying some hundreds of long lines." If this be true, and we see no reason to doubt it, the author must have many friends who have no better taste or judgment than to wish for copies of this miserable attempt, which is
just

just so much worse than bad prose as two bad things are worse than one: bad sense and bad verse, than bad sense alone. That such a set of friends should exist, is hardly credible to us who live in the world of letters; and the fact throws our ideas of true *Cockneys* many degrees below the point at which they stood before. As it is quite impossible to take a specimen that is not at once flat, stupid, and prosaic, it cannot signify where we take it.

“ And now it appears that the evening drew on,
So Nancy prepared with her horse to be gone.
Therefore greeting their friends with a hearty adieu,
The road to friend Baxter’s we next shall pursue.
Our Cockney being not of equestrian fame,
Rode with caution and heed, which no one can blame;
For the roads were of chalk, and the hills were so high,
That he dared not too much on his courage rely,
And for fear, as he often declared, *of his head*,
He consented at length that his horse should be led.” P. 31.

Every reader, who is not a Cockney, will have the same opinion of these lines, which are a perfect specimen of the whole. They will allow, however, that the author judged well in putting no trust in his head. If he had not trusted it to make verses he would have been still more prudent.

ART. 14. *Warwick Castle. A Poem; embellished with Engravings from Drawings. By J. Roe. Warwick. 4to. 5s. Longman. 1813.*

The author of this poem professes that it was written to serve a friend, as a vehicle for his engravings. The versification is unequal; sometimes spirited, and sometimes flat and mean; but that altogether it is written by no contemptible hand, the following apostrophe will sufficiently manifest:

“ From those bright windows what a lovely scene
Delights the eye! smooth lawns in softest green,
Tufted with many a shrub; trees of all hues,
The glittering laurel, sacred to the Muse,
The stately fir, the birch with silver rind,
The ash that trembles ere it feels the wind,
The tall blue poplar, and those boughs that seem
To weep in dew drops on the passing stream,
The beech, the cedar, the laburnum gay,
In this fair landscape all their charms display.
Here shades of green in bolder contrast glow,
There in the distance softening as they go;
Each fainter tint with one still fainter blends,
Till the whole scene in nature’s azure ends.
Old Avon, not unconscious of his rank,
Reflects the groves that decorate each bank,

Hail

Hail gentle Avon, for thy bard renowned,
 Ilyssus with the Muses temple crowned,
 Nor that fair stream, along whose sparkling tide
 On Isis bank the Muses still reside ;
 Nor that Hydaspes, with its golden springs,
 Nor Deva's flood, where wizards dipt their wings,
 So oft recorded in sweet verses flow
 As thee, [thou] old Avon, silent, deep and flow."

The embellishments are three in number, and certainly of great elegance and effect. The two views of Warwick Castle more particularly deserve notice. The other view is of Kenelworth Castle.

ART. 15. *Characteristics of Men, Manners and Sentiments, or the Voyage of Life. The second Edition revised, and other Poems. By the Rev. David Lloyd, Vicar of Llanbister. 12mo. P. 7s. Cadell and Davies. 1812.*

The far greater part of this volume is occupied by a long didactic poem, in blank verse, of the most excellent moral tendency, and exhibiting many passages of great vigour, taste and sensibility. Perhaps the ninth book, and the apostrophe to the British Bards will be found most deserving of commendation. The remainder of the work is divided between miscellaneous matters and poetry, on sacred subjects. The following is a specimen of Cambrian minstrelsy,

" 1.

" Fair on old Hafren's banks the modest violet blooms,
 And wide the scented air its breath perfumes ;
 Bright shines the glorious sun amidst the heaven
 When from its cheering orb the clouds were driven,
 A form more beauteous still adorned the flood,
 Gwendolen's fatal form, Llewellen's blood.

" 2.

" For her in-arms oppos'd contending warriors strove
 'Twas beauty fir'd their hearts Gwendolen's love,
 On Morfa-Rhu dian's plain the rivals stood,
 Till Morfa-Rhuddlan's plain was drench'd with blood,
 Not all proud * Lloegyn's might could † Cymra quell
 Till foremost of his band young Gryffydd fell.

" 3.

" Gwendolen saw his fate, and oh ! the maiden cried,
 Could maiden's tears avail, thou hadst not died.

* England.

† Wales.

Distracted to the plain *Gwendolen* flew,
 To bathe her hero's wounds—the last adieu,
 Fast o'er her hero's wounds her tears she shed
 But tears, alas, in vain, his life was fled.

“ 4.

“ Oh, then for *Gryffydd's* son, ye maids, of *Cymra* mourn,
 For well the virgins' tears, becomes his urn ;
 Nor you, ye youths, forbid the tears to flow,
 For they can best redress who feel for woe,
 Sweet, sleeps the lovely maid, wept by the brave,
 For ah, she died for him she could not save.”

ART. 16. *Othello Travestie. In three Acts. With burlesque Notes. In the Manner of the most celebrated Commentators, and other curious Appendices.* 8vo. 3s. 6d. J. J. Stockdale. 1813.

We cannot possibly imagine how any person in his senses should think of printing such trash as this volume, or how any book-seller, at all tenacious of his reputation, should allow his name to be prefixed.

NOVELS.

ART. 17. *Pride and Prejudice, a Novel, in three Volumes. By the Author of Sense and Sensibility.* 12mo. 3 Vols. 18s. Egerton. 1813.

We had occasion to speak favorably of the former production of this author or authoress, specified above, and we readily do the same of the present. It is very far superior to almost all the publications of the kind which have lately come before us. It has a very unexceptionable tendency, the story is well told, the characters remarkably well drawn and supported, and written with great spirit as well as vigour. The story has no great variety, it is simply this. The hero is a young man of large fortune and fashionable manners, whose distinguishing characteristic is personal pride. The heroine, on the first introduction, conceives a most violent prejudice against Darcy, which a variety of circumstances well imagined and happily represented, tend to strengthen and confirm. The under plot is an attachment between the friend of Darcy and the elder sister of the principal female character; other personages, of greater or less interest and importance, complete the *dramatis personæ*, some of whose characters are exceedingly well drawn. Explanations of the different perplexities and seeming contrarieties, are gradually unfolded, and the two principal performers are happily united.

Of

Of the characters, Elizabeth Bennet, the heroine, is supported with great spirit and consistency throughout; there seems no defect in the portrait; this is not precisely the case with Darcy her lover; his easy unconcern and fashionable indifference, somewhat abruptly changes to the ardent lover. The character of Mr. Collins, the obsequious rector, is excellent. Fancy presents us with many such, who consider the patron of exalted rank as the model of all that is excellent on earth, and the patron's smiles and condescension as the sum of human happiness. Mr. Bennet, the father of Elizabeth, presents us with some novelty of character; a reserved, acute, and satirical, but indolent personage, who sees and laughs at the follies and indiscretions of his dependents, without making any exertions to correct them. The picture of the younger Miss Bennets, their perpetual visits to the market town where officers are quartered, and the result, is perhaps exemplified in every provincial town in the kingdom.

It is unnecessary to add, that we have perused these volumes with much satisfaction and amusement, and entertain very little doubt that their successful circulation will induce the author to similar exertions.

HISTORY.

ART. 18. *A Sketch of the principal Events in English History.* By William Fell. 12mo. 196 pp. 3s. 6d. Warrington, printed. Rivingtons, London. 1811.

Both the plan and execution of this little work deserve commendation. For the information of those who have not leisure to study the history of their country at large, Mr. Fell has selected certain remarkable portions of that history, which he has illustrated by well-written and judicious narratives. The periods on which he treats are these. 1. The Conquest. 2. The obtaining of Magna Charta. 3. The Wars between the Houses of York and Lancaster. 4. The Reformation. 5. The Gunpowder Plot. 6. The Restoration of Charles II. 7. The Revolution. 8. The Accession of the House of Brunswick. 9. The Rebellion in 1715. 10. The Rebellion in 1745. 11. The Rebellion in Ireland, in 1798. To which is subjoined an account of the origin and succession of the Kings of England. In their proper places are inserted copies of Magna Charta, the Bill of Rights, and the Act of Settlement.

It is extraordinary to see so much of accurate and judicious digest of English history, compressed into so small a volume; and we notice it with the more pleasure, because we have not detected the author in the indulgence of party prejudices of any kind. We cannot give a better specimen of the correctness of his principles, than by copying his reflections on the accession of the House of Brunswick.

“Hence

"Hence it is easy to collect that the title to the crown is at present hereditary, though not so quite absolutely hereditary as formerly — Formerly, the descent was absolute, and the crown went to the next heir, without any restriction; but now, upon the new settlement, the inheritance is conditional; being limited to such heirs only of the body of the Princess Sophia as are protestant members of the Church of England, and are married to none but protestants. And in this due medium consists, says Blackstone, the true constitutional notion of the right of succession to the imperial crown of these kingdoms. The extremes, between which it steers, are, each of them, equally destructive of those ends for which societies were formed, and are kept on foot. When the magistrate, upon every succession, is elected by the people, and may, by the express permission of the laws, be deposed (if not punished) by his subjects, it may sound like the perfection of liberty, and look well enough when delineated on paper; but in practice will ever be productive of tumult, contention, and anarchy. And on the other hand, divine indefeasible right, when coupled with the doctrine of unlimited passive obedience, is surely of all constitutions the most thoroughly slavish and dreadful. But when such an hereditary right, as our laws have created, and vested in the royal stock, is closely interwoven with those liberties, which are enjoyed by the people, and which are equally their inheritance, this union will form a constitution, in theory the most beautiful of any, in practice the most approved, and in duration the most permanent." P. 153.

POLITICS.

ART. 19. *Two Letters addressed to the Freeholders and Freemen of the County of Cornwall; containing Remarks on some Doctrines promulgated by Francis Gregor, Esq. in a Pamphlet entitled "Observations on the Resolutions passed by certain Friends of Parliamentary Reform at Bodmin."* By the Rev. Robert Walker. 8vo. 52 pp. 1s. 6d. Walker. 1812.

Mr. Gregor's excellent "Observations," on which the Reverend Robert Walker professes to "Remark" in the pamphlet before us, have already been noticed in our Review with high approbation. Clear in his statement of facts, convincing in his arguments, ingenuous in his appeals to reason, open in declaration, and manly in decision, whilst every selfish feeling is absorbed in philanthropy, and the wish to promote the public welfare comes fervent from the sincerity of his heart; how strongly contrasted do we view Mr. Gregor with the miserable reformist now soliciting our attention to misrepresentation, petulance, and impertinence!! In these two Letters we have, it is true, the semblance of argument, but the semblance only; and, what

what is always the case where casuistry stands for reasoning, a cloud envelopes all. He, who should make an effort to follow the Reverend Reformist, through his quotations and sophistifications would soon be lost in obscurity. Indeed, from the commencement of our critical career, to the present moment, we scarcely ever met with such dullness blended with such audacity. It is only where he is insulting, that the reverend reformist is intelligible: and a stroke of insolence has often an awakening power. The following aroused us from the stupor that had insensibly crept upon us.

Mr. Gregor quotes what he calls an admirable Letter of Junius, in which Junius says, "I question the power of the legislature (*de jure*) to disfranchise a number of Boroughs upon the general principle of improving the constitution." In addition to Junius, Mr. Gregor has another powerful supporter, of which perhaps he may not be aware, in no less a personage than *Thomas Paine !!!* "Although Mr. Gregor and *Thomas Paine* are of the same opinion, relative to the power of the legislature, I forbear to ask whether Mr. Gregor coincides with him in his general tenets of government, lest I should chance to excite the *loyal gentleman's* indignation !!!—But I may be allowed to remark, that these gentlemen, JUNIUS AND PAINE, COADJUTORS of Mr. GREGOR !!! are ready in every difficulty of government, to make their appeal to the people; in which appeal, I presume, Mr. Gregor will not be very ready to join with them. But in what manner he will extricate himself from their society, I am ignorant." P. 20. Triumphant at the close of the combat, the reverend Knight-errant thus exclaims: "Gentlemen, (convinced by me) you will now be able to judge what right Mr. Gregor has to accuse *us* of introducing novelties into the constitution; and also what well-founded cause he had to wrap up himself in *his self-righteousness*, and to be thankful that he and his friends *are not as other men are*. We might retort!" P. 81.

Meagre, jejune, bald, in his own style, how impolitic this author is in quoting Junius, Hume, Paley, Montesquieu!! But we shall not detain our readers by any further notice of this worthless, we were going to say *mischievous*, publication. It can, however, do no harm. Its stupidity deprives it of its sting; whilst in the desperate effort to inflict a wound, the venom was exhausted.

CATHOLICS.

ART. 20. *The Protestant Retrospect.* By Thomas Burgess, D.D. F.R.S. & F.A.S. Bishop of St. David's. 8vo. 16 pp. 3d. J. J. Stockdale. 1813.

We have already noticed two very powerful tracts by this exemplary

emplary prelate on the present contest; (See vol. xl. p. 613 and 647) and we are happy to see this addition to the bishop's contributions in behalf of church and state. Some very cogent reasons are here urged, in the preface, against the Catholic claims; the rest of the tract consists chiefly of a very learned, though concise historical retrospect of facts, and a repetition of the answers to "the Roman Catholics Reasons why he cannot conform to the Protestant religion," plainly proving those reasons to be groundless and futile. We extract, on the contrary part, "A Protestant's Reasons for the independence and Protestantism of the ancient British Church."

"1. St. Peter possessed no supremacy over the rest of the Apostles; therefore the Church of Britain, established by St. Paul, was independent of St. Peter.

"2. St. Paul says of himself, 'that he had the care of all the Churches' of his own foundation; and therefore the Church of Britain was dependent on him, and not on St. Peter.

"3. The Bishoprick of Rome was established jointly by St. Paul and St. Peter, *after* St. Paul's return from Britain; and therefore the Church of Britain was prior to, and independent of, the Church of Rome.

"4. The Church of Britain was established before the Bishop of Rome had any authority beyond his own Diocese; and therefore was independent of the Church of Rome.

"5. In the fourth century, Jerome declared the Churches of Rome and Britain to be *ejusdem meriti et Sacerdotii*, of the same condition, and merit, and pastoral authority.

"6. The Church of Britain was subsisting in the fifth and sixth centuries, when Britain ceased to be a part of the Roman empire; and therefore was independent of the Church of Rome.

"7. The Bishop of Rome derived the title and power of Universal Bishop from an emperor in the seventh century; and therefore the Church of Britain was independent of the Church of Rome, prior to the existence of such power.

"8. The Bishop of Rome attempted to establish a spiritual jurisdiction over the Church of Britain in the seventh century, which the British Bishops indignantly rejected; and therefore the Church of Britain was independent of the Church of Rome."

P. 10.

It is very curious that while the contest is in suspense, whether Papists shall be admitted not only to toleration but to *power* among us, they have had the imprudence to publish a rescript of the *present Pope*, positively refusing all indulgence to *freedom of opinion*. This glaring and unanswerable fact will be brought forward, as it ought, immediately, in various forms.

ART. 21. *Remarks on the Proceedings of the Lords and Commons in the late Parliament, respecting the Catholics: Contained in a Letter addressed to the Protestants of all Persunions and Commu-*
O
nions.

nims. By F. Gregor, Esq. 8vo. 76 pp. 1s. Hatchard. 1812.

When it is observed that Mr. Gregor of Trewarthennick (the late M. P. for the County of Cornwall) is the Author of this Letter, any recommendation of the performance, from the British Critic, will be deemed superfluous. The “*incorrupta fides, nudaque veritas*,” so conspicuous in Mr. Gregor’s character, must ever be exhibited, most strikingly, in his political publications: and his highly cultivated mind has power to render all that may thus issue from his pen, agreeable and interesting to men of taste and classical attainments, however averse to politics. Not that he has aimed at fine writing; “his object, in all he has ever addressed to the public, has been to make use of such clear language, and to adopt such a methodical arrangement of facts and conclusions, as might render his meaning intelligible.”

That he has done so in the pamphlet before us, our readers will be convinced from the recapitulation of the facts which are here collected. *First*, he has made it appear that our statute-book, even before the revolution, and from the revolution to the reign of George III, contained a code of laws of a strictly penal nature, directed against persons who are called “Papists,” or persons avowing an obedience to the Pope, &c. *Secondly*, that during this period, Roman Catholics were excluded from all offices of state indiscriminately, both civil and military. *Thirdly*, that his present Majesty, very early in his reign, displayed a disposition favourable to his Roman Catholic subjects; and that the whole code of penal laws against Catholics, was repealed in England in the year 1791, and in Ireland in the year 1793. *Fourthly*, that by the same statutes some concessions were voluntarily (not as matters of right) made by the legislature to the Roman Catholics of England; who are admissible into a few, but very inconsiderable, civil offices. *Fifthly*, that by the Irish Act of 1793, the Irish Roman Catholics are now admissible into every office of state, civil and military, except about 32 leading offices.

With respect to the present state of the Catholics, Mr. G. has equally proved,

First, that the Irish Roman Catholic hierarchy are directly appointed by the Pope.

Secondly, that they are bound by oath to active obedience to the Holy See.

Thirdly, that the Irish Roman Catholic Bishops did, in fact, appeal to the Pope’s decision by letter in 1791.

Fourthly, that there is a committee of Cardinals appointed to superintend, in the nature of a court of appeal, the ecclesiastical affairs of these kingdoms.

Fifthly, that the doctrines contained in the decrees of the general councils, are held of infallible authority, though many of these decrees contain principles, injunctions, and orders, inconsistent with the security of every protestant state.

Sixthly, that neither the Irish Roman Catholic Prelates, nor Clergy; nor the Laity, as a body, have ever retracted or abjured these pernicious doctrines; nor is it possible, consistently with their principles, that they ever should do so. And

Lastly, that the acknowledgement of the power of the Pope, *now identified with that of Napoleon Bonaparte*—the acceptance of benefices from him, or correspondence with a foreign court, is a criminal offence against the law and the constitution of this realm. These facts are not of a nature to yield to the sophistries of the prejudiced, or the violence of the disaffected.

ART. 22. *A short and plain Argument against the Roman Catholic Claims.* 8vo. 12 pp. 3d. J. J. Stockdale. 1813.

Short and plain arguments are of the greatest importance in the present struggle; arguments which every one can understand, and most remember with ease; and it is the great privilege of truth to admit of such arguments with the greatest facility. We give a specimen of this.

“The Petitioners demand to be *re-admitted* into the bosom of the Constitution. They never were within the pale of the present Constitution—of that Constitution, which, for more than a century, has been the glory of Britain, and the envy of all other countries. Their principles are as much at variance with the Constitution, as heresy is with the Church. They cannot unite with it. The Petitioners, therefore, cannot be admitted to the privileges they seek, without altering the fundamentals of the Constitution.

“If Papists were to be admitted to the privileges of the Constitution, without renouncing the Pope’s supremacy, the great acts of Union must be dissolved, the Constitution must be renewed, the Reformation re-formed and undone.

“And what is the equivalent, which they offer for these important sacrifices?—Nothing: absolutely nothing, but what as loyal and grateful subjects they already owe to their country,—their talents and their services. Their amplest services are due to their country for the protection which it affords them in the liberty of person, of property, and of religious worship. Do they profess to have renounced, or do they offer to renounce, the obnoxious foreign jurisdiction, and any of these other weighty differences between the two Churches, which caused our separation from the Church of Rome? Do they not rather avowedly declare their Church to be unchangeable? We know that, without a public, general, and irrevocable act of the Church, and with-

out the authority of the bishop of Rome, no change can take place *. Viewing then, the Church of Rome in the same light in which our Reformers saw it, can we forget that the Reformation was not a mere political change? Can we be so lost to the evils of Popery, as not to see that, by admitting Papists to political power, we not only violate the Constitution, but contribute to the advancement of a system, which is adverse to the truth of the Gospel, and to the purity of religious worship." P. 5.

ART. 23. *Anecdotes of Father Murdo, a Poet of the Eighteenth Century: to which is added (supposed to be written by him), Irish Night Thoughts, or a Complaint against the Heretics and their Bible. With Dedication and Notes by the Editor.* 8vo. 24 pp. 1s. J. J. Stockdale. 1813.

This little tract is rather what may be properly called a squib against the Papists, than any serious attack, though some of the suggestions in the notes will not easily be answered, either in jest or earnest. We understand the "Irish Night Thoughts" to be a parody upon a sermon actually preached by a priest in Ireland. They begin thus:—

"IRISH NIGHT THOUGHTS; OR, LILY TRIUMPHANT;

"Or, *A Panegyric on 'As in Præfenti.'* Being the Substance of a Sermon preached at ———, by Father O'Lavery, against the Use of the Bible in the vulgar Tongue. Addressed to all good Christians.

"Tune—Sheelin-o-Gera.

"Good Christians all, of this Catholic Nation,
I rise to address you in great tribulation—
We are horribly used by an heretic squad,
Whose vile machinations have put me half mad.
They would rob you of LATIN, and teach you to pray
In barbarous English, the Protestant way;
But stick to the language your Fathers have sent you,
And I will instruct you in—*As in Præfenti.*" P. 13.

In the notes, which are more serious, we find the following curious fact:—

"The Table of Fees [for Indulgences] is published on several occasions, as it is well known; though this now be denied by

* "See the 'Address from the Roman Catholic Prelates to the Clergy and Laity of the Roman Catholic Churches in Ireland,' (Nov. 13, 1812), quoted in the Bishop of Gloucester's Letter to Lord Somers, p. 160;—and given at large in the *Protestant Advocate* for January, page 205, and in Detector's Refutation of the Second Part of the Statement of the Penal Laws, &c. Dublin, 1813."

some of them, because they are ashamed of it. But their denial does not alter the fact; and, as to the sale of Indulgences, though they are secret in those kingdoms, yet they are public enough elsewhere. The author has this instant before him a copy in Spanish, one of a great cargo which was taken in a ship of that country, about 15 years ago, on its way to South America; at the end of each, there is a list of the days in which Plenary Indulgences may be purchased at Rome, *i. e.* dispensations for all sins past, present, and to come, if they could afford the price; the date is A. D. 1700.—With regard to the *price*, we find, in the Sermons of the late Archbishop Secker, (vol. 4, page 47, Dub. edit.) an account of a Plenary Indulgence in his possession, and granted at Rome, 1745, to an absolute stranger, for *himself*, for his kindred *to the third degree*, and *to thirty persons more*, for whose names a proper blank was left in the instrument." P. 20.

DIVINITY.

ART. 24. *The Churchman and the Methodist contrasted with respect to Appearances; being the Subject of a Sermon preached at St. Mary's Church in Truro, on Sunday the fourth of October, 1812, by the Rev. R. Polwhele, Vicar of Manaccan and of St. Anthony. 9d. Truro; Tregony, &c. 1812.*

"That not a line of the following Sermon (says the author) was written till the day before it was preached, would not be mentioned but in apology for its defects. It consists, indeed, of mere hints or random notices; on which he had intended to enlarge at a leisure hour. He had certainly no view to the publication of the Sermon in its present state. The wish, however, of a very respectable part of his audience to see it in print, induced him to look over it without delay: and the mistake of some, who in his approbation of the religious deportment of the Methodist, saw nothing but sarcasm or irony, determined him to publish it exactly as it was preached."

We have frequently observed that sermons or speeches, the produce of some sudden emergence, have more energy than those which are slowly or deliberately conceived or composed. What may be lost in elegance, is gained in spirit. Be this as it may: the present Sermon, we think, is calculated to do much good. It must have an awakening effect on the lukewarm churchman.

We quote from the observation on the music of the conventicle. "That they teach and admonish one another in psalms and hymns and spiritual songs, is rather the boast of Methodists than of Churchmen. There is something in our music not always congenial with the common taste and feelings. It is in general (for doubtless there are many exceptions) either cold or formal, or light and frivolous, or too refined and theatrical—not to men-

tion the bad execution of it in most of our country churches. And, confined as it often is to a few performers, it leaves the rest of the congregation mere hearers, without sympathy, without an expression of devotional feeling.—Not so the Conventicle!”

“ But we have the remedy in our hands. Let us adapt our music to the learned and unlearned, to the vulgar and the polite. Let it be such in our Churches as will please the taste and affect the feelings of all, and we shall have gained a point of vast importance. Let me not, however, be misunderstood. I have spoken simply of the music of the Conventicle—not of sentiment—not of style—not of words—not of forms.”

We lament with Mr. P. that family prayer, and the grace before and after meals, are too generally neglected.

ART. 25. *A Defence of Moderation in Religious Doctrine, Practice, and Opinion: applied to the Circumstances of the present Times. By a Country Vicar.* 8vo. 52 pp. 1s. 6d. Cadell and Co. 1812.

So much of excellent intention, and no less amiable disposition, appears in this tract, that we shall not too rigorously enquire how much of that novelty it possesses, which the writer promises in the beginning. That religious and other differences are caused and inflamed by the natural tendency of men to run into extremes is, and always has been, and always will be, an irrefragable truth. But to tell those who err in consequence of such a disposition, that they ought to become moderate, is to tell them that they ought to be something which they are not; and, as they probably flatter themselves that they are right already, the task of persuading them cannot be very easy.

When the author, in his second page, condescends to apologize for quoting Aristotle, he certainly concedes more than is necessary or reasonable to the despisers of human reason. Aristotle's maxim, “ That good is the mean between two extremes,” is a maxim of universal wisdom, which is as true under the Gospel as it was before the Gospel was preached: is true respecting christian, as well as heathen qualities; will never be disapproved by any reasoning; nor probably much strengthened by the arguments, sound as they are, of this worthy Vicar. His concluding picture of a moderate man is, however, very good, and, if we could afford the space, we should gladly print it here. The following small specimen of his character will perhaps excite a desire to see more of it. Of his examination of the Scriptures, says this author,

“ The result is a determined conviction, that man is neither a passive machine, nor a competent agent in the work of his own Salvation; that he is a sinful, at the same time that he is a responsible

sponsible creature; that he requires to be guided, but is answerable for refusing or accepting the guidance offered him in the road to heaven." P. 45.

This is sound sense, and at the same time Gospel truth. We will only add that the whole is written in the style and language of a gentleman and a scholar, and is highly creditable to the feelings of the author.

ART. 26. *A spiritual and most precious Pearle, teachynge all Men to loue and embrace the Crosse, as a most swete and necessarye Thing unto the Soule: what Comfort is to be taken thereof: where and howe bothe Consolacion and Aide in al Maner of Afflycciions is to bee sought: and agayne howe all Men should behaue themselves therein, accordynge to the Word of God. Matt. x. He that taketh not his Crosse and followeth me, is not mete for me.* 12mo. 20 half Sheets. Printed 1550. Reprinted 1812. Longman and Co.

Though this is only a reprint, it is certainly well worthy of notice; being a good book, and having before become so scarce as to be hardly procurable at any price. The tract was written, as we are told in a very judicious preface to this edition, by a German author, "Wormulerus, and was first translated into the English language, from the original German of that author, by Miles Coverdale, the translator of the Bible." When the Protector (Somerset) sank beneath the violence of party, and was committed to the tower, a manuscript copy of the "Spiritual Pearl" afforded so much genuine consolation to his hours of melancholy and political disgrace, that, on his release, he caused it to be printed, and prefixed that recommendatory address, which does so much honour to his principles and understanding." The remainder of this short address to the reader is well deserving of attention, and the narrative of the final catastrophe of the Duke is very interesting. But perhaps the reader will prefer a specimen of the Duke's own preface.

"In our great trouble, which of late did happen unto us, (as all the world doth know,) when it pleased God for a time to attempt us with his scourge, and to prove if we loved him, in reading this book we did find great comfort, and an inward and godly working power, much relieving the grief of our minds. The which thing now calling to remembrance, we do think it our duty not to be more unnatural than the old Egyptians were; but rather, as the office of a Christian is, to be ready to help all men, by all ways possible that we can, and specially those that be afflicted.

"And hereupon we have required him, of whom we had the copy of this book, to set it forth in print, that not only we, or one or two more, but all that be afflicted, may take profit and consolation if they will; yea, and they that be not afflicted, may

either see what they should have done in their trouble, or what hereafter they ought to do, if any like happeneth unto them; knowing certainly that such is the uncertainty of the world, and all human things, that no man standeth so sure, but the tempest of affliction and adversity may overtake him, and if the grace of God do not singularly help him, cast him down and make him fall.

“Wherefore it is most necessary always to have in readiness such godly meditations and medicines, as may pacify God’s wrath beginning to kindle, and defend in part the bitterness of affliction, whereof this book is very plenteous and full. Fare you well.”

MISCELLANIES.

ART. 27. *A New System of English Grammar, with Exercises and Questions for Examination, interspersed with critical Notes and explanatory Observations, chiefly of a practical Nature; also an Appendix, containing an extensive Collection of Vulgar Anglicisms, Scotticisms, examples of bad Arrangement, of Ambiguity, &c. &c. Elements of English Composition, with a Key to the Exercises. The whole intended for the Use of Schools and private Teaching. By William Angus, A.M. Teacher of English, and Author of the Life of Christ, a Pronouncing Dictionary, &c. &c. 12mo. Cowie. 1812.*

This is a very useful elementary volume, and will be found to contain more than any book of the kind which has lately come before us. The collection of Scotticisms which are made from the writings of Sinclair, Beattie, and others, seems necessary in a peculiar degree in the author’s particular situation, and must be generally acceptable. The whole is a very good school-book.

ART. 28. *Detached Philosophic Thoughts of the best Writers, Ancient and Modern, on Man, his Faculties, Life, Death, and Immortality; from Dr. Trusler’s Common Place Book. With some Observations of his own. 12mo. 2 vols. 216 and 204 pp. 21s. Whellier. No date.*

So great a book-maker as Dr. Trusler has not often existed. Among other things, he began to make a book of his life, (See Brit. Crit. vol. xxxi. p. 185.) but that, we believe, was never completed. He has now given us a part of his common-place book; to the end of which is annexed a catalogue of his *useful* works, with a notice that “the whole of this valuable copy-right, or any part of it, may be treated for with Dr. Trusler, by applying to him at Bath.” The information is *very important*, and though we do not mean to treat for any part of it, we can safely

safely say, that we believe many articles in it to be of a more *profitable* nature, than any thing we can offer to the world.

The list of authors from whom these thoughts are collected is very extensive, ancient and modern, divines and physicians, poets and politicians, philosophers and reviewers, naturalists, Buonaparte, and last, though not least, Dr. Trusler himself. His topics are, "Man, the soul, the mind, memory, imagination, thought, idea, sensation, sensibility, the will, understanding, genius, reason, judgment, consciousness, conscience, life, evils of life, happiness, contentment, old age, death, immortality, last judgment." It is a sort of book easily made, by one who reads, and takes extracts, and may be useful to those who neither read nor take extracts. We should like to know who is *Panages*, an author often quoted by the doctor.

ART. 29. *Shipwrecks and Disasters at Sea; an Historical Narrative of the most noted Calamities and providential Deliverances, which have resulted from maritime Enterprise, with a Sketch of various Expedients for preserving the Lives of Mariners. Three Volumes.* 8vo. 11. 16s. Longman and Co. 1812.

This is a very curious and interesting, but surely a most melancholy compilation. Human nature shudders at the pictures and scenes which are here no doubt faithfully delineated. It is estimated that upon an average no less than five thousand natives of these islands perish every year at sea. Certain it is that the frequent exposure to danger is what makes the British sailors courageous, patient, and prolific in expedients to escape danger, and the narratives detailed in these volumes will be eagerly perused by those who are personally involved, or have connections who are engaged in maritime pursuits. The volumes commence at the very early period of 1431, and the narratives are continued down to the year 1807, concluding with the interesting account of the shipwreck of the *Nautilus* sloop of war, on a rock in the Archipelago. Subjoined to the whole, is a brief sketch of some of the expedients which have been recommended or adopted for the preservation of mariners. These last are numerous, and among others, the life-preservers, in use among the Chinese, appear worthy of attention. Few of their vessels venture to sea without a number of them. This instrument is formed of four pieces of bamboo with projecting ends united by cords or joinery, into a hollow square, which is drawn up from the feet to below the arms. This by its own buoyance supports the head and shoulders above water. A French invention also for the same purpose by M. Daumerc seems entitled to much commendation.

It would be a misnomer to call these volumes entertaining, reciting as they do such dreadful examples of human suffering and calamity, but they will be found highly deserving a place in well-chosen collections of voyages and travels.

ART.

ART. 30. *Sketches of the Sikhs a Singular Nation who inhabit the Provinces of the Penjab, situated between the Rivers Jumna and Indus. By Lieut. Col. Malcolm. Author of the Political Sketches of India. 8vo. 8s. 6d. Murray. 1812.*

This very curious tract has before appeared in the eleventh volume of the Asiatic Researches. That collection is not very frequently met with, and the author was induced from this consideration to republish in this form, his account of a most singular people, whose religion and manners present the strongest contrast that can be imagined, to every thing with which Europeans are familiar. The religion of these people, if it may be so denominated, seems to comprehend an endeavour, on the part of its first founder, to blend and amalgamate, the wild enthusiasm of the Mahometan with the extravagant superstitions of the Hindoo persuasion. Nanac Shah, the founder of this sect, was born in the year of Christ 1469, at a very small place in the province of Lahore, on the confines, as it were, of the two forms of religion above specified. The two religious books of the Sikhs, are the Adi-Granth, and the Dasima Padshah ka Granth; and as copies of these volumes are now in the possession of the author and of Mr. Colebrook, we may expect to hear still more of this most singular people. In the mean time, the public are much indebted to Col. Malcolm for his republication of this tract. In a word, it may be observed of the Creed of the Sikhs, that it exhibits the purest Deism, grounded on sublime general truths, but mixed with all the absurdities of the Teachers of Mahometanism and of the Hindoo Mythology.

ART. 31. *The Reciter, a Work particularly adapted to the Use of Schools; consisting of Pieces, moral, religious, and sacred, in Verse and Prose, selected and adapted on a new Plan, as Exercises in Education, with References to the different Ages of Students. By the Rev. Edward Ward, A.M. 12mo. 7s. Hatchard. 1812.*

The selection here made is altogether with a view to recitation, and for this purpose the pieces are of different lengths. There is consideration also of the different ages of the pupils, and it will be some recommendation with many, that no extracts are made from dramatic compositions. There appears, indeed, to have been much judgment and taste applied in the compilation, and the volume may be recommended as well deserving of the attention of those who have the care of pupils of either sex, from the age of ten to fourteen. It should have been observed, that there is a due mixture of prose and poetry, and that many of the selections are made, with the express view of forming the youthful mind, with a suitable tendency to religious thoughts and conduct.

MONTHLY LIST OF PUBLICATIONS.

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ACKNOWLEDGEMENTS TO CORRESPONDENTS.

In answer to our Correspondent K. V. M. we can only reply, that we never have, nor ever can admit of anonymous communications. The reason is, that as the reputation of the works and abilities of authors are in our hands, we do not suffer so sacred a trust to be shared with us by persons with whose own characters and dispositions we are not acquainted. We perhaps have a loss in not obtaining his communications, but on such terms we cannot accept them.

LITERARY INTELLIGENCE.

Mr. Henry Huntingford, Fellow of New College, Oxford, has taken out from the entire Work of *Damnius*, and has arranged in Alphabetical order, the *Lexicon Pindaricum*; which, with the *Benedictine Paraphrase*, he has adapted to a new Edition of *Pindar*, after the text of *Heyne*, accompanied with the Notes of that learned Editor. The Work is in the press.

Early in this month will be published, a *Second Part of the Cathedrals of Great Britain*, which contains the history of Lincoln Cathedral, with nine highly finished plates, by Mr. *Storer*.

The ninth edition of *Thinks-I-to-myself* is in the press, containing

taining various remarks on the *Answers* and *Companions* to it, which have appeared since its first publication, and many other curious matters in Prefaces, Appendix, &c. particularly the Author's repeated disavowals of a work entitled *I says, says I*.

In this month will be published, *Sermons on the Duties of Children*, as set forth in the Church Catechism. *By a Lady*.

Mr. *Reynolds* of the Parochial school Lambeth, will shortly publish *The Madras School, Grammar*, containing an easy and familiar Guide to the Knowledge of the New System, in Questions and Answers, for the higher classes of Madras Schools. The Practices of the System are minutely explained, with such improvements as the Author has introduced with success into his School, during the practical experience of some years.

A New Volume of the *Transactions of the Literary and Philosophical Society of Manchester* will speedily appear. The first part, illustrated by numerous Engravings (containing the *Voyage from Copenhagen to the Brazils, the South Sea, Kamschatka and Japan*) of *Voyages and Travels in various parts of the World*, during the years 1803, 4, 5, 6 and 7. By *G. H. Langsdorff*, Aulic Counsellor to his Majesty the Emperor of *Russia*, Consul-general at the *Brazils*, &c. &c. will appear in a few days. This learned Naturalist had accompanied Capt. *Krusenstern* in his Voyage round the World, but left the expedition at *Kamschatka* in 1805 to undertake a Voyage to the *Aleuta Isles* and the *North West Coast of America*, and subsequently returned home through *Siberia* to *Petersburgh*.

An Italian translation of *Madame Cotten's Elizabeth*, adapted for the use of Students in that language will shortly be published by Mr. *Santagnello*.

Miss *Plumptre* has been for some time past employed in a translation of the *Travels of Dr. Pouqueville in the Morea, Albania, &c.* They will be accompanied by Engravings from drawings taken on the Spot.

A satirical and humorous work from the pen of *Eaton Stannard Barrett, Esq.* will shortly appear, entitled, *The Heroine, or Adventures of a fair Romance Reader*.

A French Edition of *Chateaubriands' Genie du Christianisme* printed uniform with his *Itineraire de la Grèce*, is nearly ready for publication.

Mr. *Black* is engaged in a translation of the *Recent Travels of Leopold Von Buch in Norway and Lapland*.

ERRATUM.

In our last, p. 71, l. 23; for the words "Thornton and Warner in the general translation," read Thornton and Warner in the translation of Plautus, Colman in his Terence, &c.

THE
BRITISH CRITIC,
For MARCH, 1813.

“Ceteros pudeat, si qui ita se literis abdiderunt, ut nihil possint ex his neque ad communem afferre fructum, neque in aspectum lucemque proferre.”

They may be ashamed who have so totally lost themselves in letters, as neither to deduce any thing from them for the common benefit, nor exhibit any thing worthy of inspection and contemplation.

CICERO PRO ARCH.

ART. I. *Oriental Memoirs; selected and abridged from a Series of familiar Letters, written during seventeen Years Residence in India; including Observations on Parts of Africa and South America, and a Narrative of Occurrences in four India Voyages. Illustrated by Engravings from original Drawings. By James Forbes, F. R. S. &c. 4 vols. 4to. Price 16l. 16s. White and Co. 1813.*

HOWEVER extensive and circumstantial our knowledge may be of the Peninsula of India, and numerous as the publications are which already exist on the subject, yet when an enlightened individual, after a residence of eighteen years in the country, shall communicate his observations to the public, they may easily be supposed to contain an abundant portion of interesting and amusing information.

Mr. Forbes, the author of this splendid and very agreeable work, was eighteen years in the service of the East India Company, and he appears to have possessed, in no ordinary

P

degree

degree, the qualities of ingenuous curiosity and acute observation. He seems happily to have availed himself of the various opportunities afforded him by his situation, and these volumes will accordingly be found to possess more satisfactory information upon the various particulars which are discussed, than distinguish the publications of ordinary travellers. The whole line of Coast, from Cape Comerin to Surat, and beyond to Baroche in the Guzerat, the Gulph of Cambay, to Dhuboy, and other of the Western Provinces of Hindostan, were at various times explored. The result is an important mass of curious communication, on the subjects of the natural history of all these places, the political and superstitious peculiarities and habits of the natives, more particularly of the various Casts of the Hindoos, anecdotes of particular individuals, narratives of campaigns in which the author bore a part, with sundry other circumstances of detail, which may be more easily imagined than recapitulated.

We shall, with as much conciseness as is compatible with what is due to Mr. Forbes, enable the reader to judge of what may be expected from the perusal of these volumes.

They commence with an inscription of them, in the warm and honest language of friendship, to Sir Charles Warre Malet, Bart. with whom Mr. Forbes spent his youthful years. This is followed by a preface, from which we learn that the present work is founded on a promise made to the National Institute at Paris. It appears that the author was with his family employed in making the tour of Europe, and, ignorant of the renewal of hostilities, arrived at Paris on the day succeeding that when all the English were made prisoners. He shared their iniquitous treatment, and was sent to Verdun. On a representation of his case to the National Institute, with the statement that he was engaged in the preparation of a work of conceived great importance to the commonwealth of learning, and having also the powerful recommendation of Sir Joseph Banks, he was released.

The narrative commences with the account of the author's receiving an appointment as a writer to Bombay, and a description of his voyage to that settlement; and the reader will not have made much progress without perceiving that the traveller, which it may be feared is not always to be remarked of individuals similarly circumstanced, has encouraged from his youth a strong bias to religion, and a diligent study of the Scriptures. See pp. 10, 11.

We shall satisfy ourselves with pointing to such passages as have more particularly gratified us in the perusal.

The

The account of the banyan tree, p. 26. The following account of the monkeys at p. 27.

“ On a shooting party under this tree, one of my friends killed a female monkey, and carried it to his tent, which was soon surrounded by forty or fifty of the tribe, who made a great noise, and in a menacing posture advanced towards it; on presenting his fowling piece, they retreated, and appeared irresolute; but one, who from his age and station in the van, seemed the head of the troop, stood his ground, chattering and menacing in a furious manner; nor could any efforts less cruel than firing drive him off; he at length approached the tent door; and, when finding his threatenings were of no avail, he began a lamentable moaning, and by every token of grief and supplication, seemed to beg the body of the deceased; on this, it was given to him; with tender sorrow he took it up in his arms, embraced it with conjugal affection, and carried it off with a sort of triumph to his expecting comrades.”

We insert also the following anecdote, at the same time observing that the author's remark on the Psalms is very ingenious.

“ Of this genus are the dancing-snakes, which are carried in baskets throughout Hindostan, and procure a maintenance for a set of people, who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head, erecting about half their length from the ground, and following the music with gentle curves, like the undulating lines of a swan's neck. It is a well attested fact, that when a house is infested with these snakes, and some others of the coluber genus, which destroy poultry and small domestic animals, as also by the larger serpents of the boa tribe, the musicians are sent for; who, by playing on a flageolet, find out their hiding-places, and charm them to destruction; for no sooner do the snakes hear the music, than they come softly from their retreat, and are easily taken. I imagine these musical snakes were known in Palestine, from the psalmist comparing the ungodly to the deaf adder, which stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely.

“ When the music ceases the snakes appear motionless; but if not immediately covered up in the basket, the spectators are liable to fatal accidents. Among my drawings is that of a cobra de capello, which danced for an hour on the table while I painted it; during which I frequently handled it, to observe the beauty of the spots, and especially the spectacles on the hood, not doubting but that its venomous fangs had been previously extracted. But the next morning my upper servant, who was a zealous Musulman, came to me in great haste, and desired I would instantly

retire, and praise the Almighty for my good fortune; not understanding his meaning, I told him that I had already performed my devotions, and had not so many stated prayers as the followers of his prophet. Mahomet then informed me, that while purchasing some fruit in the bazar, he observed the man who had been with me on the preceding evening, entertaining the country people with his dancing snakes; they, according to their usual custom, sat on the ground around him; when, either from the music stopping too suddenly, or from some other cause irritating the vicious reptile which I had so often handled, it darted at the throat of a young woman, and inflicted a wound of which she died in about half an hour. Mahomed once more repeated his advice for praise and thanksgiving to Alla, and recorded me in his calendar for a lucky man." P. 43.

The description of the taylor bird, p. 48, is amusing, as also of the bulbul, or Persian nightingale, at p. 50. In the succeeding pages will be found some elegant verses, translated from the Persic by Col. Woodburne. The detailed account of the Hindoo Mythology, at p. 64, et seq. is very curious and interesting. It may, however, be here observed, once for all, that the author does not give the Hindoos credit for that mild, unoffending, meekness of character for which, by many authors, these people have been so extravagantly extolled. In the progress of the work, a variety of facts are exhibited, and anecdotes introduced, from which it appears, that the unwillingness to destroy animal life is not always incompatible with the most barbarous and unfeeling cruelty. Neither does external simplicity of manners necessarily imply the absence of fraud, artifice, and duplicity.

The representation of the Mahomedans of Hindostan pleasingly occupies the fifth chapter. The anecdote of finding the ring after an interval of thirteen months, is singularly curious. The sixth chapter gives an account of the Parsees, and their establishment in Hindostan, and more particularly at Bombay. Our remarks on the religious feelings of the writer will receive abundant confirmation throughout the seventh chapter.

We have next an account of what were the domestic manners, and the state of English society at Bombay in the author's time. At p. 162 the following curious paragraph occurs.

"I will not make any further extracts from Dr. Fryer's interesting letters, nor particularize the numerous diseases, inconveniencies, and unpleasant manners and customs which then prevailed among the European inhabitants of Bombay. When I arrived

arrived there, most things were on a pleasant medium between the evils of that period, and the present refined and luxurious mode of living; comfort, hospitality, and urbanity, then characterized the settlement; some of the younger classes thought there was rather too much subordination and economy; no government can exist without a proper degree of the former, and there was no alternative between living with the greatest economy, or contracting debts; which, at the common interest of nine per cent. annually compounded, soon swelled the amount to an enormous sum, and involved the borrower in distress and difficulty for many years. The small salaries then allowed by the Company to their junior servants, occasioned much inconvenience and anxiety to those who had no other resources for their maintenance; and caused us, at different times, to address two letters upon the subject to the Government of Bombay, which will hardly be credited by the young gentlemen who now occupy the same situation in the Company's service; I introduce them in evidence of these assertions, and to convince the English reader, that those who dedicate their best years, in the torrid zone, in the service of their country, are not to be envied their independence when they return to their native land; and it must also be remembered, that very few, comparatively, ever enjoy that blessing; how many of that fortunate class may now be reckoned, I am not competent to decide; but thirty or forty years ago, the average of the calculations at the India House, respecting those of every description who went to the different settlements in India, including the Company's recruits, and of those who returned home, was, I am informed, in the proportion of eighty-three to one."

The description of the government, manners, and customs of the Mahrattas, as they existed in 1771, will be found well deserving of attention, as is also the author's visit to Surat, p. 243. Among the remarkable singularities of this place is the hospital for animals.

"The Banian hospital at Surat is a most remarkable institution; it consists of a large plot of ground, enclosed with high walls; divided into several courts, or wards, for the accommodation of animals in sickness; they are attended with the tenderest care, and find a peaceful asylum for the infirmities of age. When an animal breaks a limb, or is otherwise disabled from serving his master, he carries him to the hospital; and, indifferent to what nation or cast the owner may belong, the patient is never refused admittance. If he recovers, he cannot be reclaimed, but must remain in the hospital for life, subject to the duty of drawing water for those pensioners debilitated by age or disease from procuring it for themselves. At my visit, the hospital contained horses, mules, oxen, sheep, goats, monkeys, poultry, pigeons, and

a variety of birds; with an aged tortoise, who was known to have been there for seventy-five years. The extraordinary ward was that appropriated to rats, mice, bugs, and other noxious vermin; the overseers of the hospital frequently hire beggars from the streets, for a stipulated sum, to pass a night among the fleas, lice, and bugs, on the express condition of suffering them to enjoy their feast without molestation.

“ The Banian hospital in Surat has several dependent endowments without the walls, for such invalids, and convalescents to whom pasturage and country air may be recommended; and especially for the maintenance of the goats purchased from slaughter on the anniversary of the Mahomedan festival, when so many of those animals are devoted to destruction.” P. 256.

The anecdote of a young Englishman, at p. 267, is entertaining. From Bombay the author was removed to Anjengo, and the various settlements along the coast are delineated. The account of the ordeals is interesting, p. 319. The Cochin Jews are described, p. 331. Anjengo and its vicinity, p. 347, with many curious particulars connected with the natural history of the southern part of Malabar. We give the account of the civet cat.

“ The civet-cat (*viverra civetta*, Lin.) so called, though not of the feline, but weasel genus, is a very ferocious animal, and unless taken young, extremely difficult to tame; it is larger than a common cat, the body and feet shaded with dark stripes over a brindled brown; the head, eyes, and ears resemble a large rat; their food consists of birds, mice, and reptiles, for which they insidiously watch, and seize with wonderful eagerness; I kept one for some time in a wooden cage, but the smell at length became so insufferable, that I gave him liberty; for, however the perfume may be esteemed, the odour of the animal is always disagreeable. The civet, or musk, is formed in a glandular receptacle under the tail, from whence it is squeezed out by little at a time, twice or thrice a week; it is then an offensive unguent, like thick greasy milk, but afterwards changes to a hard brown substance. A full grown cat always yields more of this perfume when first caught, than after it has been any time confined.” P. 355.

Contrary to general usage, Mr. Forbes writes Travencore. The following is curious.

“ There are, however, occasionally, exceptions to this state of listless indolence among the Malabars; during my residence at Anjengo, a circumstance occurred which would not have disgraced a Roman matron. The English were at war with the Marawars, a people inhabiting a mountainous country in the southern part of the peninsula: a considerable force from Madras

was sent against them, who with great difficulty obtained a conquest; the obstacles chiefly arose from the wildness of the country, and the almost inaccessible fortresses to which the Marawars retreated, in the midst of thick forests and morasses; the Rajah was killed in defending his last castle, whither he had retired with his family and treasure; he expired in the arms of his wife; who immediately ordered one of the guards, as he valued his master's honor, to stab her to the heart before the fortress surrendered: the soldier obeyed; and the English found the unfortunate pair clasped in a last embrace; the commanding officer caused them to be burnt on the same funeral pile, agreeable to the custom of their cast." P. 382.

Salfette and Elephanta, though often described, will pleasingly revive in this volume the reader's recollection with regard to those two memorable repositories of Hindoo antiquities.

The last chapter of the first volume gives a history of the Mahratta Empire, and an account of the civil war between Ragonaut Row and the confederate chieftains.

(To be continued.)

ART. II. *Rennie on Peat Moss, &c.*

(Concluded from p. 24.)

THIS account of the decay of animal matter is curious, and the concluding sentence brings to our remembrance the language of Shakespeare :

"To what base uses we may return, Horatio! why may not imagination trace the noble dust of Alexander till he find it stopping a bung-hole?"

"1. When exposed to the influences of the atmosphere, and the alternations of heat and cold, moisture and drought, all animal substances rapidly undergo the putrid fermentation. During that process,

"In the *first* place, the carbonic acid is formed, then disengaged in a gaseous form. This acid seems to operate as an antiseptic to that matter whilst it continues in combination with it. For no dissolution takes place, and the putrid fermentation is never accomplished, till it be discharged. When the dissipation of this acid is arrested, that process is at a stand. A variety of experiments have been made to prove this. M'Bride and others have by this means ascertained the fact. When morsels of flesh, which had already become partly putrid, were plunged into the carbonic

acid, the putrid fermentation was arrested. *Secondly*, after a large proportion of this acid is evolved, the hydrogen also escapes in a gaseous form. *Thirdly*, the azote, which abounds in such substances, is likewise evolved. Uniting with the hydrogen in its nascent state, it forms ammonia, or volatile alkali. The consequence of this is, that the air acquires an acrid pungent smell. *Fourthly*, during the last stages of this process, the oxygen of the external air combines with the azotic gas, and forms the nitrous acid. *Fifthly*, other changes and combinations are no doubt effected. Hydrogen, when disengaged, dissolves the sulphur and phosphorus, and part of the carbon contained in animal substances. Uniting with the first, it forms sulphureous hydrogen gas. This is also evolved, and communicates a fetid odour to the air similar to that of rotten eggs. Combining with the second, it forms phosphorated hydrogen gas. The odour of this is also fetid. But it is different from the former. It resembles more the smell of putrid fish. By uniting with the third, carbonated hydrogen gas is formed. The odour of this is also strong, but distinct from the other two. *Lastly*, after all the volatile particles are thus discharged, nature has finished her task. There is a complete dissolution of the animal frame. No trace of organization remains. The most delicate mechanism and the most beautiful form is totally destroyed; or rather, it is reduced to its elementary principles; and each of these being set free, is prepared to form new combinations. All that remains of what was once so lovely, delicate and beautiful in the animal frame in an organised state, is an insipid blackish carbonaceous matter, not distinguishable from the clod of the valley." P. 266.

Essay IV. "On the simple and compound substances that may be expected and are really found in moss." To convey a proper notion of this division of the work, we need only use the author's own words, and then set down his enumeration of those simple and compound substances—an enumeration which we may add, does not profess to include all such substances as may be detected by a careful chemical analysis of different mosses.

"If all moss consists of a congeries of vegetables, placed in such a medium as has been described, and if there has been little evolution of gaseous matter, we may naturally expect to find in it all the component parts of these vegetables. During the maceration to which they are exposed, they must gradually be subjected to disorganization. A process in some respects similar to analysis must take place. That process, though slow, may be complete; and a great part of the vegetables must undergo entire disorganization. In this case, the elementary principles of which they were originally composed must be separated and set free from their former combinations. But as few of these are evolved in the form of gas, they must enter into new combinations, and form

form new compounds which did not exist in the vegetable matter in its recent state." P. 333.

1. Carbonaceous matter. 2. Sulphur. 3. Sulphuric acid. 4. Phosphorus. 5. Tannin. 6. Gallic acid. 7. Iron. 8. Calcareous matter. 9. Fixed alkalies. 10. Volatile alkali. 11. Various saline substances.

It is thus evident, that peat moss, from its first incipient state through all the stages of its progress, is so connected with those substances and those operations of which natural history in general, and chemistry in particular, have the cognisance, that it requires much time, much labour, and a most respectable acquaintance with these sciences, to throw any steady light on the nature of this wonderful composition. The present author appears to have employed his leisure hours in the study both of natural history and of chemistry; but as we must believe that these studies were but of secondary moment in his estimation, we cannot be surprised, that, though they were prosecuted *con amore*, they were not always prosecuted with success.

Essay V, "On the Alliance between Peat-Moss and Surturbrandt, Coal and Jet;" and Essay VI, "On the Alliance between Peat and other bituminous Substances," open several very important views, not only of the connection of some phenomena in Natural History, which, taken singly, have hitherto been rather contradictorily accounted for; but also of those operations that have changed the surface of our globe, and of the nice and powerful combinations that are probably now in a latent stage of their progress to effect other alterations on the outward crust of the earth. The author has accordingly been led over very dubious grounds; and, while many readers will perceive he has also touched upon some delicate points, they will most probably conclude, as we do, that he has, for almost the whole space of these ten Essays, pursued analogies, which have taken him away from the strict subject of his work, as announced in its title. For it is clear, that they are rather more connected with a theory of the earth, than with a treatise on the natural history and origin of peat moss. Any analysis which we could give of them, would be rather servile, and therefore uninteresting. It has been fully proved, that traces of vegetable matter are often found in seams of the hardest coal, specimens of wood have frequently been produced, the external parts of which were converted into jet, and the internal parts still in a ligneous state; of some of these specimens, the one end remains still in its original organic shape, and the other end, where there

there are no vestiges of organization, graduates into coal; and it is known, on the authority of Mr. Hatchett, that not only the bark, but the leaves of trees, have been found partly bituminated. Thus it appears evident, that if a stratum of peat moss has been previously softened and prepared by chemical means, the only thing wanting is, that a stratum of clay or schistus be hurled on it to bind together the mass with a force, of which human means can hardly calculate the measure, and render it in time *surturbrandt*, which is a species of coal chiefly composed of ligneous plants of all kinds, nearly in their original organic form; or *coal*, where these traces are less apparent; or *jet*, in which, to the passing eye, all relation with vegetable matter is completely obliterated. It is in this place that the author has, we think, rather interfered with the province of Geology; but he has expressed himself so guardedly, that it would be difficult either to fix on him the imputation of Huttonianism, or to prove him a Wernerian. We think, that in tracing the transition from moss to jet, he might have preferred, to the testimony of foreign authors, the light afforded him by the elegant and conclusive experiments of Sir James Hall, an amiable philosopher, who, by the application of heat and compression to vegetable and animal matter, formed a substance "more or less bituminous."

It would be nearly foolish to doubt the existence of bitumen in moss, considering how much resinous matter must have been included in the ruins of a fir forest, for instance, and how much hydrogen and carbon must thus have been brought into existence by the operation of various causes in the lapse of time, tending to a modification of some proximate principles of vegetables, but especially of the resins. This author has not failed to make his own use of the presumption thus created; and after patiently exploring the connection between moss and all the liquid bitumens, through eight sections of his sixth Essay, he says,

"To some, these revolutions, and changes, and combinations, which have been described, may appear a complex, perhaps a clumsy, account of the subject. To suppose that the same materials in the same medium should undergo such a variety of modifications, and assume such various forms, as to be resolved first into their elementary principles, then to combine anew, and again to be decomposed, and again combine by double and treble combinations, may appear to some a very complicated hypothesis. To such it may be replied, that changes equally great, and combinations equally complex, are continually going on in all the chemical processes of nature and art, with which we are acquainted. In

germination,

germination, in vegetation, fermentation, distillation, and combustion; in each of these processes the same materials undergo similar changes, and form similar combinations, by the operation of similar agents.

“ In all of these, oxygen is the great agent employed. It pervades the air, the earth, the water. Guided by the unerring wisdom of the universal Lord of all, its operations are felt throughout all the kingdoms of nature. By the supply of this, the life of every thing that moveth is maintained. Were this one simple element withheld, all living creatures would cease to live, all moving cease to move. By this, too all the chemical processes that are perpetually going on in the animal, vegetable, and mineral kingdoms, are promoted. Remove this, there could be no respiration, no germination, no fermentation, no disorganization, no combustion. All these processes would be arrested, and at a stand, and the material world, *humanly speaking*, would become a stationary mass.

“ Thus as the revolving orbs of heaven depend on two simple laws, gravitation and impulse, and never cease to obey them; so all the kingdoms of nature, in this lower world, are guided by laws equally simple and equally irresistible; because they are the laws which the Most High hath enjoined; his omnipotent arm is perpetually at work in all places of his large and wide domains. By agents, few in number, and simple in their nature, yet irresistible in their operation, all the chemical processes in all the kingdoms of nature, however different and complex they may appear, are continually carried on. This appears especially from the consideration of the foregoing sections. The same vegetable matter which in the temperate and frigid zones contributes to the formation of moss, in warmer climates furnishes all the varieties of liquid, and, in the bowels of the earthy materials, for all the solid bitumens. The difference that exists between a lake or marsh in the torrid zones, and a lake or moss in the frigid, though containing the same vegetable matter, depends on the degree of heat that is applied to the mass. And that heat, whether in the stages of fermentation, distillation, or combustion, depends on an accession of oxygen.

“ When there is a low degree of heat, little or none of the volatile particles of vegetables escape in the form of gas. When there is a higher degree, the hydrogen and oxygen unite to form water, and escape in the gaseous form of steam. In a higher still, the hydrogen, combining with the carbon, escapes in the form of carburetted hydrogen; or higher still, in that of a limpid oil, till at last, by an additional dose of heat, or the combination of more oxygen, more carbon is expelled, and then this oil assumes a darker colour, and more concrete form. In the first stage, where little or no gaseous matter escapes, the whole mass of vegetable matter is converted into moss. In the second, and subsequent stages, all the varieties of aeriform and liquid bitumens are evolved from

from the same materials, by the addition of heat, or accession of more oxygen.

“ Moss, therefore, seems to be vegetable matter in an unconcreted state, or vegetable matter placed in the mighty retort of nature, before heat be applied. Naptha, petroleum, and all the varieties of liquid bitumen, are the products of similar matter during a process similar to distillation. P. 480.

At p. 462, it is stated, that the waters of the Geyfers, in Iceland, “ contain neither sulphur, nor iron, on analysis.” Sir George M’Kenzie brought with him at his return from that island a quantity of Geyser water, which he submitted to one of the ablest chemists of the age, from whose analysis it appears, that 10 cubic inches of that water yielded $2\frac{1}{2}$ inches of carbonic acid gas, and $3\frac{1}{2}$ grains of carbonate of lime, together with some muriate of soda. The peculiar qualities of this water he attributed solely to the carbonate of lime which it contained, and which was held in solution by the carbonic acid gas.

Essay VII, “ On the distinguishing Qualities of Peat Moss,” has for its object the pointing out those particular qualities, which distinguish it from mould, and every other species of vegetable matter. The first of these is *inflammability*, of which we have here complete historical evidence.

“ Some mosses, if once kindled, will burn for weeks or months with unabated fury. Dr. Anderson says, that the fire drying the surface of the quick moss, penetrates deeper and deeper, till it sometimes goes six or eight feet deep before it stops. An instance of this is mentioned in my first Essay, p. 44, at Shecuerbeck. When the inhabitants set fire to the morafs, it burnt with such impetuosity as to consume every thing that came in its way. By the caverns and lakes that were formed by the conflagration, the morafs was rendered impassable.

“ Even in the coldest climates such accidents have taken place. Gmelin mentions one that occurred in Siberia. A village stood on a turf moor. On account of the marshy foundation, it was removed to another place. That the remains of it might be more easily destroyed, the inhabitants set fire to them. The flames communicated with the soil, which was inflammable, and occasioned great devastation. He says, that he was an eye-witness of the fact, and that the fire continued for *half a year*.

“ Nay, some mosses are so highly inflammable, that a spark or flash of lightning will set them on fire. Abbé Fortis mentions an instance of this in Dalmatia. A fen, near the village of Ostrovizza, he says, was struck with lightening. Its bottom being turf, burnt for a long time. The fire was only visible through the night. Yet it consumed the fen, and converted it into a black barren surface.

“ Some

“ Some mosses have kindled spontaneously, and burnt with equal fury. Collinson, in his letter to Sir H. Sloane, says, that this has been the case with the brooks in the vale of Goodcheap. The soil of these is mossy, and often under water. Yet in dry summers, this soil sometimes kindles of its own accord. He compares it to the spontaneous fire that takes place in hay-stacks. And he observes, that it kindles not on the *surface*, but about four feet *below it*, and immediately above the under water. This appears obvious on digging to that depth. When the moss is thus stirred, it flames.

“ Tacitus mentions a still more remarkable instance, in his Annals (lib. xiii. ch. 57) in the vicinity of Cologne. The fire, he says, *issuing from the earth*, consumed villages, corn fields, and advanced to the walls of the city. Neither rains nor river water could extinguish it. Schookius says, that this species of combustion is not unfrequent in the peat pits of Germany, especially in dry warm summers. Watchmen are on this account appointed to go round in such seasons, and be in readiness to extinguish the conflagration. This is done by smothering up the fire with earth the moment it is first discovered. If this is not done it rages for weeks, or even months. The subsoil of moss, though a stiff clay, sometimes partakes of this inflammability, and burns with irresistible fury. An instance of this occurred in this neighbourhood. A moss being set on fire, not only burnt, but, communicating with the arable land, kindled it, and continued to burn along the clay soil with fury. Had not ditches been cut to arrest the flames, it is hard to say how far they might have advanced.” P. 492.

This quality has been considered by Degner, a learned Dutch writer, and by Dr. Anderson, both of whom are frequently quoted in these Essays, as an objection to the vegetable origin of moss perfectly insurmountable; but Dr. Rennie has shewn, that the hydrogen, sulphur, and carbon, among the simple inflammables, and hydrogen and sulphur, phosphorated hydrogen, and hydrogen and carbon, among the compound inflammables, together with pyrites, all of which are found in moss, account for its inflammability; and not only so, but that there are other combinations in some mosses, which may account for their kindling spontaneously.

The *antiseptic* quality of mosses is next accounted for, though it has been, like inflammability, judged quite irreconcilable to the belief that moss is composed of vegetables. But the carbonic and gallic acid, together with the saline substances, and the quantities of charred wood that abound in mosses, not to reckon also the chemical combinations which must take place, are all hostile to any thing like what, in popular language, we call putrescency.

The *colour* of moss, and of moss water, comes next under view.

“ The

“ The water that issues from moss is generally of the colour of coffee. Sometimes, however, it is of a darker tinge. And some moss water is of a deep *inky* colour. There is a similar variety in the colour of moss itself. In general it is either of a dirty yellow, or marly brown, or red colour. Sometimes a tinge of green or blue may be discovered in it, and it is often jet black. When dug and exposed to the air, it uniformly becomes of a darker colour. The yellow becomes brown, the brown becomes deeper; and, when thoroughly dried, quite black.” P. 538.

Nothing very decisive or satisfactory is advanced on the particular causes of these tinges; but, from some ingenious remarks by Professor Jamieson, of Edinburgh, and from what Dr. Rennie says in addition, it may be concluded, that the gallic and sulphuric acids, and the bitumens, are the agents which produce these modifications of colour which occur in moss.

Tenacity is another peculiarity which is accounted for by the presence of those bitumens and acids which have been mentioned.

“ Though peat when newly dug, is soft and spongy, and pliable, yet after being exposed to the air and dried, it becomes a hard *tenacious* mass, insoluble in water. In this state it is somewhat elastic, and will bend before it break. This is what is meant by tenacity; and it may be considered as a quality in peat which distinguishes it from every other congeries of vegetable matter.” P. 550.

Acidity is the next quality. Though “ it is not easy to detect the particular acid that prevails,” we conclude, with the author, that suberic acid, and, in some cases, a mixture of the sulphuric, are to be found in peat,” which offers any appearance of acidity at all. It has been observed, that no living animal exists in moss, and to the investigation of the causes of this hostility to animal life, for which no specific name has yet been chosen, the 6th section of this Essay is devoted. These causes may be found in the acids and gases which have been already mentioned, and wherever much of volatile alkali is found, as it is found in that sort of peat moss which is most remarkable for its tenacity, we all know that respiration is at an end. Both carbonic acid gas and hydrogen gas, he observes,

“ Are highly deleterious. No living creature can breathe for any length of time in such tainted air. A few inspirations of either would suffocate any animal. Probably they are the chief causes why burying grounds, and those places where the putrid fermentation

fermentation of animal substances takes place in open air, are so dangerous to the health." P. 267.

Essay VIII. "On the sterility of Peat Moss, and the causes of it," embraces an investigation both nice and difficult; for, as is observed in one part of it, "of all substances, different mosses differ most in their chemical qualities. The causes of sterility are different in their nature, and still more in the proportion in which they are detected in different mosses." Thus, "some are utterly sterile, and others produce a few useful plants." These causes, however, are thus summed up:

"1. That the vegetable matter of which moss is composed, has been secluded from the atmosphere. 2. That on this account that matter has been arrested in the early stages of the fermentative process. 3. That the vegetable acids and extractive matter that abound in it are hostile to vegetation. 4. That the various gasses with which it is impregnated are equally unfavourable, 5. That the bituminous oil it contains may occasion sterility. 6. That the mineral acids, and 7. the salts they form in some mosses, are the chief causes of this quality." P. 596.

Owing to the great disparity which exists as to the quantity of those ingredients in various mosses, this author saw that *analysis* was "not only a slow, difficult, but uncertain method" of showing in what the sterility of moss consists, "unless every species of that substance were subjected to that process;" and he accordingly, "with some reluctance," at which we do not wonder, tried *solution*. His experiments in this way are detailed at p. 599, and we regret that, for want of room, we must refer to the work itself, with this remark, that they appear to be both sagacious and complete. Solution by warm water or steam reduced "pieces of new-dug wet moss to a soil capable of rearing and ripening grain."

Room is not left for us to discuss a very natural question arising from the consideration of this last fact;—What would be the probable effects of such an immense acquisition of arable land as could be got from the reclaimed mosses and bogs of Great Britain. To the professed political economist, to whom we willingly leave them, the particulars involved in this question may afford some opportunity for ingenious speculation; first, on the increased demand for labour which would arise; and then, on the influence which that demand would have on population. It is probable that these effects would be both interesting and considerable.

Essay IX. "On the different kinds of Peat Mosses, and the classification of them," appears to us one of the most satisfactory and complete of the whole. Several writers, and among the number Kirwan, classified moss chiefly by its colours; others from the plants which appear to have entered into its original composition; some from the plants which are found on its surface; and lastly, though by far most absurdly of all, some of the Dutch writers, and Dr. Anderson among the British, thought that it was a plant *sui generis*. These conjectures, instead of affording any help to the present writer, have only put him to the trouble, which he seems to have thought necessary, of showing their fallacy. They, however, contribute to show, by contrast, the value of his own rational and comprehensive classification. We must here again regret that our power of analysis and selection is so limited. As coal is termed *lithanthrax* (*coal of stone*) peat moss in general is proposed to be called GEANTHRAX (*coal of earth* *,) and the following genera to rank under it. 1. Fibrous moss; 2. compact moss; 3. highly bituminated peat; 4. moss earth; 5. moss mixed with calcareous matter; 6. peat mixed with sand and clay; 7. pyritous moss; 8. marine moss. Of these distinctions we think that No. 4 is both properly observed and happily expressed; and upon comparing a moss of that kind, which we lately examined, with Dr. Rennie's description, we were struck with its liveliness and accuracy. No. 6, for aught that we can see, might rather have been suffered to remain among the species than brought forward as a genus. We think the recommendations which follow might be attended to with good effect by future experimenters and theorists on this subject.

"Properly speaking, the name *peat* ought only to be applied to *dried* moss. The single word *moss* ought to be applied to a *piece* of cut newly dug peat. M. De Luc, however, observes that this name is already appropriated to the *musci*. To remedy this defect, it might be written, as in its original Celtic orthography, *mos*. If so, there would be no ambiguity in using the term. *Peat moss*, on the contrary, is the appropriate name for a marshy level, in which that substance abounds. And *peat moor* is descriptive of the same substance in a drier situation. *Moss earth* is a description of that substance, when partly or wholly cemented into a soil. If this mode of speaking be correct, and if these appropriate names were never used promiscuously, much ambiguity might be avoided." P. 650.

* Better, surely, in English *bone-coal*, and *carib-coal*. Rev.

“ We do not think that the quotation which we are going to make is a specimen of pleasing or correct writing, we make it rather to point out the defects of Dr. Rennie’s style, which we trust he will in future correct. He is enforcing the plain truth, that because there are so many different kinds of moss, people ought to be speedily convinced that in reclaiming them for the purposes of agriculture, different processes and substances are necessary. We give the passage exactly as it stands in the original.

“ It is from want of due attention to this, and from the *misapplication* of *manure* and *money*, in cultivating *different* kinds of moss, by *one* and the *same means*, that so many have *failed* of success. Hence the common cry against *every* attempt of this kind. Hence the sarcasms and sneers of the vulgar; and hence, if the application of *lime* succeed in *one* moss, all adopt the *same* mode of culture, as if *LIME ALONE* could succeed. And if *dung* succeed in another case, lime is *condemned*, and dung extolled, as the *ONLY* manure for *every* moss. Such *failures* and such *misapplication* of labour, money and manure, have done *essential injury* to the interests of agriculture. Every new *case* of this kind raises and *redoubles* the clamour; and the *richer* the proprietor, and the more he *expends* or *throws away* in the experiment, the *louder* the cry, and the *stronger* the *prejudices* of the public against such attempts become.” P. 654.

Of these Essays our opinion, in fine, is, that their style (so far as regards the language in which they are expressed) is not cultivated or pleasing; though passages both neat and easy may be found. From such glimpses of personal character as we could perceive in a work of this nature, the author appears both amiable and intelligent.

In judging of Dr. Rennie, however, there is one simple view of the case which should never be lost sight of. It is this. He has had all the labour and all the merit of bringing forward, in one work, an useful mass of facts and opinions, the property of former and contemporary writers of all countries, with much sagacity. He has produced a contribution of his own to natural history which is far from being small or contemptible, by means of two most expensive and important exertions, observation and experiment. He has not merely culled from materials collected for the same end by any former author, or built upon the system of another, or only improved on it; he has gone manfully to work, and made a system for himself. His industry has extended its grasp to, we could almost

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say, every author, ancient or modern, who has mentioned that important object in the economy of nature, to which the researches of these Essays are devoted. He speaks with sufficient respect of writers on the same subject, who have approached his own time; he is particular in mentioning the communications of his contemporaries, and does not seem to bring forward his own labours or discoveries ostentatiously. On the other hand, we have met with expressions, which, on a more superficial view than that which we have now taken, would have been offensive to us, and which we believe will also prove so to readers less fastidious than ourselves. Thus a remark is too often said to be made *of* a particular fact or opinion, instead of *on* it, which is now the more common mode of writing; and in a similar taste we are told, that certain things "*behooved* to be." The *etcetera*, a careless adjunct of unfinished style, occurs very offensively, and often, at the end of sentences, even reduplicated thus, &c. &c. Grammar is sometimes neglected: "I have seen *many* beautiful *specimens* of peat which *proves* this." P. 96. At p. 239 he tells us, that he walks in "a path *yet* untrodden *before*."

Dr. Rennie appears to have been in habits of correspondence with M. De Luc, the venerable philosopher of Geneva, of whose observations and conjectures on the peat mosses of Europe he has availed himself. At p. 244 he says, "having corresponded with this gentleman often, he mentions another peat in one of his letters, which claims attention." It is needless to say where this sentence is incorrect, or how much it resembles the language of an half-bred person. In another page, "M. De Luc, who has had more opportunities of ascertaining this fact than most, perhaps than any man in Europe;" this is not correctly expressed. In the same page an author in the Philosophical Transactions is, surely most improperly, made to speak of "*infinite millions* of fir-trees!" This author has surely a fantastic taste for emphasis, if the evidence of his pages is to be taken as good on this point. Many of them exhibit a most unfortunate and indiscriminate use of *italics*, besides, in some places, a system of pointing, if a system it can be called, which is marvellously wayward and bad. To his heads and subdivisions and sections and numbers of paragraphs there appears no limit. From this charge we must except Essays IV. VII. and IX. the subject of which certainly required much artificial division.

In general we may remark, that this book is a great deal

too diffuse. The reader is often treated with a learned and minute display of conflicting hypotheses, and there are repetitions so numerous as to excite astonishment. The author is accustomed to express himself in short sentences, many of them consisting of only one number. This custom, which subjects his style to be ranked with what the French call *stile coupé*, has also an unfortunate effect on those parts which are broken into greater masses; while it does not screen him from the charge of being, on the whole, a diffuse writer.

Our readers will perhaps understand us better when we say, that from the peculiar structure of several even of Dr. Rennie's long sentences, we often feel an involuntary, and, indeed, a necessary inclination to stop in the middle,—and that we thus want that harmony, that connection, and in short, effect, for which long sentences are desirable at all. Sometimes, also, we meet with a string of short sentences, which might have been better included in one or two.

To all this it may be answered, on the part of Dr. Rennie, that style is but an object of very small moment in a book of science; and we are not disposed to enter into any long argument for convincing him that such an opinion is dangerously heretical.

ART. III. *The Banks of the Wye; a Poem. In four Books.*
By Robert Bloomfield, Author of the *Farmer's Boy*. 12mo.
134 pp. 5s. Vernor and Co. &c. 1811.

THE poet of native inspiration, neither needing nor disdaining cultivation, may not unaptly be compared, himself, to the banks of the Wye, which abounding in natural beauties, are yet neither savage nor untractable. Of the Wye, however, we speak, as the bard did till lately, by fame alone, and not without a feeling that approaches to envy, respecting the delightful excursion of ten days, which his Muse has here immortalized.

In his beautiful poem called "Shooter's Hill," (published in his "Wild Flowers,") Bloomfield had spoken thus of the scenes of Wales.

"Of Cambrian mountains still I dream,
And mouldering vestiges of war;

By time-worn cliff, or classic stream
 Would rove,—but prudence holds a bar.
 Come then, O health, I'll strive to bound
 My wishes to this airy stand,
 'Tis not for *me* to trace around
 The wonders of my native land."

Some kind friends of the poet determined to offer him that pleasure, of which he there seemed to despair, and invited him to accompany them in a short excursion to South Wales. "It was now," says he, "in the power of this happy party, to falsify such predictions, and to render a pleasure to the writer of no common kind." The invitation was gladly accepted, and the plan realized in August, 1807. The present poem commemorates the thoughts and feelings of the author on this occasion; and though he does not undertake to give an elaborate account of the scenes which struck his delighted imagination, yet he offers what is much better, a lively image of a poet's mind, under circumstances of natural and innocent gratification. The following introduction tells, in a spirited and pleasing manner, the origin of the excursion.

"Rouse from thy slumber, pleasure calls, arise;
 Quit thy half-rural bower, awhile despise
 The thralldom that consumes thee. We who dwell
 Far from thy land of smoke *, advise thee well,
 Here Nature's bounteous hand around shall fling,
 Scenes that thy Muse hath never dar'd to sing;
 When sickness weigh'd thee down, and strength declin'd,
 When dread eternity absorb'd thy mind,
 Flow'd the predicting verse, by gloom o'erspread,
 That 'Cambrian mountains' thou should'st never tread,
 That 'time-worn cliff' and classic stream to see'
 Was wealth's prerogative, despair for thee.
 Come to the proof; with us the breeze inhale,
 Renounce despair, and come to Severn's vale;
 And, where the COTSWOLD HILLS are stretch'd along,
 Seek our green dell, as yet unknown to song:
 Start hence with us, and trace, with raptur'd eye,
 The wild meanderings of the beauteous Wye;

* Probably the gentlemen to whom the poem is dedicated, "Thomas Lloyd Baker, Esq. of Stout's Hill, Uley; and Robert Bransby Cooper, Esq. of Ferny Hill, Darley," with their families.

Thy ten days leisure ten days joy shall prove,
And rock and stream breathe amity and love.

“ Such was the call; with instant ardour hailed,
The syren Pleasure caroll'd, and prevail'd;
Soon the deep dell appear'd, and the clear brow
Of ULEY BURY smil'd o'er all below,
Mansion, and flock, and circling woods that hung
Round the sweet pastures, where the sky-lark sung.
O for the fancy, vigorous and sublime,
Chaste as the theme, to triumph over time!
Bright as the rising day, and firm as truth,
To speak new transports to the low-born youth,
That bosoms still might throb, and still adore,
When his, who strives to charm them, beats no more.” P. 3.

These lines are all that the poem contains of this measure; the whole remainder is in the easy and cheerful eight syllable couplet, which Mr. W. Scott has lately raised to dignity and fashion. The beginning of the tour offers a lively picture.

“ The morrow came, and Beauty's eye
Ne'er beam'd upon a lovelier sky;
Imagination instant brought,
And dash'd amidst the train of thought,
Tints of the bow. The boatman stript;
Glee at the helm exulting tript,
And wav'd her flower-encircled wand,
' Away, away, to Fairy Land.'
Light dipt the oars; but who can name
The various objects, dear to fame,
That changing, doubting *, wild, and strong,
Demand the noblest powers of song.” P. 10.

But the close of that book is more pleasing, because more distinct and clear.

“ Low sunk the sun, his ev'ning beam
Scarce reach'd us on the tranquil stream;
Shut from the world, and all its din,
Nature's own bonds had clos'd us in;
Wood, and deep dell, and rock, and ridge,
From smiling ROSS to MONMOUTH BRIDGE;
From morn, till twilight stole away,
A long, unclouded, glorious day.” P. 37.

This poem will probably, in future, be the companion of those who visit the Wye, for the sake of pleasurable excur-

* Qu. “doubting?”

sion ; who will delight to trace the varying scenes as here described, and particularly to discover the " bluff rock," which was named by the party after the poet. We will not say that, in every instance, he satisfies our ear with his measure, or our imagination with his pictures, but he has thrown an interest over the whole which will always enable the lover of poetry to attend him with pleasure. The opening of the fourth and last book is particularly pleasing.

" 'Tis sweet to hear the soothing chime,
And by thanksgiving measure time ;
When hard-wrought poverty awhile
Upheaves the bending back to smile ;
When servants hail, with boundless glee
The sweets of love and liberty ;
For guiltless love will ne'er disown
The cheerful Sunday's market town,
Clean, silent, when his power's confess'd,
And trade's contention lull'd to rest.

Seldom has worship cheer'd my soul
With such invincible controul !
It was a bright benignant hour,
The song of praise was full of power ;
And, darting from the noon-day sky,
Amidst the tide of harmony,
O'er aisle and pillar glancing strong,
Heav'n's radiant light inspir'd the song.
The word of peace, that can disarm
Care with his own peculiar charm,
Here flow'd a double stream, to cheer
The Saxon * and the Mountaineer,
Of various stock, of various name,
Now join'd in rites, and join'd in fame." P. 101.

In his conclusion, Bloomfield calls upon two classes of persons, more particularly, to visit the banks of the Wye. His invitation is animated and poetical.

" Ye who, ingulph'd in trade, endure
What gold alone can never cure,
The constant sigh for scenes of peace,
From the world's trammels free release :—

* " Divine service is performed alternately in English and Welch. That they still call us Saxons, need hardly be mentioned. I observed the army to be *equally* as accommodating as the church, for the posting-bills, for recruits, are printed in both languages."

Wait not, for reason's sake attend,
 Wait not in chains till times shall mend;
 Till the clear voice, grown hoarse and gruff,
 Cries, "now I'll go, I'm rich enough."
 Youth, and the prime of manhood seize,
 Steal ten days absence, ten days ease,
 Bid ledgers from your mind depart,
 Let mem'ry's treasures cheer the heart;
 And when your children round you grow,
 With opening charms, and manly brow,
 Talk of the WYE, as some old dream,
 Call it the wild, the wizard stream,
 Sink in your broad arm-chair to rest,
 And youth shall smile to see you blest.

"Artists, betimes your pow'r's employ,
 And take the pilgrimage of joy;
 The eye of genius may behold
 A thousand beauties here untold;
 Rock, that defies the winter's storm;
 Wood, in its most imposing form,
 That climbs the mountain, bows below,
 Where deep th' un sullied waters flow.
 Here *Gilpin's* eye transported scan'd
 Views by no tricks of fancy plan'd;
Gray here, upon the stream reclin'd,
 Stor'd with delight his ardent mind.
 But let the vacant trifler stray
 From thy enchantments far away;
 For should, from Fashion's rainbow train,
 The idle and the vicious, vain,
 In sacrilege presume to move
 Through these dear scenes of peace and love,
 The *spirit of the stream* would rise,
 In wrathful mood, and tenfold size,
 And nobly guard his COLDWELL spring,
 And bid his inmost caverns ring,
 Loud thund'ring on the giddy crew,
 "My stream was never meant for you."
 But ye, to nobler feelings born,
 Who sense and nature dare not scorn,
 Glide gaily on, and ye shall find
 The blest serenity of mind,
 That springs from silence; or shall raise
 The hand, the eye, the voice of praise.
 Live then sweet stream! and henceforth be
 The darling of posterity;
 Lov'd for thyself, for ever dear,
 Like beauty's smile, and virtue's tear,

Till time his striding race give o'er,
And verse itself shall charm no more."

Readers! you now have before you an ample specimen of Bloomfield's "Banks of the Wye." You will not probably rank this poem with the happiest of his efforts, nor will you think it unworthy of him. It might have been more perfect, but still it has many charms.

ART. IV. *A View of the Laws of Landed Property in Ireland, of the Relations of Landlords and Tenants, and of the Condition of the latter, actually, morally, and politically considered: with a Mode suggested of attaching the Mass of the People to British Interests.* By U. O'Dedy, Esq. of Lincoln's-Inn, Barrister. 8vo. pp. 144. 3s. 6d. Reed. 1812.

THE affairs of Ireland have, for many years, been treated and viewed altogether as matters suited to the convenience of party, and the people of that country have been used as mere machines for the purpose of distressing government, and affording employment to the numerous mouths of faction. To answer this purpose, they have been intoxicated with the strongest effusions of bombastic flattery, while no serious effort has been made to promote, by calm enquiry and rational appeal, their evident and real interests. The mass of people are rightly described as sensitive, volatile, and impetuous; and the mock-patriots, their pretended friends, apply to people of such a character all the corrosives which can be produced, by exaggerated representations of supposed wrong, and passionate appeals to every thing which sways the human heart, except reason. Thus the people are rendered proud, vindictive, impatient, and incapable of rightly considering any proffered advantage. To answer the purposes of faction, real practical propositions of defined and rational good have rarely been brought forward, or if advanced, they have been rendered mischievous by the introduction of general matter, so foreign and so dangerous, that the intended good has been reluctantly withheld, lest, by granting it, all the concessions contended for should be considered as implied. More frequently, and indeed, of late, almost incessantly, one topic has been urged, which, though of vital importance to the Church, as by law established, is of very little practical consequence to Ireland itself; a point which,

which, except as a precedent for the claim of future concession, the most desperate adherent of faction would hardly now contend for as one worthy of immediate consideration; a point which, when gained, as from the yielding temper of the times, there is but too much reason to fear it will be, will only be a subject of momentary gratulation and ephemeral triumph, productive of no good, and causing no permanent gladness, except to those who rejoice whenever establishment is unsettled, and security endangered.

Sensible as we are of the degraded and miserable condition of the peasantry of Ireland, we should have hailed with pleasure, and noticed with applause, any attempt to prepare the minds of the people of that country, by rational discussion, for a reception of the means of progressively meliorating their general state; and we should gladly have commended any proposition for an immediate reform, which would have the effect of bettering the position of the peasantry, without destroying the property of the landlords. But we shall always be of opinion, that no reform can be useful, where the way to it has not been prepared by fair and candid reasoning, and where the rights and interests of all the parties to be affected are not tenderly and paternally considered. Nothing is so cheap as the popularity which may be obtained by gratifying the passions of the many, at the expence of the rights of the few, and nothing so unworthy as the means by which such popularity is acquired.

Mr. O'Dedy professes, that the object of his work is,

“ To present an easy mode of attaching the people of Ireland to British interests; and which would also have the effect of increasing the income of landlords, securing the tithes to the clergy, and of making the peasantry contented.”

It appears to us, that the learned writer has not taken a very probable mode of attaching the people of Ireland to British interests, or of making the peasantry contented, when he has collected and amplified every real and unreal cause of discontent incident to their situation, inflamed their passions by all the arts of description and comparison; and, after sketching a scene of misery disgraceful and disgusting to humanity, taught them to ascribe it altogether to the hardship, the tyranny, and injustice of the laws under which they live, and those to whom the administration of those laws is entrusted.

Indeed we are heartily sick of the incessant appeals to feeling, and the constant extravagance of vituperation used by those who treat of reform in any branch of our law. The
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same fierceness of expostulation, and the same zeal for destruction, prevail in all these declamations. Believe their authors, and nothing wise, benevolent, or estimable, exists in any part of our social system. No good can be effected but by subversion, and nothing is wanting but courage and spirit to cut away. This is the temper in which reforms are proposed in Church and in State; in the representation and in the defence of the people; in the collection of the revenue, and in the administration of Police; in detention for debt, in the provision for the indigent, and in the punishment of crime. But passion is an unfit medium for such discussions, and the picture, however the artist may attempt to generalize it, can only be the description of a particular or individual case, or at most, of a few incidents selected, and their most striking particulars deceptively blended.

As an introduction to his argument, Mr. O'Dedy borrows the following description of the state of the Irish peasantry, from a publication by Mr. Bell.

The author of this valuable little work, he observes, introduces the reader to his view of the Irish peasantry, by first describing the situation of Russian and Polish boors.

“ These wretches, however, are not precluded from enjoying comforts: if their master is a man of common sense, he finds it his interest to feed them well and treat them kindly; besides, their habitual dulness and ignorance blunt the edge of every feeling, which, to other men, would make the loss of liberty appear the greatest misfortune. They have nothing to do, but cultivate the land, the produce of which goes into the stores of their masters, except what is reserved for their own subsistence. Beyond this they have no further care, no further vexation.

“ But what has been the situation of the Irish peasant? With livelier sensations of pleasure and pain, with a quicker intellect, and superior knowledge, he has undergone all the toil, without that exemption from anxiety enjoyed by the Bohemian, Polish, or Russian slave. He is the lowest and the weakest link in a chain of men (often amounting to half a dozen) who stand between him and the proprietor of the land, and who appear in the double capacity of tenants and landlords. These intermediate landlords consist generally of the middle and lower orders of gentry; some of whom, from their more frequent opportunities of access to the proprietors, had obtained from them leases for farms, which either pride, idleness, or want of capital, prevented them from occupying. They therefore have let them at a considerable profit to men a few degrees inferior in rank; who, from similar causes, again consign them to others at an advanced rent; till at last, swelled to the highest price, they fall into the hands of the very
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lowest and most ignorant classes of the people, who, without either capital or agricultural knowledge, have laboured to raise the money that was to support in affluence and luxuries so many gradations of lordlings.

“ The misery of the Irish peasant has been aggravated by the circumstance of his producing, and having in his possession, luxuries which he dared not to taste. Bread made of flour of wheat was to him a luxury ; but whenever, by any uncommon effort, he was able to cultivate that species of grain, it bore a price at market so comparatively high, that ruin would to him be the consequence of not selling the whole of it. Hardly ever in possession of any sort of flesh meat but pork or bacon, he always considered this as an article of too much value to be converted to the use of himself or his family, however craving their appetites might be. Yet on the festivals of Christmas or Easter, they ventured, as it were by stealth, to feast upon a small portion of what was already looked upon as the property of the landlord. The butter, the poultry, and the eggs, were equally his property, and the miserable family, by whose care they were produced, were equally prohibited the use of them.

“ But then it may be asked, what did these people live upon ? They lived on those things for which little or no money could be procured at market : potatoes constituted their chief food. The next article which the peasant retained, was one of still less value : it was that part of the milk which remained behind after the butter had been extracted from it. They call it butter-milk. In England it is given to the hogs. But it was not at all times of the year that the cultivators of Irish land could even enjoy this miserable luxury. Throughout most of the winter, their cows, either from pregnancy or want of nutritive food, yielded no milk ; and from ignorance, or inability, they never contrived to have such a change of cows as would supply milk the year round. There was then wanting some substitute for sour milk, to enable them to eat their potatoes ; something like what the Romans call *obsonium*, for which there is no adequate term in the English language. Under such circumstances, a salt herring was sufficient to answer the wants of an entire family. It served for their Sunday's dinner : it was a kind of feast which did not every day come within their reach *. It was not even every cultivator of land who had a supply of potatoes that was sufficient to last throughout the year. But he who had so ample a supply, and was, besides, able to procure from his own crops a certain quantity of oaten meal, was looked upon by his neighbours as living in circumstances of comfort and prof-

* “ When neither butter-milk nor herrings were to be procured, they had recourse to another substitute, which consisted of a minced onion immersed in salt and water, into which they dipt their potatoes.”

perity. It happened, however, too frequently, that the stock intended for the consumption of the year, was exhausted before the produce of the succeeding year came to maturity: the scenes of rustic distress which ensued on such occasions are not easily to be depicted. But as this scarcity always happened in summer, there was in every cottage a tolerable supply of milk; which, with coarse garden vegetables, and a small quantity of oaten meal, purchased at a very high price, was all these miserable people had to subsist on for one, two, and sometimes three months. The effect which this kind of food produced on their bodies, was shocking. Their aspect was meagre; and, from the crude vegetables they were obliged to subsist on, their skins assumed a green colour."

This inflamed description of Irishmen, turned green by eating crude vegetables, is heightened by the following account of a distress for rent.

"On such an occasion, it is impossible to convey any adequate or distinct idea, to one who has never witnessed the scene, of the successive emotions of anxiety, alarm, despondency, turbulence, and revenge, which pervade the minds, and rise in legible characters on the changing countenances of husband, wife, relations, and friends, who usually attend to await the issue. Whilst some of the "drivers" are chasing the poor man's cows, sheep, and swine, from field to field, with hurrying vengeance, others are employed in loosing the horses perhaps from the harness of the plough, or the usual labours of the particular season, whilst the lettered among the gang are taking an inventory—easy task! of the little household goods with which the footy hut is furnished. Having at last, after many a run, succeeded in huddling together the whole stock, the mournful procession then advances towards the common pound. The father, in manly, sullen silence, suppressing his own tears, to set an example of fortitude to his lamenting and heart-broken wife, pressed by their little ones, half naked and hungry, alternately to give them food, and answer their innocent, sometimes most agonizing enquiries. Having arrived at last with the dismal cavalcade, and impounded the poor man's cattle, they then set off loaded with imprecations and curses, leaving to the wretched cultivator of the soil the painful task of feeding his own cattle as a matter of necessity, and without the smallest recompence. During the interval of awful suspense, from the day of distress made till the day of sale, the agitation of the family is as great and afflicting as if they were all certain of being led to execution. They are labouring, without any cessation, to convert every thing into money, and expedients which they never thought of before are suggested by the urgency of the moment; but all the ingenuity, shifts, and bold experiments, resorted to on these trying occasions, do not always prove available to the whole extent of their necessities; the

the consequence is, that the rent goes on, and the effects are sold for whatever they bring."

If any considerable part of Mr. Bell's description is correct, and we have no doubt that it is altogether so, in the main, although a little exaggerated for the sake of effect, there can be but one opinion on the propriety of seeking a remedy for such a state of things; but in order to prepare the Legislature to give, or the subject to receive a boon, Mr. O'Dedy's rhetoric is most ridiculously misapplied, and his proposals which ensue, not very judiciously chosen. He acknowledges that distresses, such as he labours to pourtray, are not deemed very creditable, so little so, that when the effects of the tenant are put up at auction, there is no very keen bidding. If not very creditable, we have too good an opinion of the people of Ireland, whose foible is the love of popularity, to believe that they are very frequent.

In fact, the distress for rent is a benevolent and judicious provision of the law, without which, the peasantry must in reality return to a state of vassalage. Mr. O'Dedy is of a different opinion; he considers this remedy as an iniquitous mode of allowing a party to take the law into his own hands, to get execution without process, and to exercise arbitrary dominion, wherever by contrivance, or through necessity, he obtains controul. According to the perverted and incorrect statement of this writer, it should seem that our feudal ancestors were most lenient and liberal in matters of distress, and that all the oppression to be complained of, has arisen since the Revolution. He considers the remedy as the only relic of barbarous times, which has mixed itself offensively and mischievously with the institutions of civilized society; but in barbarous times, it was attended with advantage to the tenant as well as the lord, because the tenant could not be distrained on till after homage, and then the lord was obliged to defend his title against all others.

Another writer, somewhat more learned than Mr. O'Dedy appears to be, does not think quite so favourably of the situation of tenants under the feudal lords.

"This remedy," [distraining for rent], he says, "appears to be so ancient in the laws of England, that it is probably coeval with the common law itself; or may rather be considered as one of those principles which collectively constitute that system which we denominate the common law. The antiquity of the doctrine of distress renders its origin obscure; for it is not easy to trace the rise and progress of those usages which obtained among a rude and unlettered people, who entrusted the preservation of their laws to a
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vague and uncertain condition. But, whatever may have been the period at which the remedy of distress was adopted by the English law, it seems evidently to have been posterior to that time, in which the feudal system prevailed in its fullest rigour; for as a very learned writer on this subject, the Lord Chief Baron Gilbert, has observed, the non-performance of any of those services for which originally a distress was made, was by the feudal system an absolute forfeiture of the feud; the rigour of which law was afterwards mitigated, and these forfeitures changed into distresses.

“ The remedy of distress did not however immediately succeed to the forfeiture of the feud; for after the rigour of the ancient system had in some degree relaxed with regard to the absolute forfeiture of the land, still for the non-performance of any of the feudal duties, the lord was entitled to enter upon the tenant, and take the land into his own possession, until he had obtained a sufficient satisfaction for his damages. But as this seizure frequently disabled the tenant from making that satisfaction, especially if he had no other lands, this, after some time, was thought still too rigorous; and in its stead was substituted, the seizure of the cattle and other moveables found on the land, and the detention of them as a pledge, until the damages were answered. But this remedy of distress, however mild and indulgent it may appear in comparison with the rigour and severity of the ancient laws of forfeiture, soon became in the hands of powerful lords an instrument of great oppression; and was almost as grievous to the tenants as the forfeiture itself; there being no difference to the tenant between the lords seizing the land itself, and turning the tenant out of his possession; and his stripping him of the whole produce, or fruits of it, at his pleasure. And not only the produce of the farm, but the inductor and illator, and every thing that was brought on the land, were liable to the lord's distress. By these means all the plunder of the war, which the vassal had brought home, was often carried off by the lord, and the distress by his power removed out of the reach of the tenant, and all this on the slightest occasions.

“ Hence several statutory protections were found necessary, and among others the statute of Marlebridge.

“ But even this provision soon appeared to be in many cases a very ineffectual remedy; for the lords frequently drove the cattle, distrained into their castles or fortresses, which were perfectly inaccessible to the king's officers, and whence it was therefore impossible to recover the distress. In these times, a distress was frequently resorted to, for the purpose of extorting the payment of an illegal fine; for the lords used to procure complaints to be made in their courts against strangers; whereon process issued, to which they were compelled to put in pledges, or be fined at the will of the lord: and even the king's officers or sheriffs, whose duty it

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was to make distresses by well known bailiffs, were accustomed to make them by persons not known to be their bailiffs, to the intent, that the owner of the cattle might make rescues of them, for which the sheriff might extort money from him. When these abuses were remedied, there still remained one great inconvenience in the conducting of the distress. It was that of driving the cattle distrained to a distant pound, out of the county in which they were taken. This was indeed forbidden by the ancient statute of Marlebridge; but the remedy given by that statute being found ineffectual, until the accession of Philip and Mary."

After the abolition of feudal services in the reign of Charles the second, indeed, when rent was the only return to be made for land, it became necessary to terminate the conflict, which a free and opulent tenant could maintain against his landlord, by enabling the lord, instead of retaining the distress till the rent should be paid, to sell it within a reasonable time, and pay himself, restoring the overplus. Mr. O'Dedy declaims against this remedy altogether, and inquires why a landlord should not, like every other creditor, abide the consequences of his own want of sagacity; and if he has a bad tenant, seek redress by the same means as the taylor or the butcher? This is the question of a very shallow inquirer. A tradesman may cease to give credit the moment the honesty or the ability of his customer becomes suspicious; the landlord, after bringing his action, must continue to give credit until he should obtain final judgment, and then he must bring a new action for a subsequent debt, and so on until he could regain possession of his estate by ejectment. A tradesman trusts nobody whom he does not know: a landlord, granting a lease, runs all the risque, in case of his tenant's death, caprice, or insolvency, of executors, administrators, under-tenants, and all the various species of assigns, and if he had not the speedy remedy which the law has given, he would be of all creditors the most helpless, the most defrauded, and the most derided. If it were not for this remedy, we will venture to say that few men in moderate circumstances could take a house or land: the proprietor, for his own safety, could not execute a lease without the production of good securities by the tenant; and thus a man, who with a probability of paying rent, can now seat himself comfortably in any tenement he is inclined to take, would then be unable, for want of friends, to occupy any, except as a vassal, to be dismissed at pleasure for the landlord would naturally insist, that they who were bound for payment of rent should equally pledge themselves for the performance of all other covenants.

Mr.

Mr. O'Dedy disfigures the right reasoning contained in his Essay with so much vain and inapplicable matter, that we are obliged, with more than usual care, to repel those assertions and arguments which we do not concede, and in which we cannot agree. Setting aside, however, much of the idle declamation about the right a man has to reside where he was born, and the privilege of crushing a fellow-creature; about theories introduced and supported in times when the human mind was befotted with ignorance and religion, and man was trampled upon by aristocratic insolence; and passing without notice many childish and many unfounded propositions, we come to his grand remedy for all the evils which beset the tenantry of Ireland.

It is this; to take from all the derivative lessors, excepting the immediate lessor of the occupant, the power of levying distress; permitting them, however, to retain every process and remedy on contract.

In characteristic bombast, the author introduces this project by saying,

“ The people are now so habituated to these scenes of wanton oppression, that I should not propose redress merely to sooth irritation or assuage anger; to pour balmy oil into their festering wounds, or mitigate the pain of harrowed feelings. This would avail little, and could not produce any lasting advantage. My object, therefore, comprehends substantial benefit; and instead of palliatives, would remove the cause of the evil, by a mode level with common sense, and capable of being tried by the standard of ordinary practice.”

Who of our readers does not feel, that a proposition such as the above, might have been introduced to his observation and apprehension much better without so much parade and pother; without so much bad law and harsh language? We agree with the author, that the tenant both in England and Ireland ought in every case to be relieved from the harassing effect of a second distress after he has once paid his rent; but we cannot go quite so far as Mr. O'Dedy in emancipating the land from all claim by the real proprietor, and leaving him to his action on the contract, whenever a fraudulent lessee chooses to conspire with a dishonest tenant in possession. It is not strictly the duty of reviewers to propose projects as substitutes for those they are obliged to condemn; but, having feelings no less warm than the author, although we do not think fit to revel in the same luxuries of declamation, we venture, with unaffected diffidence, to propose,

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instead of Mr. O'Dedy's sweeping plan of privation, the following.

That a receipt or discharge in the hands of the tenant in possession, from the person of whom he immediately holds the land, shall be to him a discharge from all demands to be made by any superior lessor, up to the time when such superior lessor shall give him notice to the contrary. If the superior, distrusting the mesne lessor, gives notice to the tenant in possession, the rent, as it accrues, to be paid into the hands of some public person: for example, the next Justice of Peace; the Clerk of the Peace; or the Receiver-general of the County; who shall on a day not far distant (within ten days might be time enough) adjust all claims to the money, without appeal, but without excluding the right of action, which any party may have against another; provided always, that in no case the tenant shall be obliged to pay twice, but that the rent reserved in his demise must always be sufficient to cover the highest rent reserved in any intermediate grant; and provided also, that if, after notice as before mentioned, he cannot pay, one distress, and no more, shall be taken, and the produce paid into the hands of the public person above mentioned, and by him applied as directed.

Having been obliged to notice this pamphlet more at large than any talent displayed by the writer would warrant, we forbear to animadvert on some other subjects through which he has thought fit to range. We shall only briefly observe, that he is, properly we think, desirous that means of maintaining the poor, similar, as nearly as circumstances will permit, to the English code of poor-law, should be introduced into Ireland; and, that in a sketch, which he gives in anticipation of a more detailed treatise, he abstains from ranking himself among the opponents of the tithe system in Ireland, and does justice to the character of the Protestant Clergy in that country.

ART. V. 1. *An Ecclesiastical History, Antient and Modern, &c.*

2. *The History of the Church of Christ, &c.*

(Continued from p. 166.)

THE learning of the twelfth century was much more respectable than that of the tenth and eleventh; for though
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the clergy devoted themselves too much to the subtleties of Aristotle's logic and metaphysics, such exercises certainly contributed to invigorate their mental powers. The discovery of Justinian's Pandects too, and the Digest made of the canons of the church by Gratian, a monk, in this century, furnished a more useful employment for those powers in the study of the canon and civil law; while Peter Lombard, by collecting into one body the opinions of the fathers of the church on every theological question of importance, and reducing them into order, produced the first complete *system* of scholastic divinity that was given to the public. Into this work we have never looked; but if it was compiled with judgment, it must have been useful, and ought to have escaped the censures which have been liberally cast on it, by those who probably knew of it as little as we do. It must be confessed however that the scholastic learning of the age did not tend to purify either the doctrine of the church or the morals of her pastors; though the zeal for propagating what was then considered as the *faith*, continued unabated. Several of the northern nations were in this century brought over to the church by missionaries, who sustained at once the character of *bishops*, *leaders of armies*, and *commanders of fleets*; and the crusades for the recovery of the Holy Land, were continued though without success. These gave rise to the several orders of knights, which were at once religious and military, and of which the reader will find a perspicuous account in the pages of Mosheim's history. For the principle on which those *holy wars* were undertaken, Mr. Milner makes an apology, which we think complete; though he acknowledges, as we do, that they were productive of great evil even to the cause of Christianity, which they were meant to serve.

The most conspicuous characters which appeared in this century, were Eustathius in the Greek church, and St. Bernard, and the far-famed Abelard in the Roman. St. Bernard is Mr. Milner's hero, whilst Abelard appears to have been the object of his greatest abhorrence. That Bernard was the more exemplary character of the two, and that his writings were more useful than Abelard's, are facts which cannot be questioned; but that Abelard was a heretic and the founder of the sect of Socinians, we are not convinced; while his misfortunes ought certainly to have procured from an ecclesiastical historian impartial justice, in the narration of his life. This justice, however, has not been rendered to him by Mr. Milner.

After

After giving an account of Abelard's birth and education, he takes care to tell us that he seduced Eloisa, who had been placed under his care by her uncle. Far be it from us to offer any thing like an apology for conduct so base, or to insinuate that Mr. Milner should not have censured it with the utmost severity; but surely he should not have *forgotten* (for we will attribute his conduct to no worse motive) to inform his readers that Abelard did all that was in his power to *repair* the injury that he had done, by marrying the woman whom he had seduced. If we are to judge of the sincerity of a man's repentance by its fruits, and not by inward *experience*, which can be known only to himself, we must admit that Abelard could not have given a more complete proof of the sincerity of his; for his talents and erudition were such as must, in that age, have raised him to the highest dignities in the church, which by this step he placed beyond his reach for ever. We think too that his exemplary conduct in those monasteries, into which our author says he retired, and the persecutions which he suffered for endeavouring to reform the morals of the monks, ought to have been mentioned; for moral conduct is praise-worthy even in a heretic. But what are the proofs of Abelard's heresy?

Why; this author has extracted, not from the works of Abelard himself, but from Bernard his accuser, and Natalis Alexander, a zealous member of that church in which Bernard was canonized as a saint, a series of fourteen articles, the greater part of which are indeed extremely erroneous; but was Bernard capable of comprehending Abelard's meaning? Mosheim thinks he was not.

"The refined notions (says he, vol. 3, p. 97,) of Gilbert, bishop of Poitiers," and much more of Abelard who surpassed Gilbert in subtilty, "were far above the comprehension of good St. Bernard, who was by no means accustomed to such profound disquisitions, to such intricate researches."

The writer of this article has not the works of Abelard at present within his reach; but it is very evident from the large extracts which Mr. Milner has made from those of Bernard, that profound thinking and skill in dialectics were not the qualities by which that saint was rendered eminent. We have seen this author declaring that the testimony of *Photius* ought not to be taken against the *Paulinians*, because he was their *enemy*; and here again, (vol. iii, p. 382 and 384) he says, that

“ Mutual ignorance and *prejudice* prevented Bernard and the sect called *Cathari* from intimately knowing each other ; that one of the charges brought against the *Cathari* by Bernard is much to be doubted ;” “ that the power of prejudice is great ; and that it is hard to say how many wrong notions both Bernard and those supposed heretics might maintain.”

This being the case, is it not possible that Bernard might entertain erroneous notions of positions which he did not understand, and prejudices against a man who far surpassed him in the literature and science of the age in which they lived ? Cave, to whom our author has been often indebted, thus draws the character of Abelard*.

“ Erat quidem acri admodum ingenio, eruditione singulari, in Philosophicis princeps, in Logicis summus, ob egregiam disputandi peritiem *Dialecticus* dictus,——in Theologicis paucos habuit æquales. Errores qui ipsi objiciebantur, plures quidem erant, et, si adversarii ejus sint audiendi, periculosissimi.”

After enumerating some of these errors as they are enumerated by Mr. Milner, the learned author adds—

“ Hæc, hisque plura, ei objecta sunt, quæ quidem in hominem vel mediocris ingenii, nullâve religionis scientiâ imbutum, haud cadere poterant, quæque ipse Petrus constanter pernegavit. Ab his, ipsum liberant, ejus qui supersunt libri, præcipuè apologia illa, seu fidei confessio, quâ mentem suam perspicuè explicat, et hujusmodi objecta peritus diluit.——Notandum denique, plura malefana dogmata ipsi affecta, ex aliorum libris hausta esse, quos ipse pro suis nunquam agnovit.”

The reader, who is at all conversant with the works of Dr. Cave, will now be prepared to estimate at its just value the following censure passed by Mr. Milner on his rival historian Mosheim.

“ I have now enabled the reader, by an orderly statement of *facts*, to decide for himself what candour and justice there is in the declaration of a learned historian (Mosheim), that Bernard misunderstood some of the opinions of Abelard, and wilfully perverted others. For,” continues he, “ the zeal of this good abbot too rarely permitted him to consult, in his decisions, the dictates of impartial equity ; and hence it was that he almost always applauded beyond measure, and censured without mercy.”—

* Hist. Liter.

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“Wilful perversions, and by a good man too! what inconsistency of language! Or is Bernard called a good man ironically *? Or did this writer feel a sympathy with one of those great men, and an antipathy to the other? Certainly, whoever, like Bernard, defends the real truth as it is in Jesus, with the simplicity of a Christian, even though he preserve modesty, caution, and charity, must expect no mercy from the criticisms of men more zealous for the honour of what they improperly call rational religion, than for that of Jesus Christ. The world will LOVE ITS OWN; the carnal mind is enmity against God; and he who in charity supports *evangelical truth*, and, under God, is made wise to win souls to real humility and holiness, should commit himself to him that judgeth righteously, and patiently wait his decision. If Mosheim do not altogether deserve the censure implied in these observations, undoubtedly he is not to be acquitted of *uncharitableness, temerity and self-sufficiency*.” Vol. iii. p. 371.

And was not Mr. Milner aware that these charges may be retorted on the supporters of what he calls *evangelical truth*, in general, and on himself in particular? Has not he accused Bernard of producing a *false charge* against the Cathari, respecting a matter of *fact*, about which there could be no real mistake†, with ignorance and with prejudice? Has not he concealed what was good in the character of Abelard, and brought into public view only what was evil? and was not he guilty of *temerity and uncharitableness* in thus censuring Mosheim for defending, as far as it can be defended, the character of an illustrious, though unfortunate, and certainly not a perfect man, without doing justice to Mosheim’s candour, which induced him to confess, in the sentence which immediately precedes his quotation,

“That Abelard expressed himself in a very incongruous manner upon several points of theology; and that this is, indeed, one of the inconveniencies to which subtle refinements upon mysterious doctrines frequently lead?”

A similar confession was made by Dr. Cave, whose enmity to gospel truth was never suspected; though he too apologized for the errors of the unfortunate Abelard.

* No: Mosheim knew that the best of men are good only by comparison, and that comparative goodness is consistent with much evil. *Rev.*

† The charge was that they refused to *swear* on any occasion, even in a court of justice.

In the thirteenth century, the Latin kingdom of Jerusalem, which had been established in the earliest crusades, was completely overthrown, and never restored; though some feeble attempts were made towards its restoration. To counterbalance this misfortune, the Christians in Spain rescued the greater part of that kingdom out of the hands of the Saracens, and restored the public worship of the Church; but that worship was now corrupted in the highest degree, and the people were, for the first time, positively prohibited by the Court of Rome from having the Holy Scriptures in their vernacular tongues! It was in this century likewise that the two celebrated begging orders of monks, the Dominicans and Franciscans, were established, with vast privileges, which enabled them to encroach everywhere on the rights of the secular and parochial clergy. Yet, strange to tell, the Franciscans were the first preachers, who, in their sermons, proclaimed the Pope to be the *Man of Sin* foretold by St. Paul, and the *Anti-Christ* of St. John.

The orders of Dominicans and Franciscans were instituted that the Court of Rome might recover, by their means, that influence, which had been nearly lost through the scandalous vices of the more ancient and opulent orders; for the *secular* clergy were everywhere too intimately connected with the civil powers, to promote with zeal the usurpations of the Pontiffs. That the Dominicans at least answered the end of their institution, is proved sufficiently by their suggesting the court of Inquisition. This infamous tribunal was instituted in the beginning of this century, for the purpose of enquiring into the heresies of the *Waldenses*, and exterminating, under the forms of judicial procedure, such of that people as continued incorrigible.

Of the origin of the *Waldenses* and *Albigenses* the accounts given by these two historians are somewhat different. Mosheim represents them as having sprung from some of the sects of the *Cathari*, of whom mention has been already made, and as tinctured, at first, with the fanaticism and errors of those sectaries. Milner, though he had denied, in opposition to all evidence, that the *Cathari* were either heretics or fanatical, seems unwilling to trace through them the descent of the *Waldenses*; but contends that this people had taught the pure doctrines of the gospel for many generations, though they were unwilling to separate themselves from what he calls *the general church*. His reflections on the sin of schism, and on its dangerous consequences, are perfectly just; and we heartily agree with him that a separation from the church is the very last expedient to which Christians ought

ought to have recourse for the preservation of the truth. On this subject he always writes more correctly than the Chancellor of Gottingen.

We must, however, confess that we think Mosheim's account of the fanaticism of the Albigenes and Waldenses in the thirteenth century more correct than that of Milner. Mosheim draws his account from contemporary authors, while Mr. Milner refers generally to authors who describe the faith of the Waldenses as it was professed two hundred years afterwards. But it is a fact confirmed by the testimony of all history, that fanaticism of every kind becomes soberer by time; and that a fanatical religion, if not persecuted, generally descends to a very cool indifference. The Waldenses were persecuted, and dreadfully persecuted; and therefore never became *lukewarm* in the faith; but we have not a doubt of their having thought more soberly, and reasoned more correctly, in the fifteenth century than in the thirteenth. As Mr. Milner prosecutes the history of this people without interruption, from the period of which we are now writing, down to the æra of the reformation, his account of them will be found more generally interesting (we do not say more accurate) than Mosheim's; and as we agree with him that the church of Rome had not become anti-christian at so early a period as some zealous Protestants contend, we likewise assent to the truth expressed in the following extract.

“ The Waldenses are the middle link which connects the primitive Christians and fathers with the reformed; and by this means the proof is completely established, that salvation by the grace of Christ, felt in the heart, and expressed in the life, by the power of the Holy Ghost, has ever existed from the time of the apostles till this day.” Milner, Vol. iii. p. 511.

We pass over the fanatical and impious sects which sprung up in this century, such as *the Brethren and Sisters of the free spirit*, and the sect which called their leaders *the Apostles*, &c. but we must not forget to inform the less learned of our readers, that the absurd doctrines of *human merit* and *transubstantiation*, were first established by authority as articles of faith in this century. The most eminent writers who flourished in it were Arsenius, Patriarch of Constantinople, *Thomas Aquinas*, called the *Angelic Doctor*; *Bonaventura*; *Albertus Magnus*; and *Roger Bacon*; of whom Mr. Milner says, Vol. iv. p. 3, “ I know no evidence of his piety, and

love of evangelical truth; and therefore it is not pertinent to the design of this history to enlarge on his character!"

The great events of the fourteenth and fifteenth centuries are so closely linked together, that we shall review them at once, and review them very cursorily. Christianity was at the beginning of this period propagated, without molestation, both in Tartary and in China; but every vestige, at least of the Latin church was, long before the end of it, banished from those countries. The persecutions which produced this effect, were begun by Tamerlane, who had embraced the religion of Mohammed with a fanatical zeal, which displayed itself by deeds of savage ferocity. In the mean time the Christians in Spain were making head against the Saracens, whom they drove entirely out of the country in the fifteenth century; and soon afterwards, the discoveries of Columbus and of the Portuguese navigators, furnished the Romish Church with opportunities which were eagerly embraced, of propagating Christianity both in America and in the kingdom of Congo in Africa. These were doubtless great acquisitions to the Latin Church, which, during the same century carried the *forms* at least of religion into some barbarous nations in the north of Europe, which had hitherto remained in the darkness of paganism.

But if the Roman church gained any thing during this period, the Greek church lost much. Torn by factions within her own bosom, she was now exposed, without an earthly protector, to the fury of the Turks, who, under the conduct of Mahomet the Second, made themselves, in 1453, masters of Constantinople, and completely overthrew the Grecian empire. That empire might certainly have been saved, at least for some time longer, had not the schism between the Greek and Latin churches been productive of such mutual animosity, as prevented the European princes in communion with the church of Rome, from affording to the Emperor that aid, which he repeatedly solicited with the utmost earnestness.

In the mean time the usurpations of the Pope, and the general corruption of the clergy were complained of through all Europe; and Wickliff, an Englishman of the University of Oxford, distinguished himself in the fourteenth century by attacking the Pope and the Monks; by exposing the errors that were taught as articles of faith; and by translating the Scriptures from the Latin of the Vulgate, into the English language. His boldness and learning, and the integrity of his life, attracted to him many followers both in England

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and on the Continent, who were cruelly persecuted under the name of *Lollards*. Of this reformer and his preaching, a very candid account is given by both our historians, from whom it appears that he carried St. Augustine's doctrine of pre-destination to such a height, that even Mr. Milner gently censures it as bordering on fatalism. It is not often that we agree with our author on this subject; but we cordially assent to what he says of the conduct of Calvinists and their opponents, in the controversy which has been so long agitated between them, and which is yet far from settled.

“Persons of an Arminian way of thinking, are very apt to consider all Calvinistic doctrine as of an Antinomian tendency; and, on the contrary, the Calvinist too frequently reproaches the Arminian for being of a legal spirit, and for denying the free and unmerited salvation of man by Jesus Christ. NEITHER PARTY SHOULD BE PRESSED WITH CONSEQUENCES WHICH THEY THEMSELVES DISAVOW.” Milner, vol. iv. p. 126.

This author's greatest favourite in the fourteenth century seems to have been Thomas Bradwardine, archbishop of Canterbury, who was certainly a very superior man. Yet all that prelate's mathematical knowledge, which, for the age in which he lived, was unquestionably great, seems not to have kept him from the most palpable contradictions when writing on the freedom of the human will. He is here represented as understanding *free-will* to be a phrase of the same import with *self-sufficiency*; but in this sense, we believe, it was never understood by any Christian accustomed to such speculations. In the following passages which Mr. M. has extracted from the works of Bradwardine, there appears to us the greatest possible confusion of thought. Addressing himself to God, the archbishop says,

“How many, O Lord, contend for *free-will* against thy gratuitous grace, and against St. Paul, the spiritual champion of Grace! How many, indeed, in our times despise thy saving grace; and maintain that *free-will* suffices for salvation! or if they use the term *grace*, how do they boast, that they *deserve* it by the *strength of free-will*; so that grace in their eyes appears to be *sold at a price*, and not freely conferred from above! How many presuming on the power of their own free-will, *refuse* thy influence in their operations, saying, with the ungodly, depart from us! How many extolling the liberty of their own will, *refuse* thy service; or if with their lips they own that thou co-operatest with them, how do they, like the proud, disobedient angels of old, who hated thee, *refuse* that thou shouldst reign over them!” P. 80.

In some of these exclamations the words *free-will* seem indeed to denote *self-confidence*, and in others *merit* before God; but when the archbishop, as quoted a few pages afterwards, says—"Undoubtedly such expressions as 'Turn yourselves, &c.' relate to the *free power* which every man has to *will*"—he uses the term *will* in its literal and common acceptation; and when he adds that

"If Pelagius had half an eye, he might see that God, in giving the precept which directs us to turn unto him, influences also the human will, and excites it to action, not indeed in *opposition to our free choice*, but the reverse,"

he says nothing more than we have said fifty times, when opposing the Calvinism of our modern true church-men. None but a Pelagian or Socinian will indeed deny that the human will is by divine grace influenced to right conduct, but so as still to leave its choice free; for without admitting this liberty, it would be nonsense to talk, as Bradwardine does in the former extract, of *refusing* the divine influence and the divine service, since the man whose choice in willing is not *free*, can in fact *refuse* nothing. This freedom, however, the good archbishop denies, when he says that

"Robert, bishop of Lincoln, in his questions on the will of God, and in his other works, seems to favour Pelagianism, when he teaches, that the Supreme Being does never antecedently *determine* the free acts of the will, but that the will, in its own nature, possesses a self-determining power; and that the event may always be either compliance or non-compliance with those gracious influences by which God excites the mind to virtue."—
P. 103.

Bradwardine, however, inconsistently as he seems to have written on this subject, undoubtedly contributed to the propagation of the truth, as well as Wickliff; though both these eminent men died, as they had lived, in the communion of the Church of Rome. It is indeed to the credit of the first reformers that they left not the communion of that church *voluntarily*, but were driven from it by persecution. Wickliff, though he declaimed against the Dominicans and Franciscans as *sturdy beggars*, denied the doctrine of transubstantiation, and railed against the Romish hierarchy, yet died rector of Lutterworth, in Leicestershire, and was buried in the church. His bones were indeed dug up in the next century, and burnt by a decree of the council of Constance; and his followers suffered the most cruel persecutions, from the period of his death to the æra of the reformation.

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The council of Constance was summoned for the express purpose of reforming the Church, and healing the schism which had been kept alive for half a century, by the existence of two popes at once, of whom one resided at Rome, and the other at Avignon. At the time when the council met, there were no fewer than three of these heads of the *infallible* church, all of whom mutually anathematized each other with all their adherents. The council having declared itself superior to the pontiff, deposed two of these arrogant usurpers, and received the voluntary resignation of the third. Previous to this, however, it had condemned to the stake and actually burnt John Hufs, a native of Bohemia, and Jerome of Prague, for the crime of heresy. They were denominated *Wickliffites*, though Hufs expressly condemned all the opinions of that reformer which were really exceptionable; admitted the doctrine of transubstantiation, which Wickliffe denied; and had not used stronger language when pointing out the corruptions of the hierarchy in general, and of the court of Rome in particular, than was daily used by the Franciscan friars—nay, than what was used by some of the members of the council itself.

“Should we then be asked,” says Mr. Milner, “what peculiar doctrine was maintained and exposed by John Hufs, whose holiness and integrity were undoubtedly eminent, the answer is, It was the doctrine of the depravity of human nature, and of the necessity of a divine influence.” P. 241.

But this was unquestionably not the doctrine which incensed the council against Hufs; for every member of that council who adhered to the doctrine of St. Augustine, or even of Thomas Aquinas, had the same opinion of the depravity of human nature with the Bohemian reformer. We are very far from being so confident as our author, that either Hufs, or Augustine, or Aquinas, taught that doctrine as it is taught in Scripture, or that they used precisely in the same sense with St. Paul, the words PREDESTINATE, CHOSEN, ELECT, &c.; but we have no hesitation to say that Hufs’s notion of the CHURCH, as connected with what is meant in Scripture by these words, was more correct than Mr. Milner’s appears to have been.

“The church of Christ, says Hufs, (as here quoted) from Bernard, is as it were the barn-floor of the Lord, in which are the predestinate, and the reprobate, the former being as wheat, and the latter as chaff.” P. 242.

This sentiment it is impossible that even the shameless council of Constance could have condemned: but they condemned him for having maintained that, in the sacrament of the Lord's Supper, the material bread remains after consecration, though he loudly declared that he had never believed or taught so.

“A still more shameless accusation was introduced: It was said—A certain doctor bears witness that Hufs gave out, that he should become the fourth person in the Trinity.” “What is the name of that doctor?” replied the prisoner, protesting against the charge as a flagrant calumny, and making an orthodox confession of his faith on the subject of the Trinity. Nevertheless, the bishop, who had read the accusation, refused to mention the doctor's name.” P. 250.

To such shifts was the council put to find matter of accusation against a man whom they were determined to burn as a heretic. The truth is, as Mosheim has completely proved, that he was burnt, not for *theological*, but for *philosophical* heresy. He was a *realist*, and the most eminent man of the age, with the celebrated Gerson at their head, were *Nominalists*; he had persecuted, as much as he could, such *Nominalists* as were members of the University of Prague, in which he was professor of divinity; he had made a schism in that University by pleading successfully the cause of his countrymen against the Germans, who had encroached on the rights of the Bohemians; and he had quarrelled with the archbishop of Prague, by endeavouring to withdraw the University from the jurisdiction of Gregory XII., one of the three pretenders to the chair of St. Peter, whose claims the Bohemians in general, and the archbishop in particular, had hitherto acknowledged. The multitude of enemies, whom Hufs had thus incensed against himself, perfectly indifferent, in all probability, as to his notions of original sin and its consequences, but tremblingly alive to their own interest and the gratification of their revenge, found no difficulty in proving him guilty, by means of suborned witnesses, of heresy, in an age when the decrees of popes and councils were deemed of equal authority with the written word.

The decree of this council, however, which subjected the Pontiffs to all future councils; some wise regulations which were made thirteen years afterwards, by the council of Basil; the wars which were kindled in Bohemia, to revenge the murder of Hufs and Jerome; the perseverance of the Waldenses and Lollards, as they were called; the growing

ing corruptions of the court of Rome; the revival of taste and sound learning in the west of Europe by the refugees from Constantinople; and above all, the translation of the scriptures into English, French, German, and Italian, could not fail to point out to every reflecting mind the necessity of a reformation of the doctrine, worship, and discipline of the Latin church. Indeed the members of that church itself loudly called for a reformation; for even some of the monks, especially the Franciscans, denounced the pope as Anti-christ, and wrote satires on his pretensions and his conduct, while he in return published anathemas against them, and persecuted them often with the greatest cruelty. These mutual recriminations certainly prepared the way for the reformation, which took place in the next century; though probably it might have been delayed for a few years, or at least conducted with greater moderation, had not the passions of men been inflamed to the utmost by the imprudence of Leo X. and his council.

In another number we shall review the account given by these two historians of what we call, and justly call, THE REFORMATION, "extenuating nothing on either side, nor setting down ought in malice." In the mean time we call on our readers to advert to those important circumstances, which are distinctly pointed out by Mr. Milner, that the corruptions of popery began not at so early a period as protestants in general, and Mosheim in particular imagine; and that there is not one of those corruptions against which some faithful witnesses have not borne their testimony, in every age since they were first brought into the church.

(To be continued.)

ART. VI. *Dr. Hales's Analysis of Chronology. Vol. II.*

(Concluded from Vol. XL. p. 382.)

IN the course of our extended strictures on this work we have frequently mentioned the singularity, exhibited in its pages, of a professed treatise on Chronology converted into a regular, (or rather we might say, *irregular*) and most extensive theological disquisition. The motives, which induced this deviation from the Doctor's original system, prevented our passing any severe censure on the aberration.

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and, in the same spirit of candour, we shall now proceed to the investigation of the remainder of this portentous volume of 1400 closely-printed pages.

We have already noticed the plan * professedly pursued by Dr. H. in the composition of it, viz. to illustrate the *character*, the appointed *time*, and recorded *acts* of the Messiah, as well as to point out the intimate connection between the Old and New Testament, by a chain of prophecies of the most astonishing nature; some of them, it must be allowed, as the Jews contend, having an aspect upon passing events and existing persons at the period of prediction, but all of them more immediately pointing to, and eventually consummated in the CRUCIFIED JESUS. The earliest of these prophecies, and many of the symbolical allusions to this great object, as the immolated *Lamb*, the atoning *Scape-goat* the exaltation of the *brazen Serpent*, were distinctly enumerated, and their marked reference demonstrated in that critique. We now resume the grateful subject, though necessarily in less detail, as a vast field still remains untrod-den; and as we approach nearer the awful event. so clearly predicted, we shall find at every step the evidence grow stronger, and the irradiation brighter. Who, indeed, that with due attention peruses, and with mature reflection weighs, the circumstantial account given, in the sublime page of Isaiah, of the divine character, the exalted virtues, the unparalleled sufferings, the rejection, death, burial, and final triumph over the grave, of our blessed Redeemer—who, comparing these predictions with the narration of facts, as they actually took place, and are recorded in the Gospels, can deny his assent to the oracles of eternal truth? In those oracles the astonished Cyrus saw himself designated by name, 200 years before his birth, and in grateful transport gave liberty to the desponding Israelite. The hardened Jew, however, who exultingly showed this prediction to the king of the Medes, still refuses his belief to the far more powerful evidence, contained in the 53d chapter of Isaiah, and innumerable other portions of the prophetic writings, concerning the TRUE MESSIAH!

Those portions of the prophecies are considered, and at great length commented upon, by Dr. Hales, particularly the predictions of Daniel, on which much new light is thrown, and, in the course of the investigation, many objections of

* See Vol. XL. p. 373.

Jews and Infidels are ably replied to. The disquisition is of too great extent to be wholly inserted, and its parts are too connected to admit of separate discussion or abridgment. We must, therefore, refer the biblical student to the volume itself, and the learned illustrative notes. The other Prophets, down to Malachi, afterwards successively pass under the author's review, and their principal aim and object are discussed in an equally able and luminous manner. From the whole of what has thus been submitted to the reader on the subject of the prophecies of the Old Testament, nothing can be more clearly, nothing more satisfactorily proved, than that, though some few of these predictions, as before stated, may, in a secondary sense, and in a subordinate point of view, be applied without absurdity, as the Jews apply them, to particular persons and events, under the Mosaic dispensation, yet their combined result incontestibly points to, and centers in, JESUS OF NAZARETH. With this axiom Dr. H. commenced his disquisition, and this being indisputably established, we now proceed with him to the *ninth grand historical period*, (see our preceding critique), extending from the birth of John the Baptist to the destruction of Jerusalem, containing 75 years.

We are now then arrived at that awful, that momentous period, in which the SACRED TRUTH which first dawned in those words, pronounced by a benignant God, after the fall, *the SEED of the woman shall bruise the head of the serpent*—which was more clearly revealed, at a later period, in his promise to Abraham, that *in HIS SEED all the nations of the earth should be blessed*—which shone with highly increased lustre in the picturesque and fervid eloquence of Isaiah—and which broke forth with meridian splendour in the rapturous strains of the later prophets, was to receive its full completion. An extended period had elapsed since Malachi had sounded in Judah the prophetic trumpet. Impatient piety glowed with intense fervor, and expectation was on the wing to meet the promised Messiah. Arrayed in the venerable garb of the ancient prophets, and adhering to the same austere diet, (a circumstance which ought to have roused the attention of the JEWS,) the predicted JOHN (an honour peculiar to himself) appeared his august herald. By the baptizing hand of that herald, the celestial Sojourner was initiated into his sacred office, and the opening heavens attested his descent from the regions of light and glory. Surely this, and other similar manifestations afterwards given of almighty love and power, ought to have satisfied the infatuated Jews; many they certainly did convert; but fascinated only
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with ideas of temporal grandeur, the great body of the nation rejected a Messiah, unadorned with the pomp and insignia of an earthly monarch. They had no taste for a Saviour, although Isaiah had predicted as much, who was to be *a man of sorrows, and acquainted with grief*; who was to be *oppressed and afflicted*: and who, finally, by their atrocious outrage, was to be *brought as a lamb to the slaughter*. Isaiah xliii. 7.

Through all the long career, through all the painful gradations, of those sufferings from his birth in Bethlehem to his crucifixion on Calvary; and, afterwards, through the more triumphant and splendid scenes, consequent on his resurrection, Dr. Hales sedulously traces the *progress* of our Redeemer, illustrates the leading *facts*, and marks the distinct *period*, according to the most approved system of sacred chronology. The many pages we have already allotted to the consideration of this important work will not admit of our noticing more than a few striking instances of his diligence and critical sagacity in these respects. After a very extended dissertation respecting the time in which the *four gospels* were respectively composed, in the course of which the various opinions upon the subject of ancient as well as modern chronologists are detailed, he states the most probable dates of their composition to be as follows; St. Matthew's, about A. D. 63; St. Luke's, 66; St. Mark's, 67; St. John's, 97. With regard to the *enrollment* of Christ's earthly parents, preparatory to the subsequent *census*, he has these judicious remarks.

“Cyrenius, whom Tacitus calls *Quirinius*, and describes as *impiger militiæ et acribus ministeriis*, “an active soldier and a rigid commissioner,” was well qualified for an employment so odious to *Herod*, and his subjects; and probably came to execute the decree with an armed force. Without delay, therefore, “all (the inhabitants) went to be enrolled (*απογραφεισθαι*) each to his own city. And *Joseph* also went up out of *Galilee*, from the city of *Nazareth*, into *Judea*, to *Bethlehem*, *David's* city, (because he was of the house and lineage of *David*) to enroll himself (*απογραφασθαι*) with *Mary*, his betrothed wife, being great with child. And it came to pass, while they were there, the days of her delivery were accomplished, and she bore her first-born son, and swathed him, and laid him in a manger, because there was no room for them in the inn,” Luke ii. 3—7.

“By the wary policy of *Roman* jurisprudence, to prevent insurrections, and to expedite the business, all were required to repair to their own cities. Even in *Italy*, the consular edict commanded the *Latin* citizens “not to be enrolled at *Rome*, but all in their own cities.” And this precaution was still more necessary

cessary in turbulent provinces; like *Judea* and *Galilee*. And the decree was peremptory, and admitted of no delay. *Joseph* therefore was obliged to go with *Mary*, notwithstanding her advanced stage of pregnancy, to his family town *Bethlehem*, where the SAVIOUR OF THE WORLD was born in a *stable*, and laid in a *manger*!

"Thus did "the fierceness of man," or the anger of *Augustus* towards *Herod*, "turn to the praise of GOD," and to the fulfilment of prophecy, that CHRIST should be born at *Bethlehem*, (*Micah* v. 2.) so far from his mother's residence; and that as *SHILOH* (the APOSTLE) he should come into the world when "the sceptre had departed from *Judah*," (*Gen.* xlix. 10.) for *Judea* was made a *Roman* province by the introduction of a *Roman* enrollment therein." P. 707.

The period of the opening of our Saviour's ministry, by the delivery of the Sermon on the Mount, Dr. H. conjectures to have been *Spring*; in consequence of the marked allusion to *the lillies of the field*, then in full blossom around them. P. 756. And, by the same rule, had we no other data to guide us, we might determine the awful event of the crucifixion to have taken place in the *vernal season*, for the curse of the fig-tree which was full of *leaves*, but had yet no *fruit*, took place, according to Dr. Hales's chronology, on *Tuesday* in *passion week*, only three days before that event. P. 835.

Dr. Hales proceeds arranging and harmonizing the facts recorded in the various gospels; bringing into one focal point of view events differently related, and apparently discordant. Emendations of the original text are occasionally introduced, and ample comments of more or less importance are subjoined. Some of these attract us by their novelty and sterling merit, while others startle us by their singularity. Among the latter may be noticed that in Dr. H.'s opinion, if we understand him rightly, a delegated, though limited, authority has been given, from the first of time, to the *Prince*, of the *powers of darkness* over this terrestrial globe, occasionally to convulse the elements, and harrafs its miserable inhabitants. He brings his arguments for this doctrine from various sources, but principally from what we find related in Scripture concerning the temptation of Christ in the *Wilderness*, and the prevalence, in those days, of *demoniacal possession*. When, during the storm on the lake, Christ rebuked *the winds and the sea*, he contends that his reprimand could scarcely have been addressed to the inanimate elements themselves, but rather to that *potent spirit* who raised the

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commotion. P. 765. And, in the instance of those possessed with devils, after observing that out of Mary Magdalene *seven dæmons* were cast, and that no less than a *legion* of them in another place besought of Christ, and obtained permission to enter into a herd of 2000 swine, he has the following remarks:

“ These striking instances, adduced by the *sacred historians* as plain matters of fact, divested of all allegory, seem to support and establish the unfashionable doctrine of *demoniacal possession*, at least in our SAVIOUR’S days; when it was the prevailing opinion of the *Jewish* nation, from the highest to the lowest, and indeed of the whole world. What right, then, *infidels* and *philosophizing divines* have to explode a doctrine, because they cannot comprehend it at the present day, as *visionary*, any more than the existence and influence of *Satan* himself, does not appear. Strong traces, perhaps, of *diabolical* influence and agency, in some of the prime actors on the present theatre of the world, seem to be discoverable by those who watch the *signs of the times*; and who reason, from *analogy*, from what *has been*, to what *may be*; and cannot otherwise account for many extraordinary revolutions, and “*passing strange*” occurrences, that baffle all *political* calculation, and set even the spirit of *conjecture* at defiance! P. 767.

The most interesting part of the volume, however, as we have above intimated, is the recapitulation of the afflicting scene, minutely compared with the parallel predictions on the subject in the Old Testament, that marked the catastrophe of our Saviour’s terrestrial career; demonstrating what the author set out with asserting against David Levi, “that all the prophecies, from Moses to Malachi, respecting the MESSIAH, were altogether fulfilled in Jesus of Nazareth, and altogether in no other person whatsoever.” Vol. I. p. 27. In his disquisition on the *crucifixion*, he by no means joins in opinion with those commentators who make the grand solar eclipse, which then took place, to be the same with that noted by Phlegon, Hadrian’s freedman; for, by his computation, the latter did not happen till the following year, A. D. 82, April 28, but he identifies this prodigy with the eclipse recorded by Suidas, under the article *Δουροίος*, generally, but incorrectly confounded with that of Phlegon. His words are as follows:—

“ And now, when Jesus had hung on the cross near three hours, at the *sixth*, or *noon*, the sun was darkened, and darkness overspread the whole land for three hours more, until the *ninth* hour. This obscuration of the sun, must have been preternatural, in its extent, duration, and opposition of the moon, at full,

to the sun. It was observed at *Heliopolis* in *Egypt*, by *Dionysius*, the *Areopagite*, afterwards the illustrious convert of *Paul* at *Athens*, *Acts* xvii. 34, who, in a letter to the martyr *Polycarp*, describes his own and his companion, the sophist *Apollhphanes*' astonishment at the phænomenon, when they saw the darkness commence at the eastern limb of the sun, and proceed to the western, till the whole was eclipsed; and then regrade backwards, from the western to the eastern, till his light was fully restored; which they attributed to the *miraculous* passage of the moon across the sun's disk. *Apollhphanes* exclaimed, as if divining the cause, "*These, O good Dionysius, are the vicissitudes of divine events;*" *Dionysius* answered, "*Either THE DEITY suffers, or He sympathizes with THE SUFFERER!*" P. 897.

Dr. Hales very justly concludes this eclipse to have been *supernatural*, since the moon was then at its FULL, at which precise period the Jews kept their passover; miraculous and supernatural we also believe it to have been, notwithstanding modern philosophy, with unnecessary ingenuity, has attempted to account for the wondrous fact, by supposing that a comet, in its PERIGEE, might, by interposing its body between us and the sun, have occasioned the phænomenon.

Dr. Hales, in the next place, enters upon the consideration of the *Acts* and *Epistles* of the *Apostles*. The former, he observes, constitutes a truly valuable comment upon the *Gospels*, being written as a continuation of them by *St. Luke*, to whom that book is ascribed by all the early fathers; and therefore its authenticity, both from the external and internal evidence, is unexceptionable. It contains the history of the rise and progress of the church at *Jerusalem*, of the conversion of *St. Paul*, and the travels of himself and the other *Apostles* through the various countries of *Asia*, to convert the *Gentile* world. As one of the most important facts recorded in these *Acts* is doubtless that just mentioned, *St. Paul's* conversion, Dr. H. dwells upon it with considerable emphasis; and as an extract from this portion of the work will exhibit a fair specimen of the *paraphrastic manner*, combining scriptural allusion with historical fact, adopted by the author in these voluminous details, we shall present our readers with the following.

" This forms a remarkable *epoch* in THE HISTORY OF THE CHURCH, and begins its second *chronological* division, A. D. 35.

" *Saul* was a *Jew*, of the tribe of *Benjamin*, a native of *Tarsus* in *Cilicia*, where was a celebrated school of philosophy. He was educated at *Jerusalem*, under the famous *Gamaliel* the Old, and bred a *Pharisee*; and was excessively zealous for THE LAW, *Rom.* ii. 1, *Gal.* i. 14, *Acts* xxii. 3, xxvi. 5. He

had been consenting to the martyrdom of *Stephen*, and actually took care of the clothes of the witnesses who stoned him, Acts vii. 58, viii. 1.

“Afterwards he took an active and violent part in the ensuing persecution of the *Christians*, Acts viii. 3, xxii. 4, xxvi. 10. And having received authority from the *chief priests*, he dragged the saints, both men and women, from their houses to prison, and frequently punished them in all the Synagogues; and compelled them to *blaspheme* or abjure *CHRIST* throughout *Judea*, xxvi. 11.

“And being excessively enraged against them on account of the progress made by the New Religion in *foreign cities*, and that, in consequence of the persecution which scattered the disciples; still breathing out threatening and slaughter, he applied to the *high priest*, and got letters of *commission* from him and the *Presbytery*, or *Sanbedrim*, addressed to the *Jewish Synagogue* at *Damascus*, the capital of *Syria*; that if he found any *Christians* there, men or women, to bring them prisoners to *Jerusalem*. He also got letters to the *governor* of *Damascus*, we may presume to permit them to be brought from his jurisdiction, Acts ix. 2, xii. 5, xxvi. 12, 2 Cor. xi. 32.

“On his journey thither, as he approached to *Damascus*, at the Syrian town *Ceucabe*, according to tradition, (so named by the people from *Cochab*, “a star,” or the luminous glory that then appeared to him) suddenly, at mid-day, a *great light* from the Heaven, exceeding the brightness of the *Sun*, shone round about him and his company, at which they all fell to the ground, upon their faces. And *Saul* heard a voice saying unto him in the *Hebrew* dialect, *Saul, Saul, why persecutest thou me?* And he said, *Who art thou, LORD?* and the *LORD* said, “*I am JESUS OF NAZARETH whom thou persecutest: It is hard for thee to kick against the goads.*”

“Then *Saul*, trembling and astonished, said, *LORD, what wilt thou have me to do?* And THE *LORD* said unto him, *Arise, and go into the city; and it shall be told thee what thou oughtest to do.*

“During this, his fellow-travellers stood astounded and affrighted, seeing the light, and hearing, indeed, the voice, (though not the words, or else, not understanding their meaning, (2 Cor. xiv. 2.) but seeing no one. And *Saul* arose from the ground, and when he opened his eyes, he saw no one, being blinded by the glory of that light; and his companions, leading him by the hand, conducted him to *Damascus*, Acts ix. 3—8, xii. 6—11, xxvi. 13—15.” P. 1133.

The train of circumstances that followed this amazing event; the agony and compunction of mind of the new convert, for his inveterate persecution of the followers of *Christ*, evinced by his long fast of three days, during which
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his blindness continued, and the fervour of his *prayers*, (*for behold he prayeth*, v. 11) all necessary ingredients in the great work of genuine repentance, and doubtless thus distinctly noticed for the sake of instruction and example to similar heinous offenders, are ably commented upon by Dr. Hales. His reflections also on the peculiar punishment inflicted upon Saul, a temporary deprivation of the sight of that man who who had so long wilfully *shut his eyes* against the truth, against all the signs and wonders wrought in support of the Christian faith, as well as his subsequent strictures on the eminent qualities, in point of talents, eloquence, and erudition, possessed by him, for the diffusion of Christianity among the heathens, and the conversion, in particular, of the more polished inhabitants of Greece, are too judicious and apposite to be omitted.

“ The blindness with which *Saul* alone, of all the company, was struck during this astonishing vision, was a significant chastisement; but designed in mercy to bring him to his right mind, and to impress on him, indelibly, a conviction of the *reality* of the vision; in addition to the evidence of the rest of the party, to which he twice solemnly appealed in public afterwards, at his trials before the *Jewish* council, and before King *Agrippa*. *Ananias* also, though not present at it, proved an additional voucher, by communicating from immediate revelation, that circumstance of CHRIST’s appearance to *Paul*, which none but himself knew. While *Ananias*, by his expostulation with THE LORD, deprecating a commission so apparently hazardous to such a notorious persecutor, shewed, that he was calm and collected, in full possession of the powers of his mind during the vision. The miracle also of restoring *Saul* to sight by the imposition of his hands, was sufficient to satisfy both *Ananias* and *Saul* that it was the same LORD JESUS who appeared to both. Nothing, therefore, is wanting to establish the evidence of this stupendous transaction throughout upon the firmest basis.

“ *Saul*, indeed, as THE LORD told *Ananias*, was “ His *chosen vessel*, to bear his name, or propagate his religion before *Gentiles* and *Kings*, and sons of *Israel*; and to suffer greatly for his name’s sake.” Acts ix. 15, 16.

“ And, for this arduous office, he was eminently qualified and gifted. He was deeply versed in *Jewish* and *Heathen* philosophy, and from his education in both, was, perhaps, the most learned man of his own, or of any age: and he spoke, by inspiration, in *more tongues*, or languages than any, or than all the *Apostles*, or the most highly gifted *converts*, 1 Cor. xiv. 8. He was also the *most powerful witness* of CHRIST; for he saw him in *glory*, after his ascension, which none of the other *Apostles* did, until that last, most distinct, and most glorious appearance to the be-
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loved *John*, in *Patmos*, A.D. 95, crowning all the preceding manifestations of THE GOD OF GLORY from *Abraham's* days, B.C. 2093.

“ Thus, by a singular and most unexpected and surprizing dispensation of *Him*, “ whose ways are not as our ways, nor His thoughts as our thoughts,” was *Saul* “ the blasphemers” of CHRIST, and “ persecutor” of his saints, made the first fruits of the dying martyr *Stephen's* intercession for his murderers, in the true Spirit of his Divine Master, “ LORD lay not this sin to their charge ;” as a brand plucked out of the fire ! and also, the first voucher to the truth of his testimony of seeing JESUS CHRIST in glory at the right hand of GOD, by what he himself soon after saw and heard on his journey to *Damascus*. But *Saul*, as he afterwards candidly and humbly confessed, after he had been the chief of sinners, obtained mercy, for these reasons, 1. Because he sinned ignorantly in disbelief, in disbelief of the GOSPEL, and ignorance of the elementary nature of the LAW, designed as a schoolmaster to bring us to CHRIST ; and 2. That in his most striking case, and for the encouragement of the greatest sinners not to despair, JESUS CHRIST might shew forth to the world a pattern of his long sufferance to future believers, unto eternal life ; by graciously entrusting, even to this blasphemer and persecutor, THE GLORIOUS GOSPEL OF THE BLESSED GOD, and enabling and strengthening him to suffer so greatly for his sake, by undauntedly and perseveringly encountering trials and persecutions, enough to have made him of all men most miserable in this life, if he attested a falsehood in the sight of God, and in the face of the world ; were it not for the animating hope of inheriting that crown of righteousness, reserved for him and for the faithful in the great day of retribution, after he had fought a good fight, kept the faith, and finished his course, after he had laboured more abundantly in planting the Gospel of the uncircumcision, than any of the Apostles of the circumcision ; and withstood even to his face, *Peter*, the first of the Apostles, when his practice was inconsistent with his doctrine, 1 Tim. i. 11—16. 2 Tim. iv. 6—8, 1 Cor. xv. 15—19, 2 Cor. xi. 21—31, Gal. ii. 11—14.” P. 1186.

As the Acts of the Apostles form a luminous commentary upon the Evangelists, so do the Epistles serve as an excellent illustration of both the Acts and Gospels, more distinctly unfolding, in their varied page, the grand mysteries and leading doctrines of Christianity. Of these the Epistles of the same St. Paul being by far the most important, Dr. H. enters into very minute and circumstantial details concerning their authenticity, chronological order of composition, and harmonizing, as he proceeds in his review, whatever appears to be discordant in point either of time, or contradictory in point of doctrine, and making one epistle serve as a comment upon

upon the other. He proceeds, in the same manner, in his examination of the Epistles ascribed to the different Apostles, whose names they bear, and at length arrives at the APOCALYPSE, which calls forth all the powers of his mind, and all the stores of his erudition. After doing such ample justice as, we trust, has been done in these pages to the work before us, it will scarcely be expected that we should, on this *debateable ground*, closely pursue the steps of this learned and elaborate commentator, many of whose opinions are singular, though most of them are ingenious. In many points also, essentially differing from those avowed by himself, we have not room enough remaining for stating the objections that occasionally forced themselves upon our minds, during the perusal of a volume that fixes the termination of the present state of things to the comparatively near period of A. D. 1880, when the grand MILLENNIUM, for which he is so warm an advocate, is to take place, and Christ, descending in a visible form, shall reign with the faithful upon earth, after the *first resurrection*, for a thousand years, by which, it has been before intimated, Dr. H. understands GENERATIONS.

On this disputed subject, the favourite doctrine of pious visionaries in every age of the Christian Church, we promised to oblige our readers with a few observations, a circumstance which is now become the more necessary, on account of the wide diffusion of romantic superstitious doctrines daily propagated by the numerous and increasing sectaries among us. As, however, they have incidentally swelled to a considerable magnitude, and as Dr. Hales, in the volume yet to appear, may resume the subject, and favour us with arguments more powerful than he has hitherto brought in support of his hypothesis, we think it both proper and respectful to delay the publication of our remarks on this topic till that volume shall have made its appearance.

ART. VII. *General Zoology, or Systematic Natural History, by George Shaw, M. D. F. R. S. &c. With Plates, from the first Authorities, and most select Specimens, engraved principally by Mrs. Griffith, 8vo. 557 pp. Plates 87 in number. 2l. 12s. 6d. Kearsley, &c. 1811.*

WE rejoice to say, that, though some little delay has happened in the publication of this work, from circumstances

stances connected with the commercial part, the learned and intelligent author has experienced no diminution of his powers, nor any abatement in his ardour, for completing a work of so much scientific value. The seventh volume, noticed with the sixth, in our 33d Vol. p. 494, began the Natural History of birds, and contained the order of ACCIPITRES, with the first seven GENERA of the PICÆ. The present volume, which like the others is divided into two parts, continues the very numerous order of PICÆ, in the following manner.

“ Order II. PICÆ. Genera. 8. Buceros, or Hornbill. p. 1.

9. Momota. p. 42. 10. Musophaga. p. 47.

11. Buphaga. p. 50. 12. Alcedo. p. 52,

13. Sitta, *Nuthatch*. p. 107. 14. Todus. p. 121.

15. Upupa, p. 135. 16. Promerops. p. 142,

17. Merops. p. 152. 18. Certhia. p. 185.

19. Trochilus. p. 272. 20. Ramphastos,

Toucan. p. 359. 21. Scythrops. p. 378.

22. Psittacus. p. 384. to the end.”

Among these genera some have but a single species, while others are profusely numerous. The parrots, arbitrarily subdivided into cockatoos, maccaws, lorries, parrots, and parrakeets, produce no less than 164 species, and these probably are not all that exist. The creepers and humming-birds are also numerous, though much less so than the parrots, while the momot and the musophaga exist only in a single species each. In our account of the preceding volume, we noticed the pre-eminent merit of Mrs. Griffith in representing birds with the graver; and we observe now that she is mentioned in the title-page, as the principal artist employed. Nothing indeed can exceed the delicacy and elegance with which many of her birds are executed.

Of the Hornbills, the known species are at present twenty-five; they may be considered, says Dr. S., as “holding the same rank in the old continent with the Toucans in the new.” The enormous beaks of both are formidable only in appearance, being of much less real than apparent strength. Nor are they formed for any attack upon animal life. Their food is chiefly vegetable, or if they prey upon any animals it is only of the most helpless kinds, as insects, mice, and small birds. The beak may, however, serve to alarm or make some resistance to the enemies of the bird itself. The first, and most remarkable species the Rhinoceros Hornbill, a native of the East Indies, was figured by Dr. Shaw in the Naturalist's

ralist's Miscellany, vol. ii. pl. 41. from which figure it appears, that the natural colours of the bird are merely black and white, except that the projecting part of the beak is tinged with red. M. Le Vaillant, who has figured it, in his work on the rarer birds, had the advantage of possessing a living bird at the Cape. Dr. Shaw's figure was taken from a fine specimen preserved in the Leverian Museum.

The introductory accounts prefixed by Dr. Shaw are modest and instructive, very unlike the florid and fanciful declamation, which the French call eloquence, in the introductions of Buffon. Rather more ornamented than the rest, from the singular elegance of the birds described, is Dr. Shaw's description of the genus *trochilus*, or *humming-bird*.

“ The brilliant and lively race of humming-birds, so remarkable at once for their beautiful colours and diminutive size, are the peculiar natives of the American continent, and adjoining islands, and, with few exceptions, are principally confined to the hotter regions. Their vivacity, swiftness, and singular appearance, unite in rendering them the admiration of mankind; while their colours are so radiant, that it is not by comparing them with the analogous hues of other birds that we are enabled to explain with propriety their peculiar splendour, but by the more exalted brilliancy of polished metals and precious stones; the ruby, the garnet, the sapphire, the emerald, the topaz, and polished gold, being considered as the most proper objects of elucidation,

“ It is not, however, to be imagined that all the species of humming-birds are thus decorated: some being even obscure in their colours, and, instead of the prevailing splendor of the major part of the genus, exhibiting only a faint appearance of a golden green tinge, diffused over the brown or purplish colour of the back and wings. The genus is of great extent, and, in order that the species may with greater readiness be investigated, it has been found necessary to divide them into two sections, viz. the curve-billed, and the straight-billed. The exact limits of the two divisions are however difficult to determine.

“ The mode of life in the humming-birds appears to be uniform. They live by absorbing the sweet juices of flowers, which they extract with their tubular tongue, and though small insects are said to have been sometimes observed in their stomachs, yet this seems rather accidental than regular or natural.

“ A magnificent work has lately appeared on this genus, by Messrs. Vieillot and Audebert, in which a laudable attempt has been made to exhibit the splendor of the natural colours, by means of powder or shell-gold, impressed on the plates. It must be confessed that it has not succeeded, in all instances, as completely as might be wished. The work however is extremely valuable,

valuable, not only as containing good figures of the major part of the established species, but also of numerous varieties, and is preceded by an elaborate and ingenious disquisition, relative to the structure of the feathers, and many other particulars." P. 272.

It may not be unamusing to the reader to place after this the parallel account of Buffon, which though not in the most full dressed style of the author, contains one or two passages which remind one of Sterne's wig "immerfed in the ocean;" when contrasted with the more English style of Dr. Shaw. We quote Buffon from an English translation, not happening to have the original at hand.

"Of all animated beings, the fly-bird [*Oiseau mouche*, angl. humming-bird] is the most elegant in its form, and the most brilliant in its colours. The precious stones and metals polished by our art *cannot be compared to this jewel of nature*. Her miniature productions are ever the most wonderful; she has placed it in the order of birds, *at the bottom of the scale of magnitude*; but all the talents which are only shared among the others, nimbleness, rapidity, sprightliness, grace, and rich decoration, she has bestowed profusely upon this little favourite. The emerald, the ruby, the topaz, *sparkle in its plumage**, which is never soiled by the dust of the ground. It inhabits the air; it flutters from flower to flower; it breathes their freshness; it feeds on their nectar, and resides in climates where they blow in perpetual succession.

"It is in the hottest part of the new world that all the species of fly-birds are found. They are numerous, and seem confined between the two tropics; for those which penetrate in summer within the temperate zones make but a short stay. They follow the course of the sun; with him they advance and retire; *they fly on the wings of the zephyr, to wanton in eternal spring.*"

At this, methinks, we hear a French critic exclaim, exquisite, beautiful, delightful vein of eloquence! Not so the more phlegmatic English. The bird-orator proceeds.

"The Indians, struck with the dazzle and glow of the colours of these brilliant birds, have named them *the beams or locks of the sun*†. The Spaniards call them *tomineos*, on account of their diminutive size, *tomine* signifying a weight of twelve grains. I saw, says Nieremberg, one of these birds weighed with its nest, and the whole together did not amount to two tomines. The

* Just now they were unequal to it.—*Rev.*

† Laet. Ind. occid. L. 5. p. 256.

smaller species do not exceed the bulk of the great gad-fly, or the thickness of the drone. Their bill is *a fine needle*, and *their tongue a delicate thread*: their little black eyes resemble two brilliant points; the feathers of their wings are so thin as to look transparent; hardly can the feet be perceived, so short are they and so slender; and these are little used, for they rest only during the night. Their flight is buzzing, continued and rapid. Marcgrave compares the noise of their wings to the *whirr* of a spinning-wheel; so rapid is the quiver of their pinions, that, when the bird halts in the air, it seems at once deprived of motion and life. Thus it rests a few seconds beside a flower, and again shoots to another *like a gleam*. It visits them all, thrusting its little tongue into their bosom, and *caressing them with its wings*; it never settles, but it never quite abandons them. Its playful inconstancy multiplies its innocent pleasures; for the dalliance of this *little lover of flowers never spoils their beauty*."

Bravo, M. le Comte! a little French gallantry to crown all! Goldsmith, though an excellent poet, is not half so poetical. He says, with more precision perhaps than any other describer,

"They who imagine they have a complete idea of the little tribe of Manikin birds, [he probably includes the Creepers] from the pictures we have of them, will find themselves deceived, when they compare their draughts with nature. The shining greens, the changeable purples, and the glossy reds, are beyond the reach of the pencil; and very far beyond the coloured print, which is but a poor substitute to painting."—*Anim. Nature, Birds, Part IV. Chap. 6.*

Dr. S. has very properly cautioned his readers that they are not to expect an equal degree of brilliancy in all the humming-birds, and that some are even of dusky colours. Nor are they all so very minute in size. The topaz-throated humming-bird, the most splendid of the tribe in plumage, is at least equal to the wren in the size of its body; and if measured from the bill to the extent of the two longest tail feathers, is not less than eight or ten inches long. Buffon abhorred artificial system, the consequence of which sapient opinion is, that he has made endless confusion. In the part of his work now before us, he has separated the colibris from the fly-birds, though in the original language of Brazil they have but one common name; and are in fact not to be distinguished.

Having given the general account of the Toucans of the old world, the Hornbills, we shall subjoin that of the real Toucans; but shall hasten afterwards to give another specimen

men of the contrast between the English and French naturalists.

“ The birds of this genus first became known to naturalists on the discovery of South America, to the warmer regions of which they appear in general to be confined. Like the hornbills, they are distinguished by the enormous size of their beaks, which in some species, is nearly equal to that of the whole body. It is, however, of a very light substance, and, in the living bird, is even compressible between the fingers. Both mandibles are ferrated in an outward direction : the tongue is of a highly singular form, representing the appearance of a very narrow lanceolate feather, being of a somewhat horny or cartilaginous nature, and divided on each side into innumerable short close-set fibres ; in consequence of which structure it was described by some of the old writers as a real feather, supplying the place of a tongue. The orbits of the eyes are generally bare. The toucans are supposed to feed principally on fruits ; but, in a state of captivity, have been observed to eat animal food of various kinds. They deposit their eggs, which are usually two in number, in the hollows of trees, on the surface of the decayed wood.” P. 359.

The parrot tribe affords a curious subject of declamation to the talkative French naturalist, and though some part of his reflections is unfit to appear in our pages, we will extract what more particularly characterizes the author.

“ The animals which man has most admired are those that seem to participate of his nature. He is struck with wonder, as often as he traces his external form in the ape, or hears his voice imitated by the parrot ; and in the first moments of his surprise, he is disposed to rank them above the rest of the brutes. These animals have fixed even the stupid attention of savages, who behold the magnificent scene of nature, and her exquisite productions with the most perfect insensibility : they stop the progress of their canoes, and linger gazing whole hours at the capers of the marmoset. Parrots are the only birds which they are fond of raising and educating, and which they are even at pains to improve ; for they have discovered the art, which is still unknown to us, of varying and heightening the colours which deck their plumage.

*** “ Had the voice of the parrot been bestowed on the ape, the human race would have been struck dumb with astonishment, and the philosopher could hardly have been able to demonstrate that the ape was still a brute. It is fortunate, therefore, that nature has separated the faculties of imitating our speech and our gestures, and shared them between two very different species ; and while she has conferred on all animals the same senses, and on some the same members and organs with man, she has reserved
for

for him alone the power of improving them; that noble mark of our pre-eminence, which constitutes our empire over the animated world. * * * * Man is progressive; he receives the instructions of past ages, he reaps the benefit of the discoveries of others, and, by a proper use of his time, he may continually advance in knowledge. And who can, without regret or indignation, view that long gloomy night of ignorance and barbarism which overspread Europe, and which not only arrested our improvement, but thrust us back from that elevation which we had attained? But for these unfortunate vicissitudes, the human species would invariably approach towards the point of perfection."

We fear, however, that this approach was not proceeding in France in the time of M. Buffon. The country was then nursing that atrocious spirit of Jacobinism, which soon ceased to respect even his honoured name, and murdered his only son at the age of thirty, though he had the spirit to pronounce at the fatal scaffold only these words, "Citizens, my name is Buffon!"—The charm was ineffectual.

What we have given is not a fourth part of the declamation of Buffon on Parrots, with which we will now contrast, the simple, though sensible, but comparatively dry introduction of Dr. Shaw.

"This most numerous and splendid genus is chiefly confined to the warmer regions of the ancient and new continent, or within the limits of the tropics, none being natives of Europe. Some few, however, are found in latitudes far beyond what was supposed by Buffon, and even as far as forty or forty-five degrees on each side of the Equator. They may be considered, in the Linnæan phrase, as the Monkeys of Birds, being remarkable for their active and imitative disposition. From the peculiar form of their tongue, which in most species is thick, flattish, rounded, and fleshy, they are often enabled to articulate with greater distinctness than other birds; the upper mandible is moveable, and the feet formed for climbing, with a power also of bringing forward at pleasure one of the hind toes. They are frugivorous and monogamous, depositing their eggs, which are generally two in number, in the holes of decayed trees. Though generally observed in pairs, they sometimes assemble in vast flocks." P. 384.

We shall only contrast, once more, the very compressed description of Linnæus.

"This is a noisy, gregarious, imitative tribe, very docile and long-lived; feed chiefly on nuts, acorns, and seeds; they climb with the bill; and when angered erect the feathers; *head* large; *crown* flat, sometimes crested; *legs* short; *feet* used like hands, to convey any thing to the mouth; breed in hollow trees, without forming

forming a nest; and lay two or three white eggs." *Turton's Linnæus*, Vol. 1. p. 182.

To exemplify the diligence of the present indefatigable Naturalist, we will now compare his system of birds, as it stands in these volumes hitherto published, with that of Linnæus, even as represented by Dr. Turton, who himself has made many additions to the latest labours of the Swedish Naturalist.

The Order of ACCIPITRES in Linnæus contains four Genera; the 1. Vultur. 2. Falco. 3. Strix. 4. Lanius. Dr. Shaw also makes four Genera, but he introduces *Serpentarius*, having only a single species, and excludes *Lanius*, which he places among the PICÆ, for the following reason.

"The genus *Lanius* or *Sbrike*, though strongly allied to the genuine ACCIPITRES in the structure of its bill, and its predacious disposition, is yet, in its general form, and particularly in that of its feet, more allied to the birds of the order PICÆ, and especially to those which may not improperly be called *Picæ Corvinæ*, or Corvine Pies. In the present work, therefore, I have preferred ranging them under this tribe [rather] than among the ACCIPITRES, with which they were associated by Linnæus in the 12th Edition of the *Systema Naturæ*." Vol. vii. p. 281.

The comparison then stands thus.

Linnæus.		ACCIPITRES.	Dr. Shaw.	
Vultur	-	17 Species —	Vultur	- 17
			Serpentarius	- 1
Falco	-	136	Falco	- 131
Strix	-	49	Strix	- 64
Lanius	-	56		
			PICÆ.	
	PICÆ.		Lanius	- 75
Glaucopis	-	1	Glaucopis	- 1
Corvus	-	48	Corvus	- 51
Coracias	-	25	Coracias	- 23
Oriolus	-	51	Oriolus	- 47
Gracula	-	13	Gracula	- 26
Paradisæa	-	12	Paradisæa	- 15
Buceros	-	15	Buceros	- 25
Momotus	-	1	Momota	- 1
			Musophaga	- 1
Buphaga	-	1	Buphaga	- 1
Alcedo	-	43	Alcedo	- 43
Sitta	-	12	Sitta	- 14
Todus	-	16	Todus	- 15
Upupa	-	9	Upupa	- 4
				Merops

Merops	-	26	Promerops	-	7*
Certhia	-	77	Merops	-	36
Trochilus	-	65	Certhia	-	106
Ramphastos	-	17	Trochilus	-	70
Scythrops	-	1	Ramphastos	-	16
Pfittacus	-	169	Scythrops	-	1
			Pfittacus	-	164
Total of Species		860	Total of Species		1025

Here then are 165 Species described by Dr. Shaw, not mentioned in Turton's augmented Edition of Linnæus. But, as the progress of Natural History is rapid and continual, before such a work as Dr. Shaw's General Zoology can be brought to a conclusion, many new animals of all classes and orders will probably be discovered. We hope therefore that if Dr. Shaw should live, as we trust he will, to complete his arduous plan, he will conclude by giving a miscellaneous volume of all those animals which have been discovered, or made better known, during the interval of its progress. With every wish for the successful continuance of his work, and the just extension of his fame, we here for the present take our leave of this very enlightened and elegant naturalist.

ART. VIII. 1. *Christian Researches in Asia, &c.* 2. *Remarks on Dr. Buchanan's Christian Researches, &c.*

(Continued from Page 80.)

WE have already stated what are the objects of these two publications, and laid such specimens of them before our readers as may enable them to judge of their respective merits. Dr. Buchanan, by his detail of the abominations which he witnessed at the temple of Juggernaut, in Orissa, has certainly evinced how much the Hindoos are enveloped "in darkness and the shadow of death;" and though Major Scott Waring seems to have proved that his details are not always accurate, nor his reflections on the British Government in India, perfectly just, he certainly has *not* proved, nor indeed attempted to prove, that our Asiatic subjects stand not

* Some of these were before ranged with *Upupa*. Rev.

greatly in need of the light of the gospel. He admits the enormities practised in the temples of Juggernaut, and the frequency of the female sacrifices; and wishes that the superstition leading to such shocking cruelties, could be abolished. Thus far the two authors agree in sentiment; but they differ widely as to the practicability of converting the Hindoos from their bloody superstitions to the mild religion of the gospel. Dr. Buchanan thinks this conversion not only practicable but easy; and, in proof of his opinion, he informs us, that at the festival of the Rutt Jettre, in May 1807, he visited a temple of Juggernaut, within eight miles of Calcutta; and whilst a young Hindoo was shedding his blood under the tower of obscenity, he observed the Baptist Missionaries of Serampore, on a rising ground and within view of the temple, preaching to a crowd of people, who were listening with attention to their doctrine.

“As I passed through the multitude,” says he, “I met several persons having the printed papers of the Missionaries in their hands. Some of them were reading them very gravely; others were *laughing with each other at the contents*, and saying—‘What do these words mean.’ I set down on an elevated bank to contemplate this scene,—the tower of blood and impurity on the one hand, and the Christian Preachers on the other. I thought on the commandment of our Saviour—‘Go ye, teach all nations.’ I said to myself, ‘How great and glorious a ministry are these humble persons now exercising in the presence of God! How is it applauded by the Holy Angels, who have joy in heaven over one sinner that repenteth!’ ” P. 35.

That the Missionaries meant well we are extremely willing to believe, as well as to applaud the zeal with which they exercised the functions, to which, we doubt not, they supposed themselves called; but before we can fully adopt Dr. Buchanan's opinion—that “they were exercising, in the presence of God, a great and glorious ministry applauded by the Holy Angels”—we must know by what authority they did those things, and who gave them that authority? Dr. B. is unquestionably mistaken, if he imagine that the command of our Saviour, to which he refers, was given indiscriminately to *all* his disciples. We are assured by St. Paul, that he had five hundred followers by whom he was seen at once after his resurrection, and yet he is represented by the Evangelists as giving that command only to the eleven apostles. That it was given to them, as all other commissions are given, *exclusively*, is rendered incontrovertible by the history of the conversion of Cornelius the Roman Centurion, and by
 numberless

numberless other passages of the New Testament.—“How shall they believe (says St. Paul *) in him of whom they have not heard? and how shall they hear without a preacher? and how shall they *preach* unless they be *sent*? Will Dr. B. undertake to prove that the Baptist Missionaries at Serampore were *sent*, by the authority implied in these words, to preach the gospel to the natives of Bengal?

But to be sent by regular ordination would not be enough, if the missionaries be not qualified for their office. Of this there cannot be a more complete proof than our Lord's prohibition of the apostles, even after he had given them their commission, from entering on their great work, until they should be endowed with power from on high †. No modern preacher indeed, however sent, has any ground to look for such power as was given to the apostles; but, as a learned prelate ‡ observes,

“The light of revelation and the light of learning, however different in degree, are nevertheless the same in kind; for reason is reason, and knowledge is knowledge, in whatever manner they may be produced,—the degree of more or less being the only difference of which the things are capable. If then, in these later ages, when the Spirit no longer imparts his extraordinary gifts, *learning is instead of them.*”

May we not ask, what evidence the Missionaries at Serampore have given of possessing that substitute? A mere knowledge of *languages*, though undoubtedly a valuable gift, is by no means sufficient, unless it be combined with a sound judgment, great discretion, and a profound knowledge of human nature; but though some of the Serampore Missionaries appear to have made great progress in the acquisition of languages, they are one and all, if Major Scott Waring's account may be depended on, miserably deficient in discretion, and in the knowledge of human nature. According to him, the English Missionaries at Serampore would have overthrown our empire in the East, had not government prudently checked their intemperate proceedings. “I have never (says he) questioned the *purity of their motives*, but I think they have acted like *madmen.*” Then adverting to a letter from Mr.

* Rom. x. 14, 15.

† On this subject see Davis's *Church Union*; Discourse 2d, or our Review of that valuable work in our last volume.

‡ Bishop Horsley, in the fourteenth of his Sermons lately published. See our 35th vol. p. 600, &c.

Harrington to Lord Teignmouth, which was published in the Miscellany called *the Christian Observer*, he says,

“ Mr. Harrington, with very great justice, applauds that zealous perseverance by which the praise-worthy Missionaries at Serampore have overcome the difficulties of acquiring the Chinese language. I fully concur with him : but it is morally impossible that so sensible and so prudent a man as Mr. Harrington, should approve of the conduct of *English* Gentlemen, in preaching, in the most public street of Calcutta, a city containing nearly a million of Hindoos and Mahometans ; it is impossible that he should approve of their having circulated forty or fifty thousand tracts among *Hindoos* and *Mahometans*, filled with contemptuous reflections on the religion to which *they* are as strongly attached, as the Missionaries are to the gloomy doctrines of Calvin.” Remarks, p. 62.

No sober Christian can approve of such conduct as this ; for it betrays a total want of that “ wisdom of the serpent,” which our blessed Lord deemed as necessary to the promulgation of his religion, as even “ the innocence of the dove.” How different was the conduct of St. Paul, when preaching in the idolatrous cities of Ephesus and Athens ! In the former, as we are assured by the heathen magistrate himself, he never blasphemed or reviled the goddess Diana ; and in the latter, although he told the Athenians that they were in all things too superstitious, so far from talking *contemptuously* of their superstition, he availed himself of an altar which they had dedicated to the unknown God, to preach, with as little offence as possible to the court before which he had been brought, the truth as it is in Jesus ; condescending, in the course of his sermon, to quote with approbation even a heathen poet. If the account, which the Major gives of the preaching of the Baptist and Methodist Missionaries be correct, it was prompted by a spirit very different from St. Paul’s, and calculated as much to irritate, as his was to conciliate the heathens.

That there was a great crowd of Hindoos collected round the Missionaries, and listening to them with apparent attention, is, we apprehend, no proof, that the sermons were either understood or approved by the audience. A very learned and pious physician, who was well acquainted with Dr. Buchanan in Calcutta, and is almost equally desirous of seeing the light of the gospel spread through Hindoostan, assured the present writer that he has seen thousands of Hindoos listening with apparent attention to a Missionary addressing them in *the English language*, of which they understood not one word ; and that such is the genius of that people, that their attention is apparently

parently attracted by whatever is new or uncommon, however trifling or absurd. We are far from supposing that the missionaries, about whom Dr. Buchanan saw the crowds gathered, in the neighbourhood of the temple of Jugger-naut, were so absurd as to address the people in an unknown tongue; but it appears, even from his account, that neither their sermons nor the tracts which they distributed among the Hindoos, were likely to leave a lasting and favourable impression on their minds, or were indeed perfectly understood by those whom they had only provoked to *laughter!* From the preaching of self-commissioned apostles, we confess that we look for no salutary consequences; for such men are actuated by the spirit of fanaticism, which unhappily they mistake for inspiration; and accordingly Major Scott Waring assures us, that the success of the Baptist Missionaries at Serampore, has been very limited.

“ There have been,” says he, “ a number of Baptist Missionaries in Bengal, for seventeen years past. They have baptized one hundred Hindoos and Mahometans. There have also been Methodist Missionaries on the coast and in Ceylon for some years. They have not baptized ten natives.

“ It is a truth, which I am sure Dr. Buchanan will not dispute, that, in the course of 300 years, not one native of India, of rank, influence, or fortune, has been converted by European Missionaries. As far as we can know by tradition, the Syrian Christians were equally unsuccessful *. Yet the Lutheran Missionaries, for the one hundred years that they have been on the coast of Coromandel, were beloved and highly respected by natives of every rank, from the sovereigns of the Carnatic and Tanjore to the common labourer.” Rem. p. 42.

To great part of this, whether truth or exaggeration, Dr. Buchanan may reply, that it is now in India as it was at first in the Roman Empire.

“ Not many wise men after the flesh, not many mighty, not many noble, are called. For God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen †.”

* This is directly contradicted in the *Asiatic Researches*. See our 27th vol. p. 225.

† 1 Cor. i. 26, 27.

In proof that there are many Hindoos of this description converted to the faith, he informs us, on the authority of Mr. Kolhoff, a Lutheran Missionary, that, in 1806, "there were upwards of ten thousand protestant Christians belonging to the Tanjore and Tinavelly districts alone, who had not among them *one complete copy of the Bible.*" P. 70. And that besides, there are in Tanjore "*now Christians, who were professed thieves only a few years ago, though many of them are now an honour to the Christian name, and industrious peasants.*" P. 73.

It is not, we confess, very easy to be convinced how idolatrous Hindoos can, without the aid of the Bible or at least of the New Testament, of which, he says, not one copy is to be found among a hundred of them, have been so instructed in the principles of our holy religion, as to be an honour to the Christian profession; but if from *professed thieves* they have really become *industrious peasants*, they are at least in a fair way of *becoming* such an ornament, and Mr. Kolhoff and his associates have proved themselves worthy of the trust reposed in them by the Society for the Promotion of Christian Knowledge, by instructing the vagabond Hindoos, who had lost cast, in the principles of Christianity and the humanizing arts of life at the same time*. The Baptist and Methodist Missionaries probably think the arts of this life below the notice of their Heavenly minds; and therefore we hear nothing of their success in converting the natives. It is indeed true, that among the converts of Tanjore there appears not to be one man of rank, or influence or fortune; but let it be remembered that there were comparatively very few men of rank, or influence among the first converts to the faith, and that, in the sight of the Divine Author and finisher of that faith, the souls of the lowest are as precious as the souls of the highest rank. It appears too that the Rajah of Tanjore was, at the period when Dr. Buchanan visited his court, peculiarly favourable to the Lutheran Missionaries—probably from witnessing the moral effects of their preaching on the most abandoned of his subjects; and that, in his dominions, we have reason to hope that Christianity will spread, as it did in the Roman Empire, from the lowest to the highest orders in society.

While in Tanjore, Dr. Buchanan not only preached himself, in one of the churches, to the English civil and military, but heard likewise various sermons delivered to the

* See, on this subject, Warburton's admirable sermon before the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*.

natives by Lutheran Missionaries, and one by *Sattianaden*, a converted Hindoo.

“ As Mr. Whitfield,” says he, “ on his first going to Scotland, was surprised at the rustling of the leaves of the Bible, which took place immediately on his pronouncing his text (so different from any thing he had seen in his own country) so I was surprised here at the sound of the Iron-pen engraving the Palmyra leaf. Many persons had their *Ollas* in their hands, writing the sermon in Tamul short-hand. Mr. Kolhoff assured me that some of the elder students and catechists will not lose a word of the preacher if he speak deliberately. . . . This aptitude of the people to record the words of the preacher, renders it peculiarly necessary *that the priest's lips should keep knowledge.*” P. 66.

The reflection is perfectly just; but he might have added that such a practice renders it equally necessary to prevent, if possible, all Missionaries from going to India, who are known or even suspected to teach doctrines hostile either to the faith or to the constitution of the Church of England. The question is not, whether the faith and constitution of the Church of England entitle her to preference over every other Christian Church, or whether salvation may not be equally attainable by the members of all churches; but whether, in our attempts to convert a people, strongly attached to the superstitions of their ancestors, we ought not carefully to avoid exhibiting discordant views of that religion, which we wish them to adopt in preference to their own? That this ought to be avoided with the utmost care, will be admitted by every man, whose common sense has not been burnt up by the fire of enthusiasm; and if so, as our Indian possessions are the possessions of *England*, and not of *Scotland* or *any other country*, no protestant, who is not in communion with our church, can think it his duty to propagate the peculiar doctrines of his own sect in *Hindostan*, unless he really believes that the Church of England is so very corrupt, that a man may as well continue in the religion of *Bramah*, as unite himself to her communion. That there have been, among fanatical and illiterate dissenters, wrong headed zealots who held opinions as extravagant as this, hardly admits of a doubt; and though we do not suppose that the Missionaries at Serampore think thus of the Church of England, it is impossible for us to believe that they are rationally attached to her, when we reflect on the authority by which they take on themselves to act as “ Ministers of Christ and Stewards of the mysteries of God.” Of Dr. Buchanan's latitudinarian notions on this

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subject,

subject, we have given our opinions elsewhere *, and have certainly found nothing in the work before us, which tends in the smallest degree to make us retract that opinion.

Of the account which he next gives of the labours of the missionaries, in translating the scriptures into the several languages of the east, we can only say, that it would afford us the greatest pleasure, were we convinced that the missionaries are perfectly qualified to perform properly the task which they have undertaken; but of this, as we have already observed, we are *not* convinced; and we think fidelity in a version of the scriptures, of greater importance than Dr. Buchanan seems to do. It may be true, as he affirms, that “it does not, in general, require a profound knowledge of a language, to superintend a translation in it, and to detect wilful and flagrant error.” This, we say, may be true when the work to be translated treats of ordinary occurrences, and of the common arts of life; but it is certainly not true, when that work is of great antiquity, and not only treats of rites and customs, which are now no where common, but also contains doctrines, connected with those rites, of the highest importance in themselves, at the same time that they involve some of the profoundest notions,—as well metaphysical as moral,—that ever employed the contemplative mind of man. To do justice to such a work, the translator must possess not only a critical knowledge of the two languages,—that *from* which, and *into* which, he means to translate its contents,—but also a thorough acquaintance with ancient customs, rites and opinions, as well as with the doctrines of speculative science, both ancient and modern; and such a work is the Bible, which the Baptist Missionaries are translating into the languages of the East! Our author indeed says that “slight variations in words affect not essential doctrines, or important facts of the Bible, any more than spots in the sun obscure its light.” The simile is useless if not impertinent in such a discussion as this, on which no light can be thrown by partial imagery. We take it for granted that Dr. Buchanan considers the doctrines of the *Trinity in Unity*, the *Incarnation of the Son of God*, *atonement* by his blood, and *justification by faith*, as essential doctrines of the Bible. That these doctrines involve in them notions *metaphysical*, *moral* and even *forënsic* is unquestionable; that the *utmost precision* of which language is capable, is requisite to the communication of *such* notions, to the minds of men not accustomed to abstract speculation, will not, we think, be denied by any man, who has ever revolved

* See our 38th vol. p. 582, &c.

such notions in his own mind ; and that this precision is even more necessary, if possible, in versions of the scriptures made for the use of the *Hindoos*, than in any other writings whatever, is obvious from the fact, that in the religion of Bramah, are found notions of a *trinity*, *incarnation*, and *atonement*, which, though very different from the doctrines of Christianity, are liable to be confounded with them by the Hindoo, naturally partial to the faith of his ancestors. That the Hindoo converts do in fact confound the doctrines of their own religion with those of Christianity, as stated to them by illiterate missionaries, is rendered, in the highest degree probable, by the account furnished by Dr. Buchanan and by his opponent of the state of Christianity in the Island of Ceylon.

“ The population of that island under the British Government amounts,” says Dr. B., “ according to the best authorities, to upwards of a million and a half ; and one third is supposed to profess Christianity. This population was divided by the Dutch, while they had possession of the island, into 240 *church-ships**, and three native schoolmasters were appointed to each church-ship. The Dutch Government never gave an official appointment to any native who was not a Christian ; a distinction which was ever considered by them as a wise policy, as well as a Christian duty, and which is continued by his Majesty’s Government in Ceylon. Perhaps it is not generally known in England that our Bengal and Madras Governments do not patronize the Native Christians. They give official appointments to Mahomedans and Hindoos generally, in *preference* to natives professing Christianity. The chief argument for the retention of this system is *precedent* : it was the practice of the first settlers.” P. 83.

We certainly have not such good means, as Dr. Buchanan possessed, of knowing what arguments the Bengal and Madras Governments assign for generally giving official appointments to Mahomedan and Hindoos, in *preference* to natives professing

* The very use of this word is a proof how difficult it is to translate accurately the sense of an author into a language different from that in which he *thought* and wrote. *Church-ship* is a phrase unknown in England ; and as the constitution of the Dutch church is presbyterian, we really know not whether by a *church-ship* is here meant a *parish* under the pastoral superintendence of one presbyter and two or three lay-elders, or a collection of parishes formed into what is called a *class* or a *presbytery*. The word which Dr. B. has rendered *Church-ship* is doubtless as intelligible to every Dutchman, as a *parish*, or *rural deanery*, or *Diocese* is to us ; but the rural *Church-ship* conveys no precise meaning to our minds. *Rev.*

Christianity; but from the facts recorded by him, we perceive clearly that for this conduct there are much better reasons than that which he represents as the chief. He admits that, in Bengal and Madras, the converts have been chiefly made from the lowest orders of society, from *thieves* and *outcasts*; but it is known to every one, whether he has visited India or not, that these unhappy beings are held in contempt and abhorrence by all other orders of men, whether Mahomedans or Hindoos, and that nothing would so certainly or so soon excite universal insurrection in Bengal and Madras, as the appointment of *them* to offices of authority. In Ceylon, where he says one third of the natives profess Christianity, the case may be very different; and no danger is likely to ensue from the promotion of converted Bramins or Rajahs to official appointments, especially if those converts be such as Major Scott Waring represents them.

“The Methodist missionaries,” says he, “assert, that those Cingalese who *are called* Christians, are idolaters, and worshippers of Boodah, *after* baptism, just as they were before it. The Dutch recipe for making converts was bribery; and the natives so converted made a very unworthy return to the Dutch Government, if they were five hundred thousand in number, because the island was surrendered to his Majesty's forces after a very faint resistance.” Rem. p. 42.

If this account of the Cingalese converts be authentic, it is a complete proof that the natives are apt to confound the doctrines of Christianity as stated by the Missionaries, with the dogmas of their ancient superstition. In the sacred books of Ceylon*, Boodah or Buddha, is represented as a divine person, who descended from the celestial regions, was miraculously conceived and born, and appeared upon earth as a teacher of religion and virtue, and a mediator between mankind and the supreme God. If the doctrines of Christianity were first preached to the Cingalese, by men who deemed verbal accuracy of as little importance as Dr. Buchanan seems to think it, and who were at the same time little acquainted with the doctrines relating to Buddha, we cannot wonder at the multitude of converts who were made by their preaching; for the Cingalese would naturally imagine that Christ is but another name for Buddha, and Christianity neither more nor less than the religion of their ancestors,

* See an historical account of the Island of Ceylon by Robert Knox, Lond. 1681; and the other works referred to in our xxxiii. vol. p. 44.

though practised by Europeans under rites and forms somewhat different. It is but justice however to acknowledge, that the methods adopted by the Dutch for converting the natives of Ceylon are worthy of our imitation in many particulars ; though we have been so far from imitating them, that according to Dr. Buchanan, there were, in March, 1808, but two English Clergymen in the whole Island !

Dr. Buchanan next shows the importance, even in a political view, of translating the sacred scriptures into the various languages spoken in the Malayan Archipelago, and of sending well-informed Missionaries into each of these islands.

“ The facilities,” says he, “ for civilizing the Malayan isles are certainly very great ; and these facilities are our strongest encouragement to make the attempt. Both in our translation of the Scriptures and in missions to the heathen, we should avoid as much as possible what may be called *enterprize*. Let us follow the path that is easy and secure, and make use of those means which are already offered to us by Providence. Thus, the most valuable and important translation of the Scriptures, will be that for which a people are already prepared, such as the Malayalim, the Cingalese, and the Malay. And the most judiciously planned Missions, will be those where there is a prospect of personal security to the teachers, and (judging from human probability) the greatest facilities for the conversion of the people.” P. 98.

All this is perfectly just, and will be acknowledged to be just by every man, who wishes the propagation of the gospel, and attends to those advantages which this author enumerates, and thereby proves to be, what, in this extract he truly calls them, “ very great facilities,” for which the English Missionaries will be indebted to the Dutch.

(To be continued.)

ART. IX. *An Introduction to Medical Literature, including a System of Practical Nosology. Together with detached Essays, on the Study of Physic, on Classification, on Chemical Affinities, on Animal Chemistry, on the Blood, and on the Medical Effects of Climates.* By Thomas Young, M. D. F. R. and L. S. Fellow of the Royal College of Physicians, and Physician to St. George's Hospital. 8vo. 610 pp. 18s. Underwood. 1813.

THE character of modern scientific works has been so much influenced by the methods of philosophizing, introduced by our great countryman Bacon, that they have been more and more confined to the department of detached observation,

observation, as the only sure foundation for the superstructure of the important edifice of induction, which is to be erected on it. In medicine, more particularly, the advancement of fanciful theories has been very fortunately checked, by the example of other sciences, and instead of applying the denomination of empiricism as a term of reproach, to which it had singularly enough been appropriated, it has almost become fashionable to consider all reasoning and all method, as inapplicable to the present state of the profession of physic. * It appears to us, however, that there is no small danger of the too great accumulation of bare observations of facts and cases without principle, without method, and too often, we fear, without minute accuracy; and we are disposed to value very highly any attempts, which, like that of the present author, have a tendency to supply arrangement to what is confused, and to establish some species of philosophical connection between the detached branches of a very extensive and widely diffused subject. Dr. Young has already obtained our approbation by labours of a similar kind, in a subject not altogether unconnected with that of his present publication; and the second volume of his *Lectures on Natural Philosophy* *, on the merits of which we insisted somewhat more at large than on those of the first, seem to have been the model after which the present work has been principally formed.

A work, so obviously calculated to be subservient to the successful prosecution of medical studies, cannot fail to render essential service to the profession at large, unless there be some great defect in its execution; since nothing of the kind exists in the English language, and nothing very nearly resembling it in any other. That which approaches the nearest to it is the *Nosology of Ploucquet*; but in this the arrangement is so complicated, and the want of definitions so inconvenient, that it has been very little known, and scarcely ever consulted. It has indeed been almost entirely superseded by the *Medical Literature* of the same author, which is certainly a most admirable alphabetical index, which none but a German could have compiled; but it is very little more. Dr. Young's work is altogether systematical: it originated in the design of collecting materials for an extensive course of lectures on the medical science; and the innovations in the arrangement of diseases arose only from the inconveniences which he felt in that of Cullen, of whom he observes, that

* See Vol. xxx. p. 517.

“ His merit in this department of science is confined to the curtailment of some of the redundancies of Sauvage, and to the correct description and distinction of a certain number of species of diseases ; his genera, his orders, and his classes, are lamentably deficient in the essential qualities of a logical and systematical method.—The inconsistencies of the specific with the generic, and of the generic with the classical characters of Dr. Cullen's Nosology, are so obvious and so numerous, as easily to be observed even by a superficial reader.” Pref. p. iii.

“ Of Dr. Cullen's classes, I have been able to retain only two, without much deviation from their general character, the Neuroses, to which I have given the more appropriate denomination, PARANEURISMI, or nervous diseases, and the Pyrexix, which nearly correspond to my PARHÆMASIÆ, or sanguine diseases, an appellation under which I have included an order of inflammations and hæmorrhages without fever. The Cachexix of Cullen appear to me to be incapable of a correct definition, and the Locales to be wholly undistinguishable, by any sufficient criterion, from general diseases. Most of the genera contained in these classes I have distributed among the secretory and structural diseases, which I have entitled PAREURISES and PARAMORPHIÆ ; a few others, together with the greater number of surgical, and all obstetrical diseases, constitute my fifth class, ECTOPIÆ, comprehending mechanical or other affections independent of any morbid derangement of the vital powers ; a class separated by a very natural distinction from all the rest.” P. vii.

Of the “ Essay on the Study of Physic,” a considerable part is occupied by an extract from a German work, by Professor Vogel, which appears to possess more originality and energy than most of the productions of the northern part of the continent.

“ Perhaps there is no science,” says Vogel, p. 5, “ which requires so penetrating an intellect, so much talent and genius, so much force of mind, so much acuteness and memory, as the science of medicine. For the full attainment of its proper and ultimate object, it requires also indispensably the possession of stability of judgment, rapidity of decision, and immovable firmness and presence of mind, readiness of recollection, coolness, flexibility of temper, elegance and obsequiousness of manners, and a profound knowledge of mankind, and of the secret recesses of the human heart.

“ Learning alone, and knowledge, however extensively accumulated, of medicine and of other subjects connected with it, are not sufficient for forming a great physician : the high character of a perfect master of the art, must be the result of a combination of a multiplicity of qualifications, which must partly be natural, and partly acquired, and improved by laborious culti-

vation. However rare such a perfect union may be, no person should dare to enter the temple of Hygiea, who is not distinguished by very evident marks of a capability of acquiring it, and who is not possessed of that genius, without which all possible knowledge is insufficient to make a genuine and complete physician. "A man can be neither a philosopher nor a physician," says Herz, "by imitation or by rules, but by native genius alone." The inestimable advantage of a naturally acute judgment and delicate discrimination, is no where more striking, as Freind has remarked, than in the profession of physic."

In the conclusion of this essay, the author combats, with apparent success, the inferences which had been drawn by Dr. Brown, (we believe in Duncan's Annals,) from the registers of the Infirmary at Edinburgh; inferences which seemed to place the importance of the aid afforded by the physician to the patient, in a point of view far more unfavourable than the true construction of the evidence advanced by Dr. Brown will justify.

This essay is followed by an abstract of the excellent remarks on classification and nomenclature, contained in the *Philosophia Botanica* of Linné. The next, and by far the most considerable division of the volume, is occupied by a systematical catalogue of works and parts of works subservient either to such a regular course of study as is recommended in the introductory essay, or to occasional consultation in the course of actual practice. For the purposes of regular study, the principal works recommended as indispensably to be read with attention, are distinguished by being printed in capitals: other works of acknowledged merit are marked by an asterisk; and such as are deserving particular attention, though not precisely coming under either of these descriptions, have their titles printed in italics. Among the first class, distinguished by capitals, we find the names of Baillie, Blumenbach, Brodie, Burserius, Celsus, Clark, S. Cooper, Cullen, Currie, Davy, Gregory, Haller, Harvey, Heberden, Hey, Hofmann, Hunter, Home, Jenner, Lavoisier, Lind, Munro, Porterfield, Pringle, Soemmering, Thomson, Underwood, Willan, and Winslow; a catalogue which we confess appears to us somewhat meagre, and not altogether unexceptionable: at the same time, as the author very properly observes, it was impossible to define very accurately what might be considered as absolutely necessary to be perused by every individual student.

We cannot attempt to follow Dr. Young minutely and critically through all the changes of arrangement and nomenclature

menclature which he has thought it necessary to introduce into the nosological part of his work: many of them, we doubt not, will be approved, but against others there will, in all probability, be prejudices, and very possibly well founded objections. But we shall here proceed precisely in the same manner as we thought it right to do when it was our duty to give an account of the second volume of the author's lectures on Natural Philosophy; we shall select, as specimens of the miscellaneous remarks, intermixed with the references and literary details, some passages which might very possibly escape even those, who looked over the work with as much attention, as the general character of the matter filling up the nosological part might seem to require.

“ The crystalline lens, *κρυσταλλοειδὴς* or *φακοειδὴς ὕλη*, was sometimes called *χάλαζα κρυσταλλοειδής*, as appears from the testimony of a spurious work found in the Arabic translations of Galen, on the anatomy of living animals. *CrySTALLINUS humor, qui grando glacialis ab Aristotele appellatur.* Sp. 48. Ed. Ven. 1565. This observation confirms the reading and construction of Sophocles's *Œdipus tyrannus*, v. 1278, which I suggested in Dalzel's *Analecτα*; *ἀλλ' ὅμου μέλας Ὀμβρος χαλάζης αἵματός τ' ἐτέγγετο*: the dark drops of blood flowed, mixed with the humours of the eye.” P. 89.

“ The pulsation of the brain is of two kinds; one occasioned by that of its arteries, the other by the resistance produced by respiration; and the latter seems not to be observable unless the animal is crying, or otherwise compressing the air contained within the thorax, so that contradictory conclusions have been formed respecting it.” P. 97.

“ Hearing. The use of the semicircular canals has never been satisfactorily explained: they seem, however, to be very capable of assisting in the estimation of the acuteness or pitch of a sound, by receiving its impression at their opposite ends, and occasioning a recurrence of similar effects at different points of their length, according to the different character of the sound; while the greater or less pressure of the stapes must serve to moderate the tension of the fluid within the vestibule, which serves to convey the impression. The cochlea seems to be pretty evidently a micrometer of sound.” P. 98.

“ Mr. H me, in his last Croonian Lecture on Vision, laments that Benjamin Clark could not then be found: he has, however, since returned to this country, and experiments have been made on his sight in the presence of the late Mr. Cavendish, Mr. Home, Mr. Brodie, and Dr. Young; after the most patient examination, it appeared that the imperfect eye, from which the crystalline lens had been extracted, possessed no power whatever

of altering its focus, while the same tests exhibited a very considerable change in the focal distance of the perfect eye." P. 99.

Sensations. A theory of taste and smell is briefly proposed, in which those sensations are supposed to be derived from the independent constituent particles of bodies in the same way that the sound of a bell or a glass rod is determined by its outward form and magnitude.

"It is observed that we do not obtain rest for the muscles of either eye by covering it alone, and that the actions of these muscles are by no means completely voluntary." P. 101.

"In sneezing, the soft palate seems to be the valve, which, like the glottis in coughing, is suddenly opened, and allows the air to rush on with a greater velocity than it could have acquired without such an *obstruction*." P. 107.

"Secretion. We may imagine that at the subdivision of a minute artery, a nervous filament pierces it on one side, and affords a pole positively electrical, and another opposite filament a negative pole: then the particles of oxygen and nitrogen contained in the blood, being most attracted by the positive point, tend towards the branch which is nearest to it, while those of the hydrogen and carbon take the opposite channel: and that both these portions may again be subdivided, if it be required, and the fluid thus analyzed may be recombined into new forms, by the reunion of a certain number of each of the kinds of minute ramifications. In some cases the apparatus may be somewhat more simple than this, in others perhaps much more complicated: but we cannot expect to trace the processes of nature through every particular step: we only inquire into the general direction of the path that she follows, as much in order to avoid being led away by false opinions, as for the sake of any direct advantage that can be gained from our partial views of the true state of the operations." P. 110.

"*Dysæsthesia visualis*. An occurrence of the *suffusio*, dimidians of Sauvages is mentioned, and on the *suffusio myodes*, or *muscæ volitantes*, the author remarks, "These appearances are sometimes, if not always, occasioned by an opacity of some of the vessels of the vitreous humour, near the retina. They are seen in a full light, and cannot, therefore, as Sauvages has justly remarked, be caused by any thing in the anterior part of the eye, and they may often be observed to change their form with the motions of the eye, which they could not do, if they did not depend on some floating substance: their apparent change of position, when we attempt to follow them with the eye, is a necessary consequence of the motion of the eye itself which contains them." P. 167.

"*Erethismus micturitiæ*, during sleep. I have found pills of turpentine and rhubarb in the morning, combined with anti-

monials

monials and opiates at night, very beneficial, in a case where cantharides had totally failed." 174.

"*Profusio subcutanea*, petechial.—In this disease, the sulphuric acid is a powerful remedy, the citric ineffectual; in true scurvy, the reverse." P. 209.

"*Cauma hepatitis*.—Case examined 24th of March, 1812. John James, about 20, has for some months expectorated bile, and passed fæces without any; he was some time in Portugal, and was there supposed to have had a hepatitis. He was slightly salivated, and latterly took powerful cathartics, but without effect: his strength gradually declined, his cough increased, and his appetite failed. The common biliary duct, at its entrance into the duodenum, was completely blocked up by the coats of a hydatid: a considerable cavity in the right lobe of the liver communicated freely, through the diaphragm, with the lungs, in which was a still larger cavity: the whole was filled with bile, and with hydatids of various dimensions, all empty and flaccid except a very few. The lungs on the left side were tolerably sound. Bilious expectorations have very frequently been relieved by purgatives; and it has sometimes been found of advantage to order the bile to be swallowed; but in this case the stomach rejected almost all liquids that were offered to it: sometimes opiates were given in pretty large doses, which might have been expected to release the obstrueting substance, if it had been confined by any spasmodic stricture; and it is difficult to say what further mode of relief could have been employed, if the precise nature of the disease had been ascertained." P. 229.

"*Typhus scarlatina* D. A disease arising from the contagion of scarlatina, without either eruption or sore throat. Gourlay on Madeira, 125. I have also observed some fatal cases of this kind." P. 244.

After the ACOLOGY, containing a methodical enumeration of remedies of all kinds, with their virtues and doses, we find a copious, and in some degree original collection of tables of simple and compound elective attractions. These are followed by a Sketch of Animal Chemistry, with remarks on the laws of chemical combinations, extracted and abstracted from the Swedish works of Professor Berzelius, together with some critical observations, and a short account of the analysis of Cinchona, performed by the same chemist. The sixth division of the work is an interesting essay on the measurement of minute particles, especially those of the blood and of pus, deduced from some singular and refined experiments on the production of colour, and applied also to the measurement of the fibres of wool and other substances used in manufactures, by means of an instrument which the author has called an Eriometer. The last article is an Essay

on the Medical Effects of Climates, considered especially with regard to the mildness and equability of temperature of the winter months, as desirable for consumptive patients, which, like every other part of the work, exhibits no inconsiderable proofs of the judgment as well as industry of the author. But all these investigations are exhibited in so compressed a form, that it would be utterly impracticable for us to present to our readers any tolerable statement of their contents, even if we had more space left for our extracts than that which we have already filled. As we cannot, however, avoid being persuaded that this work will sooner or later be very extensively circulated, we think it less necessary to apologize for any omission of which we may have been guilty, in our report of the novelties which it contains.

ART. X. *Views of Military Reform. The Second Edition, corrected, and considerably enlarged. By Edward Stirling, Esq. formerly Captain in the 16th Regiment of Foot. 8vo. 168 pp. 5s. Egerton. 1811.*

THIS work, dedicated, with no deficiency of compliment, to the Duke of Kent, reminds us much, in its style, tone, and manner, of Captain Pasley's celebrated production, lately noticed in the *British Critic*. The author seems animated by the same ardent and patriotic spirit, observable in every page of the "*Military Policy*;" and he supports a forcible train of arguments adduced to establish his positions, by much strength of reasoning, expressed in language more energetic and elegant (though not uniformly so) than is to be found in many works of a similar description. In the introductory chapter, the Duke of Kent is justly praised for the establishment of a school in the *dépôt-battalion* of the Royals. This practice, it is generally pleasing to remark, is now much followed in many other regiments. The author appears partial to the plans of Joseph Lancaster; and he has inserted in his Appendix, a Letter written by that active Quaker, who, at all events, seems quite sufficiently sensible of his own merits. We cannot expect that a military man should be a nice discriminator of religious systems of education, or that should be able to see all the consequences to which they may lead. Captain Stirling, pleased with the progress made in these schools, seems with (we are sorry to say) many illustrious

personages,

personages, to think the interests of the Established Church a secondary consideration; and that the inculcating of *mere moral principles*, in lieu of religious doctrines, is quite sufficient. Those who have taken an intimate and close view of this most important subject, cannot but see much danger, ultimately, in this lax, but plausible system, so inconsiderately encouraged; while an equally advantageous plan can be had recourse to, and which is quite devoid of all the evident objections lying against the *eye-catching* system of a man, by principle inimical to the interests of the Church of England.

The first chapter is on the subject of recruiting the Army. The author writes:

“ The Navy of England must henceforth cease to be regarded as her sole and infallible protection, and the Army will grow into a degree of importance proportioned to the interests for which it will become responsible. The necessity of an army being no less apparent than the acknowledged necessity for a naval force, similar methods of supporting and augmenting it must be equally tolerated by all consistent reasoners. It appears to me, I confess, that the time is not very distant when this great question will severely exercise the feelings of every Englishman. Recruiting to the extent to which our foreign possessions require that it should be carried, must, *on the present system*, ere long, be worn out.”

History, almost in every instance, teaches us, that, during a certain period subsequent to revolutions and civil wars, the bold, desperate, and ruthless characters which they call out from obscurity, wield, with remorseless activity, the feverish energies created by the temporary destruction of social order, and let loose the worst passions of human nature. The same History evinces, that there is a term to the best, as well as to the worst, operations of man; and that where energy terminates, imbecility commences. Conformable to this seem the passing events. Equally powerful and atrocious was the late invasion of the Russian empire, and the discomfiture of the unprincipled aggressors, indicates a favourable change in human affairs. Terms of peace may be offered, but it is to be hoped none will be accepted, as none will be safe, without the complete liberation of Holland, Italy, and Spain. It is not in the character of Buonaparte to grant such terms till he is yet more humbled. He will make a vast exertion by another campaign to recover his lost reputation, and to conquer a nation whose bravery has disgraced his arms. A similar resistance by Russia, joined to an invasion of Italy from Si-

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cily, and of the South of France by the English and Spaniards, if the French army is withdrawn, will, probably, accelerate the crisis of his fate, and lead to a long and glorious peace. In the mean time vast exertions will be wanting, and by increasing the German corps, and recruiting in Spain and Portugal, it is trusted, that the conscription system will be avoided; and that volunteering from the regular and local militia will prevent having recourse to a direct ballot from the people. Invasion being now totally out of the question, every man of the regular force may be detached to the Peninsula. But how is this requisite measure to be effected? most easily; *by calling out small portions of the Local Militia to do garrison, and general duty, to be relieved every two months, by equal numbers.* This would render all the Regulars disposable; would confirm the discipline of the Local Militia; and make it, what it has not yet proved, *an useful body*, instead of being, as now, *an useless burden to the State.* Even on the return of a peace, the armies of European powers must remain on a very extensive scale; and it will constitute a principal problem in political economy, to keep up their requisite numbers, with *the least possible pressure on the mass of the population* *.

The second chapter is on the education of officers.

“ Amongst the military virtues by which this class are (is) distinguished, skill in the higher and more difficult departments of their profession, too plainly holds but a subordinate rank. Buoyant valour, as it laughs at, or disdains most other sciences, so it

* We have heard of a plan which has been much approved of by distinguished military characters. It is calculated to meet this exigency; and is constitutional, because perfectly voluntary in its conditions, with the superadded advantage of upholding that military spirit on which the future security of the country so materially depends. It is proposed that, at the public expence, a house of general asylum should be founded; that all male and female infants, and boys of any age, should be received there, without question or examination; provided those who were of sufficient age would declare, that their application to be admitted was entirely voluntary. The details of this plan, with the various means of obviating all probable objections, have been maturely considered, and submitted to us; but it is not for us to enter at large into a subject, which, if seriously entertained, should be laid before the public in an extensive pamphlet, or book. It is proposed to call it the GENERAL, MILITARY, AND NAVAL ASYLUM.

is not easily chastised out of its disposition to undervalue the science of war; and since opportunities of acquiring experience at the head, or amidst the operations of numerous armies, occur less frequently in the British service than in that of most other great European nations, it is plain, that as the day of trial approaches, the officer who wants the resource of practice, feels doubly destitute when he wants education also. But whatever may be the precise magnitude of this evil, no means that I can discover have yet been suggested of power sufficient to check its growth."

The author states, that the College of Great Marlow [now removed] can educate only two or three hundred pupils, while the British army contains little short of 8000 officers. To the numerous institutions in France, for the education of officers, he principally ascribes her rapid progress in the subjugation of the Continental nations. Under this impression, he recommends an institution for the education of 5000 students, to be taught drawing, the modern languages, the principles and practice of field fortification, military geography, statistical accounts of modern nations, an acquaintance with the Latin language, camp and garrison duties, the doctrine of sieges practically illustrated, and military movements, on an extended scale, adapted to various situations. He proposes, that the charges for board and tuition should be reduced, at least, one half. He recommends a particular attention to *coup d'œil*, a term of a comprehensive description, and imperfectly understood. It is the mental glance which, in a few moments, enables a general to see all the advantages which can be derived from time, circumstances, and the nature of the ground, for the purposes of attack, or defence; and which qualifies a commander to adapt his movements and positions to the exigency of the moment. The author concludes this important and well-written chapter, by pointing out the detriment arising to the public interest, by the purchase and sale of commissions. He proposes the abolition of the practice, and that Government shall, under certain regulations, purchase the commissions of such officers as may choose to relinquish the profession. He says, "that when the evil is rooted out for ever, the expence of the remedy will be far from severe." The buying and selling of commissions is, at every period, and more especially in the present position of political relations, a practice highly detrimental to the best interests of the Army, and to the welfare of the State. It makes a mere market of a noble profession, which can support itself by its own inherent energies, by its fascinating attractions, and by the enthusiastic love of glory, which is its distinguishing characteristic.

In the fourth chapter, the author proposes a plan intended to reward military merit, and to cherish a spirit of emulation in the Army. He is of opinion, that the Order of the Bath ought not to exclude the institution of concurrent orders. In the following paragraph a new Order is recommended.

“ No such prospect having yet been held out to the subordinate classes of British officers, I would propose, that a military order of knighthood be instituted, and called, *the Order of St. George*, consisting of the sovereign, and 250 companions; and that all officers of cavalry, artillery, and infantry, from the colonel, to the ensign, exclusive, shall be eligible as companions of this noble Order, and need no other recommendation than that of their respective services. There will be room for one perhaps, out of every thirty-five or forty, of those who bear commissions, from the rank of colonel downwards; and each may be addressed by the striking, though obsolete appellation of *Chevalier*. Any signal exertion of skill or courage, no matter whether attended with victory or defeat; any long course of exemplary propriety and good conduct, where no favourable occasion may have offered of performing a brilliant exploit; any original discovery in military science, or any new application of discoveries already made, will confer a fair claim to this mark of the royal favour. The badge of the Order, as is sanctioned by custom and good sense, ought to be some brilliant personal ornament, sufficient to distinguish, at a single glance, the wearer from those about him.”

The writer proposes, that the possession of this Order should give precedence above equal rank, and priority of promotion; he recommends the disposal, after the knight's decease, of a moderate pension, in favour of a wife, a parent, or a child, at his own option; or, failing his testamentary disposition, in favour of the nearest surviving relative; and that any attempt to alienate this provision by sale, or to divert it from its specific object, be declared void in law. How far Captain Stirling may be right in his suggestions, it is for higher authority to decide. His brother officers are obliged to him for the feeling, able, and forcible manner in which he has advocated their cause.

In the next chapters, he discusses the question, “ *what is the most eligible form, and what are the best materials, of that armed body, by which the troops of the line are to be assisted in repelling a foreign enemy?*” The volunteer system, whatever might have been its defects, unquestionably prevented an invasion of these kingdoms. That patriotic force having been succeeded by the Local Militia, it may be unnecessary to follow the author in his strictures on an Institution which
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has merited the gratitude, and will command the admiration of future ages.

In chapter the sixth, the writer reasons clearly in proving the inefficacy of most of the plans adopted by different administrations, for imparting military discipline to the mass of the population. With a view of introducing a new plan, he draws the two following conclusions :

“ That the old Militia are, unquestionably, too weak to answer the purposes for which they have been designed ; and that a Militia, *permanently embodied*, cannot be rendered sufficiently numerous, but that we must have recourse to auxiliaries of another description, whether like the former in any, and in which of its characteristics, yet remains to be discussed.”—“ Still may Government avail themselves of it for a basis, on which to erect another, and, I trust, a superior edifice, of less costly materials, of more regular proportions, vast enough to admit the whole nation within its walls, and strong enough to shelter us from every storm.”

Chapter seventh opens with an account of the establishment of the Local Militia, which are stated to be chargeable with some defects, in common with the volunteers, whom they have supplanted ; and with others, which are more characteristic of the old Militia. The author proposes dividing each militia battalion into four parts, each part to become the skeleton of a new battalion. These battalions will make 360 in number. By joining the Local Militia of each county to these, the whole will make up a force of 200,000 men. Every county which now furnishes one battalion, will, by this plan, give four, each of equal strength to the nucleus battalion. This body of men is to be divided into four classes of 50,000 men in each, to be disciplined in succession, during six months, disembodied each class at the expiration of its period of disciplining, and discharging one fourth part of the number. The classes disembodied are to be bound over to reassemble, on three days' notice, and at the discretion of the Crown, should any emergency arise. Towards the end of the second year, when the fourth class is on permanent duty, a general ballot of 12,500 men must take place, to supply the fourth part discharged from class first. These periodical discharges, and ballotings, are applicable to the four classes in succession. By this arrangement, each militia man will have six months of service within his own county, for eighteen months of absolute freedom. By this routine of duty, 25,000 men must be raised by ballot every year, over and above the supply of contingent vacan-

cies. It appears, that at the expiration of eight years, from the original establishment, the whole will have been renewed. The author says, this plan will save to the public almost the whole expence incurred by the existing Local Militia.

To the work before us is attached an Appendix, which opens with a long letter from Joseph Lancaster, written in the usual stile of egotism, marking this honest man's lectures, repeated over and over again, in almost every town of England. This Letter appears much misplaced in this publication; and it would have been better had something of more utility been substituted in lieu of it. The second number of the Appendix contains observations on the employment of the British Army on foreign service, with the proper scenes, and the legitimate objects of their operations. It bears a marked resemblance to the general tenor of Captain Pasley's celebrated work, and recommends nearly similar objects. What we have advanced in former Reviews, is strongly put by this author; that the experience acquired by our officers, and the military habits formed by foreign warfare, are of vast benefit, and will be of lasting value to the British nation. If the policy of the Peninsula war had been doubtful, it is now no longer so; for our great and victorious ally, the Emperor of Russia, *requires the continuance of the contest there, as the most effectual assistance we can give him.* Buonaparte had prepared an army, during three years, of a tremendous magnitude. It consisted of 400,000 men, 60,000 cavalry, 40,000 draft horses, and 1200 pieces of artillery. He thought this most formidable force irresistible, and calculated to establish by it his constant object of universal empire. Had this grand army proceeded to St. Petersburg, instead of Moscow, it is probable his object would have been effected, by a forced peace, which would have stripped Russia of half her empire, and left her an easy prey for the ultimate completion of the tyrant's design. Had he even retreated from Moscow, a fortnight earlier, on finding the capital error he had committed, he would have returned with an army diminished, but not nearly annihilated, and which, when refitted, might have redeemed his lost reputation, and repaired the errors of the most disastrous campaign recorded in history. Russia now feels her strength; has acquired experience; will have ample time to recruit her armies, before her enemy can again attack her; and will repel him at all points, when he dares again to advance. Europe, at length, has a fair prospect of liberation, as the catastrophe of the usurper's fate must appear to be approximating. Under this impression of the subject, we cordially agree with the author, that "*the most valuable*

valuable of all objects to be attained by the application of the British arms, would be the conquest of some territory now in the hands, or under the avowed controul of France, and the permanent annexation of it to the British Empire." Nothing could more effectually contribute to the arresting of the progress of the French arms in the North of Europe, than the having of a secure position, which would, at all times, threaten the flank and rear of the enemy, in attempting to move eastward. The island of Zealand is *precisely* the *outwork*, which answers this description. When in our possession, the inhabitants wished us to retain the conquest, and were very desirous of becoming British subjects. Russia, however useful at the present moment, in checking the career of a dangerous rival, will, it is probable, become, at a future period, not a little formidable to the states of the Continent; and her increased power, and advanced civilization, may render her desirous of wresting from us our oriental territories. The possession of Zealand, as it were, at her door, would keep her in constant dread of attack, and be a check on her growing ambition.

We cannot follow the author in the details of his plan, but must say that it seems to be founded on sound policy, and to be very *practicable*.

This work concludes with "*Extraits du Tableau Statistique de la Monarchie Autricienne, &c. au Commencement de la Guerre de 1809.*" This is an additional proof of the assiduity of the enemy, in paving the way to conquest: and we dare say, that the French possess statistical accounts of Britain, procured by their military ambassador, and officers as commercial agents in disguise, during the short-lived peace of Amiens.

We have perused Captain Stirling's production with much satisfaction; and deem it well worthy of the attention of statesmen, and of every well-wisher of his country. It is by works of this description, that the public are excited to the study of subjects, now, unhappily, but too important. They indicate errors in old institutions and establishments, the due consideration of which lead, ultimately, to ameliorations and arrangements, calculated to support the existence, and to promote the best interests of the empire.

ART. XI. *An historical and topographical History of Fulham; including the Hamlet of Hammersmith.* By T. Faulkner, Author of "*the Historical Description of Chelsea.*" Royal 8vo. 494 pp. and 23 Plates. 1l. 1s. Egerton. 1813.

WE feel every disposition to encourage these partial specimens of local topographical investigation. They have a tendency progressively to accumulate a mass of antiquarian knowledge, provincial information, biographical anecdote, and incidental peculiarities, of general utility, and productive of particular interest and amusement. He who would shrink appalled at the contemplation of undertaking a county history, the result of infinite and elaborate research, of multiplied years, and of final inadequate compensation, may enter with zeal and ardour on the investigation of a favourite and selected spot, to which his partiality has been attracted by various circumstances, as to the place of his nativity, his residence, or object of attachment. His diligence is incited to perseverance by seeing an easy termination of his labours, his fidelity is secured by the limited number of his judges, his compensation is more speedy and less precarious.

Actuated by some such motives, the author of this work has before deserved and received our commendation for his History of Chelsea, which, we understand, has been very favourably received by the public. He has conducted this work, and he could not have done better, on a similar plan. The volume is divided into fourteen chapters, which will be found to comprehend all circumstances which may render Fulham an object of curiosity, from its situation, extent, vicinity to the Thames, its gardens, nurseries, ecclesiastical distinction, historical events, and neighbouring hamlets. It is but just to annex a specimen of the manner in which the author has executed his work, and here no particular selection seems necessary.

" FISHERIES.

" The fisheries were leased in the seventeenth century to Sir Abraham Dawes, Sir Nicholas Crispe, and others, for the annual rent of three falmons*. Flounders are taken here all the year, and used to be caught in great abundance, but since the comple-

* " Lysons, vol. ii. p. 347."

tion of the new docks, below London Bridge, they have almost disappeared, owing to the spawn being carried by the tide into the docks, where it is destroyed, from the water being impregnated by the copper-bottomed vessels.

" The season for the *blennetting* for roach and dace begins on the first of July. They are caught here in great abundance, especially after a heavy rain. Their scales are sold to the Jews for the purpose of making false pearls, and are worth from twelve shillings to a guinea per quart.

" Smelt fishing begins on the 25th of March, above London Bridge. Very few have appeared here during the last four years.

" Salmon fishing begins on the 1st of January, and ends on the 4th of September. The salmon caught here are highly esteemed, and sell from five to twelve shillings per pound. Only one was caught here during the last season; they have abandoned the Thames since the opening of the docks, and now frequent the Medway, where they are considered merely as salt water fish.

" The dragging for shads begins on the 10th of May, and continues to the end of June. This fish is caught in abundance, and is sold very cheap.

" Lamprey fishing begins on the 24th of August, and ends on the 30th of March. This fish used to be sold to the Dutch previous to the commencement of the present war.

" Barbel are taken in great abundance in the season, which begins on the 1st of July, and ends on the 1st of March.

" Eels are caught hereabouts very large and fine. The principal method of taking them is by means of pots made of basket-work, laid at the bottom of the river. A great many are also taken by bobbing.

" Sturgeons are sometimes caught here; they are considered as a royal fish, and are claimed by the Lord Mayor, who usually sends them to the King. The fishermen are entitled to a guinea for every fish.

" In the Thames, near Fulham Bridge, is a large shifting sand-bank, from which great quantities of sand are taken, and carried to London. The sand is in great repute among builders, for the purpose of mixing with lime.

" BRIDGE.

" The plan of this bridge was drawn by Mr. Cheselden, Surgeon of Chelsea Hospital; who, in his profession, acquired the greatest reputation, and by the skill displayed in this useful piece of architecture, has shewn the affinity that exists among the sciences.

" Mr Phillips, Carpenter to King George II. executed the work at the expense of 23,075l.; it was begun and finished in the
year

year 1729*. It is 789 feet long, and 24 feet wide. The largest opening for the passage of vessels is in the middle, which is 30 feet wide, and is called Walpole's Lock, so named in honour of the late Sir Robert Walpole, who was very instrumental in procuring an Act of Parliament for the building of this bridge. At convenient distances are two more locks, 25 feet wide; all the rest are 15 feet and 10 feet alternately. Opposite to each other, at 10 feet distance, are works which look like bastions, braced to each row of piles, which serve as buttresses to the bridge below and above, and make triangular recesses for the passengers.

"On Putney side there is a stone terrace, 16 feet wide, enclosed from the water by a wall, being the road from the bridge; and to prevent the earth from bulging it out, there are arches turned horizontally in the bed of the road, a contrivance well adapted for this purpose, though never used before, by which means this wall has never bent or started, though the tide rises 12 feet against it, and it can be taken down at any time without the least inconvenience to the road.

"The sum of 62l. was directed by the Act to be divided annually between the widows and children of poor watermen of Fulham and Putney, as a recompence to their fraternity, who, upon the building of the bridge, were constrained from plying on Sundays. The proprietors purchased the ferry, which, on an average, produced the owners 400l. per annum, for the sum of 8,000l.

"The Duchess of Marlborough received 364l. 10s. for her interest in the ferry, as Lady of the Manor of Wimbledon; and the Bishop of London 23l. for the same interest on the Fulham side, besides which he reserved to himself and his household the right of passing the bridge toll free†.

"His Majesty, for the passage of himself and his household, pays annually 100l.

"The greatest sum of money ever taken at this bridge in one day, was on the 10th of June, 1811, when his Royal Highness the Prince Regent reviewed the Regulars and Volunteers, in number 28,000 men, on Wimbledon Common. This was one of the noblest military spectacles that was ever exhibited in England; and at which was present, as spectators, near half a million of peaceable and loyal subjects.

"ROADS AND WAYS.

"The roads in this parish were, till within the last half century, at times nearly impassable; it required two teams of horses to draw one cart; and it was usual for the gardeners to assist each

* "Gent. Mag. August, 1736."

† "Lysons, vol. ii. p. 400."

other on the road to or from London. It appears from the parish books, in the beginning of the seventeenth century, that the highway-rate amounted to nearly the same sum as the poor's-rate, a proof of their then wretched condition. Great improvements have, however, been made within these few years; the roads, which are under the management of the Kensington Trust, are now kept in good condition. A survey of these roads has lately been made, with a view to their farther improvement, the expense of which is estimated at 40,000*l*.

“ The private roads and ways, which are under the care of the parish-officers, are likewise in a progressive state of improvement. The Uxbridge road enters this parish at the bridge near Shepherd's Bush, and extends to Acton. The great western road enters at Counter's Bridge, and passes through Hammer-smith.

“ The Fulham road branches off from the great western road at Knightsbridge, enters this parish at Standford Bridge, and ends at Fulham Bridge.

“ The King's Private Road enters at the bridge near Sandford Manor House, and ends in Fulham town. We have not been able to ascertain when this road was first made; a plan of it is in the office of the Board of Works, but no document exists respecting its origin, nor are we acquainted with any authentic mention of it before the time of Elizabeth.” P. 4.

The author has embellished his volume with twenty-three engravings, some of which, on wood, are remarkably well executed, and the whole are superior to what occur in Mr. Faulkner's *History of Chelsea*. We have noticed a few errors both of omission and commission, but none of sufficient importance to deter us from recommending the author to persevere in the line of research which he has chosen. It would give us satisfaction to hear, that he had undertaken to write the *History of Kensington*, which, from having been so long a royal residence, and from its situation involving many curious historical events and anecdotes, would not, we think, fail to be acceptable to the public.

To the present volume an Appendix is subjoined, consisting of seven papers, of greater or less importance. A very respectable list of subscribers is prefixed, and the work, with peculiar propriety, is dedicated to the present Bishop of London.

BRITISH CATALOGUE.

POETRY.

ART. 12. *Emancipation, or the Complaint answered, a Didactic-Dramatic Poem. Dedicated to the Prince Regent. By John Hinckley, Esq. F.S.A. 4to. 3s. 6d. Hatchard 1812.*

It is impossible that our feelings and judgment should not be in strict unison with those of this spirited writer; but we greatly fear that our mutual efforts will not accomplish what we in common desire: viz. that the Catholics should be satisfied and thankful for the indulgences which they at present enjoy, and no longer be the dupes of artifice and the slaves of error. The following specimen will evince both the candour and the meritorious object of the writer.

“ There spoke the heart—no royal veto—true—
There stands confest the pledge, that governs you.
Of Romish slaves no pledge, tho’ e’er so strong,
If priests absolve it, binds the bosom long.
Knowledge is power.—Reason and Truth agree.
Emancipate thyself.—I pant to see
That day—when all, as children of one fire,
Pray for his good, and to that good conspire—
Patriots indeed—whom no base fetters bind,
But union sweet, the union of the mind!

“ Thy sons, O Erin, Britons dearly love!
Nature and Truth their warm affections move.
In them nor Policy, nor Interest, quell
Emotions kind, that in each bosom swell.
In loved society, as in the field,
To none their generous, manly, virtues yield.
If Duty call, to certain death they go,
And fall to save a friend, or crush the foe.
Feeling enlivens every act, each word,
Flows at the feast, directs the patriot sword.
Their heart the king’s—their kindred dear they love—
Falseness and Baseness warm resentment move:
Yet oft, too oft, imagined wrongs they prove.
And, tho’ Resentment sometimes rage too keen,
Honor, truth, manhood, e’en in these are seen.
E’en in the excess we love the exuberant soul,
Deeply regret, such virtues need control.
Loyal and good, if priests permit—they rave,
And become fiends, their souls from fiends to save.
When artful priests cause bigot rage to grow,
From the best virtues changed—worst vices flow.

For learn—no woes so keen e'er scourged mankind,
 As those from Priestcraft's empire o'er the mind.
 This overthrows all right—all trust—all faith—
 Nor even quenches Discord's torch in death;
 Reigns, hoping Heaven's reward for blackest deeds;
 By hellborn arts, in every crime succeeds." P. 7.

ART. 13. *Waltz; an Apostrophic Hymn.* By Horace Harnem,
Esq. 4to. 3s. Sherwood and Co. 1813.

A Satire on an indecent practice cannot well be made entirely decent. Like a trial for violation or adultery, it must expose some things, which perfect modesty would wish to keep from view. No other fault have we to find with this poem, so far as its proper subject is concerned; but should rather praise the author for veiling, with some skill, the indecent images which his disgraceful topic presents. But we have much fault to find with him for flippant and unnecessary levity on some subjects connected with Religion, which he was not called upon to introduce at all; and for going out of his way to satirize one who deserves the highest praise, Lord Wellington, and other persons whom it would have been much more proper not to have introduced. The author is not perhaps aware that political discontent is a crime as dangerous to encourage, as indecency, and often more fatally mischievous in its immediate effects. After giving this hint, we shall not hesitate to avow, that he seems to have good poetical powers, and much wit always at command. He appeals at the end, even to those who slight morality, whether it is wise so to banish modesty. Part of this we insert.

" But ye—who never felt a single thought,
 For what our morals are to be, or ought;
 Who wisely with the charms you view to reap,
 Say—would you make those beauties quite so cheap?

* * * * *

At once Love's most endearing thought resign,
 To press the hand, so press'd by none but thine?
 To gaze upon that eye which never met
 Another's ardent look without regret?"

The delicate sentiment and expression of those four lines are beyond our praise. Then follows the contrast.

" Approach the lip, which all, without restraint,
 Come near enough, if not to touch, to taint;
 If such thou lovest—love *her* then no more,
 Or give, like her, caresses to a score;
 Her mind with these is gone, and with it go,
 'The little left behind it to bestow.'" P. 26.

We will venture upon one more specimen :—

“ Endearing Waltz !—to thy more melting tune,
Bow Irish Jig,—and ancient rigadoun ;
Scotch reels avaunt !—and country-dance forego,
Your future claims to each fantastic toe ;
Waltz, Waltz—alone both arms and legs demands,
Liberal of feet—and lavish of her hands ;
Hands which may freely range in public fight,
Where ne’er before—but pray “ put out the light ;”
Methinks the glare of yonder chandelier
Shines much too far—or I am much too near.” P. 15.

He who could write like these passages might have written unexceptionably ; but prudence and genius, though they might always be allied, are too apt to squabble and part for trifling causes.

DRAMATIC.

ART. 14. *The Royal Oak, an historical Play, as acted at the Theatre Royal, Haymarket, with distinguished Success. By William Dimond, Esq. Author of Adrian and Orrila, &c. &c. &c.* Second Edition. 8vo. 72 pp. 2s. 6d. Barker. 1811.

We have often met with Mr. Dimond, and have always found something to praise and something to censure in him. It will never be better. The talents he received from nature have wanted the cultivation of good taste ; and the offences against propriety which wild genius commits, will never be corrected by ill-judging audiences, who receive his crude efforts *with distinguished applause*.

The circumstances attendant upon, and subsequent to the battle of Worcester were, in truth, sufficiently extraordinary, but they are here made ten times more so ; and Charles II. is made to act up to the height of sentimental heroism, to rant in bombastic prose, mixed with misplaced blank verse, and to be as unlike himself as possible. Yet sentiments enthusiastically loyal, generous, and and brave, are ever profusely scattered, as traps for that applause which they never fail to gain, and which we should almost lament to have them miss ; and thus an indigested, impossible set of situations passes as a drama, and is applauded. If we could believe that the author feels all the noble sentiments he gives to his personages, our censure of the writer would be altogether lost in our admiration of the man. We hope that this is so, and that it is chiefly the goodness of his heart, which impedes the cultivation of his head. Any short specimen of Mr. D.’s style will shew the intelligent reader how oddly, perhaps unconsciously, he mixes prose and verse.

(Verse.)

(Verse.) "Heavens! now when all

The noble youth of England rise in arms,

(Prose.) Each vaulting on his steed, brandishing his lance, and
Jostling in the paths of fame, could you

(Verse.) Endure it to be said, the heir of Wyndham,
Like the base issue of a peasant's loins

(Prose.) Meanly hides within his father's *balls*,

(Verse.) Turns pale, and trembles at the trumpet's blast,
And fears to answer, when his sovereign *calls*. (Rhyme.)

(Prose.) Oh! my parents, let me live with honour, or let me
die." P. 12.

An author who has written so much ought to know that this motley style is, of all others, the most vicious.

ART. 15 *The Trial by Jury: a Comic Piece, in two Acts, as performed, with Universal Applause, at the Theatre Royal, Haymarket. By Theodore Edward Hook, Esq. 8vo. 35 pp. 2s. Sherwood and Co. 1811.*

This lively farce is well imagined, and well executed: the situations are original, and the dialogue well adapted to them. We do not wonder, therefore, that, with the aid of good acting, it met with *universal applause*.

But we must ask a question here, on the subject of modern puppies. We do not at all associate with them, and therefore of their style and language we cannot be expected to judge. But we observe that, in all modern Comedies, and Farces, they are made by one receipt. They are very absurd;—*that*, doubtless, is correct. But they are made always to speak in broken sentences: so that, without having ever seen one, we could undertake to write a part calculated to share Mr. Hook's applause, only by dropping particles, pronouns, and auxiliary verbs. To give an instance from this piece.

"She'll do—forty thousand pounds in addition—double set of horses—seat in parliament—cut the shop—d—n soap and candles—house at the west end—neat set out—all in proper form, as we say in the city—how to get her—hate love—too much trouble—tears spoil the eyes—dishevelled locks play the devil with my wig—can't work—must pay—bribe the servants—give them the paper—win them over—all's fair—here come two—tip them Mr. Hafe—plan settled—liberal lover—reach Louisa's ears—tickle her fancy—win her heart—thing's done." P. 11.

Nor is it only in soliloquy that these gentlemen speak thus, the same style occurs also in the dialogue. Now our question is, —Are there really such creatures as these?—certainly we never saw them. Or is it a mere compact among dramatic writers, to suppose such characters, and then laugh at them? clearly this style forms a principal charm of many modern dramas, which we
have

have examined : and if no person ever used it the case is singular enough !

We are at a loss to know also, what is the wit or the *hoax* of the very ironical and satirical dedication to Mr. Benj. Wadd. Nothing appears in the piece, to give any propriety to this attack *in limine* ; nor is it elsewhere explained.

NOVEL.

ART. 16. *The History of Myself and My Friend ; a Novel, by Anne Plumtre.* 4 vols. 8vo. 1l. 1s. Colburn. 1813.

We conceived it to be our duty to animadvert with some degree of earnestness and severity upon a former production by this Lady, entitled, we believe, an Excursion in France. It was not in our judgment to be endured, that an Englishwoman should become so totally Frenchified as to view with a microscopic eye every weakness, defect, and foible in her native country, and in the character of her countrymen ; whilst in France, all was wisdom, virtue, and perfection. We are glad to have so early an opportunity of bestowing commendation, instead of censure, as these volumes afford us. They are really entertaining, interesting, and occasionally instructive ; deformed by none of those prominent and disgusting features of prejudice, which characterized the production to which we allude, but indicative of judgment, good-sense, and acute observation. The story is perplexed and somewhat wiredrawn, but many of the characters are well and vigorously delineated. Miss Plumtre would in our opinion have done wisely if she had compressed the work within the compass of three volumes ; as every reader in his passage through the four, will find intervals of tediousness. But we are altogether very well satisfied, and venture to affirm that the *History of Myself and My Friend*, will preserve a respectable station in the Circulating Library. We must also commend this Lady's perseverance and industry in her literary employment, for we have also two other works from her pen, which we shall speedily notice ; namely, a Translation of Professor Lichtenstein's Travels in Southern Africa, and Mad. de Stael Holstein's View of Literature and its Influence on Society.

BIOGRAPHY.

ART. 17. *Memoirs of the Life of Peter Daniel Huet, Bishop of Avranches, written by Himself ; and translated from the original Latin, with copious Notes, biographical and critical. By John*

Aikin, M. D. In two Volumes. 8vo. 1l. 1s. Longman and Co. 1810.

We alluded to this work in January last, in reviewing one more recent, by the same Editor*. The lives of Selden and Usher, there noticed, were written, it is said, in consequence of the biographical researches to which this present publication had given occasion.

The plan of this book is easily explained, Dr. Aikin gives a translation of Huet's work entitled "*Petri Danielis Huetii Commentarius, de Rebus ad illum pertinentibus*;"—and to each of the six books subjoins a body of biographical notes, relating to the persons therein mentioned. The Index, therefore, which is subjoined to the first Volume, instead of the second, gives a very ample list of names of the contemporaries of Huet, all of whom have received some biographical tribute in the notes of the learned translator. These notices are in general short, but accurate; extracted from the *Dictionnaire Historique*, and other sources of French Biography.

Huet's work is a very interesting history of his own life, drawn from his recollections and memorials of himself. He justifies the undertaking, towards the close of his book (vol. ii. p. 387) by recounting very many instances of learned men who had done the same before him. The list might now be increased, and our countryman, Cumberland, would make no mean figure in it. One of the most curious passages in Huet's life is that in which he mentions the benefit he received from tea. He had suffered much, he says, from weakness, and relaxation of stomach, and having read that the Chinese employed the infusion of tea to assist the action of that organ, he tried it, and with the most perfect success, which occasioned that singularly elegant elegy in praise of tea, which is preserved among his Latin Poems; and begins

"I puer, i; theam confestim in pocula misce." *Paris Ed. of 1729, p. 129.*

"The name and use of this plant," he says, "then first began to be known in France, (about 1673,) where the merchants imported it in small quantities, and sold it at an extravagant price. Neither was I well acquainted with the mode of preparing it; I however resolved to make such trial of it as I could, for the benefit of my stomach. The experiment succeeded so much beyond my hopes, that I seemed to have acquired a new stomach, strong, active, and no longer subject to indigestion."

His translator confirms this testimony by giving his opinion that the whole "literary tribe are much indebted to those who contributed to familiarize them with the "cups that cheer, but not inebriate." He adds, "I scarcely ever knew a person fond

* Jan. 1813, p. 55.

of study, who was not also fond of tea, unless he had contracted a relish for less innocent refreshments." P. 260.

They who are not well supplied with French works of biography will gladly receive this compilation of Dr. Aikin's, which offers them so much, within a small compass.

AGRICULTURE.

ART. 18. *An Essay on Draining Land, by the Steam Engine; shewing the Number of Acres that may be drained by each of Six different sized Engines; with the Prime Cost and Annual Outgoings.* By W. Walker. 8vo. 18 pp. 1s. 6d. Marrat, Bolton; Crosby, London. 1812.

This is an interesting work to the proprietors of low grounds and swamps in particular, and to the public in general; showing, "that by this grand machine, every swamp in the kingdom may be most completely drained, and many thousands of acres of rich land may be thrown into cultivation, which now lie under water, to the very great loss of the public; for so small an expence as 5d. or 6d. per acre, annually; and thus, land may be thrown into cultivation, that never was cultivated before; and may probably be let at three or four pounds an acre, as is known to be the case in the fens in Lincolnshire," p. 8. Whether this grand machine can accomplish all that is promised for it, must be determined by experience: but that the scheme is promising, there seems to be no doubt; and we hope it will attract general notice. We can attest what is said concerning the present value of land in the fens of Lincolnshire.

VETERINARY.

ART. 19. *Every Man his own Cattle Doctor; or, a practical Treatise on the Diseases of Horned Cattle: wherein is laid down a concise and familiar Description of all the Diseases incident to Oxen, Cows, and Sheep; together with the most simple and effectual Method of curing each Disorder through all its various Stages; and the most efficacious Treatment of Cows before, at, and after the Time of Calving; and also of Ewes during the Lambing Season.* By Francis Clater, Chemist and Druggist, Retford; Author of "Every Man his own Farrier." 8vo. 370 pp. 10s. 6d. Crosby and Co. &c. 1810.

We cannot conjecture by what accident this work has been so long unnoticed by us; but it certainly deserved very early attention. It "is not," we are told, "the production of a few year's experience, but the result of upwards of forty years extensive practice," p. xi. The author thus states in the Introduction, what has been attempted in this Treatise: "a concise description of every disease has been given, together with a particular method of treating the same through every stage. The proper method of compounding the different medicines is also detailed,

tailed, detecting their qualities and regulating their doses, suitably to every age and size. A number of valuable recipes are here made known such as have never before been published." It will not be expected from reviewers, that they should minutely examine, and pronounce judgment upon, every page of such a work as this; but having cursorily examined it, we do not hesitate to recommend it strongly to the attention of all persons who are especially interested in such subjects.

INDIA.

ART. 20. *Free Trade with India. An Enquiry into the true State of the Question at Issue between his Majesty's Ministers, the Honourable the East India Company, and the Public at large, on the Justice and Policy of a Free Trade to India. By Common Sense. Second Edition. 8vo. 24 pp. 1s. Sherwood and Co. 1813.*

This is an important question, and it is here treated with so much clearness, that the Pamphlet itself, though small, becomes important. The author undertakes to prove the following six positions.

" I. All monopolies are not wrong or injurious, as in some cases we are the best and cheapest served by a monopoly; this proved, it follows that the India Company being possessed of a monopoly, does not of itself argue that it should be withdrawn.

" II. That the trade with India is far from being carried on, on the principle of monopoly.

" III. That any great change must be attended with great danger, consequently we must not follow theory too readily, but pay great respect to practice and experience.

" IV. That the public at large have no reason to complain of the India Company, as the articles brought by it have not increased in price in proportion either to rum or sugars from the West Indies, where there is no monopoly.

" V. That the merchants of Liverpool, Hull, &c. and the manufacturers in their endeavours to share the trade with London, are seeking what would be injurious to them.

" VI. That some errors were fallen into in the present Charter, which may be advantageously corrected in the next, and a few slight amendments may be attempted with safety, but no great change or innovation." P. 8.

The author's proofs we do not undertake to examine, but leave them to the consideration of those who have more official call to decide upon them. The author concludes thus:

" That Monopoly is not always injurious;—that the EAST INDIA COMPANY does not possess a monopoly;—that great changes will be attended with great danger; and that the public has no right to complain, nor the merchants any right to arrogate to themselves claims which do not exist." P. 22.

POLITICS.

ART. 21. *A clear, fair, and candid Investigation of the Population, Commerce, and Agriculture of this Kingdom; with a full Refutation of all Mr. Malibus's Principles; proving from infallible Documents, that our Population is rapidly decreasing, from the high Price of Grain, and the long and unfortunate War; and if not remedied, England may fall. Also shewing the great Impolicy of the late Corn Bill, and that the high Price of Grain has been the Cause of the late Blights.* 8vo. 168 pp. 3s. 6d. Mawman and Richardson. 1810.

We cannot regret that this work has so long escaped our notice, except that it might have been useful to guard the public against it.

It is a coarse panegyric upon Commerce, and Mr. Fox; and as coarse an invective against Agriculture, and Mr. Pitt. A few specimens of the author's style may be amusing. "This false data," p. 8. "The whole tenure of Mr. Malthus's volumes are," p. 10. "Such is his trifling arguments," p. 29. "There is, nor has been, no scarcity," p. 82. "If England should loose thee, it would require no great depth of prophanation to say," p. 90. But at pp. 148, 149, 156, we even find reason for suspecting, that one object of this anonymous work was to encourage such sad disorders as have lately prevailed in our manufacturing districts.

ART. 22. *Copy of a Letter from a Constituent to his Representative in Parliament.* 8vo. 11 pp. 3d. Gossnell. 1813.

Every member of Parliament should read this letter. Though it cannot occupy his time for more than three minutes, it may suggest very salutary considerations to his mind for ever.

If ever there was a question which demanded deep consideration, it is that of trying new securities against a most tremendous evil, when not compelled by any absolute necessity to abandon the old, which hitherto, under Providence, have proved effectual. Liberality is good. But the liberality of endangering ourselves, to gratify a few persons who neither esteem you now, nor will thank you afterwards, is not surely the liberality of wise men.

DIVINITY.

ART. 23. *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the Use of the Church of England. With Notes upon the Epistles, Gospels, and Psalms. By a Member of the Established Church.* Large octavo. Rivingtons. 12s. 1813.

We have no hesitation in recommending this as an excellent Edition

Edition of the Book of Common Prayer, for the purposes of private Devotion in the Closet. At Church it might perhaps lead to divert the attention from the immediate service. There are certainly many who wish for an explanation of the Epistles and Gospels, as well as to know by whom and on what occasion the different Psalms were composed. But this must be reserved for retirement and the Closet, and for this purpose this Edition is admirably adapted, and will afford important assistance and much valuable information. The Editor, whoever he may be, has bestowed much time to the most salutary end, and shows himself to be both familiarly acquainted, not only with Scripture, but with the best and most esteemed Commentators. Among other things of considerable utility in this Edition, the pious reader will find at the end of each morning division of the Psalms; a specification of the Lessons for the corresponding day of the month throughout the year.

We would recommend the Service for each particular day to be selected, and the commentaries and explanations to be read with them. There can be no doubt of this being a very acceptable publication, and if not recommended by any particular depth or novelty of remark, it will be found accompanied with very few, and those unimportant defects, whilst it is calculated to render much benefit and service to the devout Christian.

ART. 24. *A Sermon preached in St. Lawrence's Church, Reading, March 17, 1812, before the Reading and Berkshire Auxiliary British and Foreign Bible Society, by the Rev. W. Marsh, M. A. Vicar of Basildon, Berks. To which are added, the Report made by the Secretary at the Meeting held in the Town-Hall, and the other Proceedings of the Day.* 8vo. 59 pp. 2s. 6d. Reading, printed. Sold by London and Reading Booksellers. 1812.

We have no hesitation in speaking of this as an useful and judicious sermon. If authority could decide a question, perfectly cognizable by common sense, we should be inclined to bow to the authority, which (very unhappily, we think) opposes itself to the Bible Society. Or, if acute and subtle argument could possibly make us believe white to be black, we should doubtless be staggered by the logic which has (with equal unhappiness) been wasted on this subject. But, as it is, we can only lament, and deeply lament, that invincible propensity to take different sides on every question; which breaks out even in the clearest and plainest concerns of human life.

If it be a clear point that Bibles and Testaments, unsophisticated, and uncommented, cannot possibly do harm.

If it be clear, that such a gift cannot be vitiated by the giver.

If it be certain, that a society selling cheap Bibles and Testaments, and also other excellent works on theology, cannot pos-

sibly be hurt, by having a great part of its expence voluntarily borne by another society.—It is, and must be clear to us,

1. That the Bible Society is a good thing.

2. That it tends to assist, rather than to injure, the excellent Society for *promoting Christian Knowledge*.

Ten thousand volumes of controversy cannot, in our opinion, invalidate these plain truths, and therefore of such volumes we take no notice, that we may not perplex our readers and ourselves in vain.

Mr. Marsh, in this discourse, considers the Scriptures as the source of political, moral, religious, eternal truths; taking these four topics distinctly. He then briefly points out the utility of circulating them, and adds, “Yet there is room for greater exertions; that no province, city, town, or village, may be overlooked. Millions of Bibles are wanted, that every one of Adam’s race, every family descended from Shem, Ham, and Japheth may have a little of the bread of life. But *we* have and abound: and shall we know that in our own sister country, even among Protestants, not one in three was blessed with a copy of the Scriptures, and among the Roman Catholics, not more than one in 500? Shall we hear that in Russia and Poland it could not be procured under a considerable sum?—Shall we be informed of these facts and not unite to remove the evil?” P. 23.

The argument is strong and convincing.

ART. 25. *Questions on the History of our Blessed Saviour, taken from the New Testament and printed for the Society for bettering the Condition of the Poor, with Answers annexed for the Use of Teachers of Classes in Schools, conducted on the Principle of Tuition by the Scholars themselves.* By John Poole, M.A. Rector of Ennere, Somersetshire; Author of the *Village School improved*. 12mo. 9d. Hatchard. 1813.

These questions in this convenient and cheap form are by the same benevolent author whose “Village School” is recommended by us above. Thus detached they will be found exceedingly useful for the purpose specified in the title. The author and the Society for bettering the Condition of the Poor, are equally entitled to the thankful acknowledgments of the public.

ART. 26. *Occasional Considerations on Various Passages of Scripture.* By the Author of *Sunday Reflections*. 8vo. 4s. 6d. Hatchard. 1812.

It is impossible not to speak in high terms of the piety of the author of this volume, and it may be added the usefulness of his book. Texts of scripture are selected, which afford the writer the opportunity of discussing the subjects of falshood, gratitude, humility, murder, obedience, patience, prayer, and particularly the Lord’s Prayer, and other matters of a similar import. It is a very suitable

able book for domestics in a well-regulated family and may be considered as exhibiting a collection of concise discourses on religious and moral subjects. Some excellent remarks will be found under the head of murder, from the text "thou shalt not kill."

ART. 27. *A Sermon preached in the Church of St. Lawrence in the City of Exeter, on Sunday, November 22, 1812, for the Benefit of the Widows and Orphans of poor Clergymen. By the Rev. J. K. Cleave, A. B.* 8vo. 27 pp. 1s. Exeter, Trewman and others; London, Nichols and Son, 1812.

This preacher points out feelingly and justly, because from experience, the unprovided state of the unbeficed clergy, and a great part of the beneficed. But, great as the evil is, the remedy must not be too rashly or hastily sought. He states very truly, that the great lay-impropriators leave, in many cases, a very poor pittance for the clergyman. But though lay-impropriations originated in injustice, and are often oppressive, perhaps it is to them that the clergy now owe the tithes which they actually possess. In this age of bold innovation and desperate experiment, what could possibly have secured this prescriptive right to the Church, but the deep interest which the laity also have in it? It is a fact ascertained by calculation, that one half* of the tithe-property in the kingdom, is in lay or corporate hands. Hence the right remains unquestioned and untouched. But would it do so without that pledge?

It has been suggested also, that if an incumbent be not resident, the curate should, under certain circumstances, receive the whole produce of the living. But if he be absent from illness or misfortune, what a dreadful oppression! If he hold two benefices, because one is too small to support a family. How cruel to deprive him of that addition, which was only sought because it was necessary!

Mr. Cleave pleads sensibly and conscientiously, and indeed eloquently, for his poorer brethren, and we trust that his discourse had the effect of augmenting the charitable collection for which it was preached. But we hope it will not be brought in argument to encourage too bold and sudden innovations of any kind.

MISCELLANIES.

ART. 28. *The Accidents of Human Life, with Hints for their Prevention, or the Removal of their Consequences. By Newton, Boscworth. Honorary Member of the Philosophical Society.* 12mo. 4s. 6d. Lackington. 1813.

This is a very well imagined, and very salutary work, and

* We believe *one half*. Very nearly so, if not quite. The calculation is not now by us.

may without hesitation be recommended to young people, and indeed to others. It happens indeed to individuals of all ages, that when accidents of any kind occur, much time, and the best opportunity is lost from ignorance of the best, the easiest, and most convenient remedy. The accidents against which, or for the removal or alleviation of which, precautions are here introduced, are those which happen from fire and water. Directions are here accordingly given how to escape from a burning house, how to extinguish fire, how to put out the flames from burning clothes, with many useful maxims of a miscellaneous kind. With respect to accidents from water also are many salutary precautions, and the means used by the Humane Society are detailed at length. But what is of as great importance to young people, there are also cautions given against those accidents which happen at play; directions what to do if bitten by a dog; how to treat wounds, burns, scalds, or injuries from gunpowder; concluding with the very wise but often neglected admonition, never to conceal an accident.

The little volume concludes with a section from which readers of every age may derive benefit, namely, with cautions against the accidents which happen in travelling, from intense cold, sudden changes from heat to cold, catching cold, thunder storms; against morbid sensibility, which occasions fainting at public places, &c. &c. The public is much indebted to the author of this little volume, and there can be very little doubt of its receiving a very extensive circulation. It contains also a number of plates, representing the life preserver, invented by Daniel, a model of a fire escape, drags of different forms for bodies of drowned persons, models of the apparatus used by the Humane Society, with Colonel Crichton's plan of a bed for the easy conveyance of sick and wounded persons.

ART. 29. *The Geographical Primer, designed for the younger Classes of Learners, and calculated to advance them by natural and easy Gradations, to a perfect Acquaintance with the Elements of the Science, with an Appendix, containing fourteen hundred Questions on the principal Maps. By J. H. Wiffen. 12mo. 2s. 6d. Darton. 1813.*

This is a very convenient, useful, and cheap manual, and seems particularly well calculated to accomplish what is proposed, namely, the making the younger classes in schools acquainted with the elements of geography.

ART. 30. *The Juvenile Spectator. Part the second, containing some Account of old Friends, and an Introduction to a few Changes. By Arabella Angus. 12mo. 3s. 6d. Darton. 1813.*

We had occasion to speak very favorably of the former part of this agreeable, and highly useful work. We are exceedingly glad to see this continuation, as beyond all doubt our

numerous young friends will also be, who had the good fortune to be favoured with the former volume.

ART. 31. *A New Series of Reading Lessons for Children (Part II.)*
By the Rev. W. Draper, Lecturer of Allhallows, London Wall.
In this Series all the regular Sounds of the Language are arranged
in a more easy and natural Gradation than has hitherto been at-
tempted. 12mo. 72 pp. Richardson, &c. 1812.

“ The first part having fully answered the author’s expectations, in facilitating the progress of pupils from two to four years of age, taught by mothers and governesses, where he has had an opportunity of inspecting their improvement; this second part is presented to them, formed on the same simplicity of plan.” The first part of this work was commended in our last volume, p. 316. The work is here well continued; and we doubt not will so proceed in future numbers.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Lectures on the Pastoral Character. By the late George Campbell, D.D. F.R.S. Edinburgh, Principal of the Marischal College, Aberdeen. Edited by James Fraser, D.D. Minister of Drumoak, Aberdeenshire. 8vo. 7s.

Lectures on Scripture Miracles. By W. B. Collyer, D.D. 8vo. 14s.

An Appeal to Scripture: or the Doctrine of the Godhead restored to its primitive Simplicity. 8vo. 1s.

The Present State of the Established Church, pointing out certain operating Causes of Separation, and their Remedy. By the Rev. Joseph L’Oite, LL.B. Rector of Haynesford, Norfolk. 2s.

A Brief View of the State of the Colonies of Great Britain and of her Asiatic Empire, in respect to religious Instruction, prefaced by some Considerations on the National Duty of affording it. To which is added, a Prospectus of an Ecclesiastical Establishment for British India. By Claudius Buchanan, D.D. 8vo. 6s.

Commentaries on the Affairs of the Christians before the Time of Constantine the Great: or an enlarged View of the Ecclesiastical History of the first three Centuries: accompanied with copious illustrative Notes and References. Translated from the Latin of John Lawrence Motheim, D.D. late Chancellor of the University of Gottingen. By Robert Studley Vidal, Esq. F.S.A. 2 vols. 8vo. 11. 1s.

Our Fathers in the Church our Example. A Sermon preached in the Parish Church of Hattfield, Essex, at the Visitation of the Archdeacon of Middlesex, June 11, 1812. By the Rev. Jonathan Walton, M.A. Rector of Birdbrook. 2s.

Two Sermons, preached in the Churches of St. Peter and St. James, Colchester, on Sunday, Dec. 6, 1812, for the Benefit of the Colchester and East Essex Auxiliary Bible Society. By the Rev. William Dealtry, B.D. F.R.S. Examining Chaplain to the Bishop of Bristol, and Fellow of Trinity College, Cambridge. Published by Request of the Committee. 1s. 6d.

ROMAN CATHOLICS.

Letters on the Disabilities of the Roman Catholics and the Dissenters, and on the Dangers apprehended from their Removal. By W. D. Evans, Esq. Barrister at Law. 6s.

Protestant

Protestant Union. No. I. and II. III. and IV. Containing the Address, Resolutions, and Questions to the English Roman Catholics, by the Protestant Union, &c. 6d. each.

A Letter to the Earl of Fingal. By the Author of a Letter to Mr. Canning. 2s 6d.

A Letter addressed to the Inhabitants of Bristol, on the Subject of the Petition against the Catholic Claims; comprising a short View of the Catholic Question. With an Appendix, containing some Strictures on Mr. Thorp's intended Speech. By a Protestant Dissenter. 2s. 6d.

Observations on the Question, whether Irish Roman Catholics are or are not at present entitled to unqualified Emancipation? By a Member of the Established Church. 2s.

A full and correct Report of the Debates in the House of Commons on the Catholic Claims, on Thursday, Feb. 26—March 2, 1813. Taken in Short-hand by an eminent Reporter. 5s.

Letters addressed to the Archbishop of Canterbury and the Protestant Clergy of England, on the secret Causes of the Increase of Catholics and Dissenters. By a Catholic Priest. 2s. 6d.

The Warning Protest of an Irish Catholic. 3s.

HISTORY.

An Historical and Topographical Account of Fulham, including the Hamlet of Hammer-smith: interspersed with Biographical Accounts of illustrious and eminent Persons, and embellished with 24 Engravings. By Thomas Faulkner, Author of the Historical Description of Chelsea. 8vo. 1l. 1s. 4to. 2l. 2s.

An Historical Sketch of Moscow, with 12 coloured Imitations of Drawings. 2l. 2s.

Oriental Memoirs: selected and abridged from a Series of familiar Letters written during 17 Years Residence in India, including Observations on Parts of Africa and South America, and a Narrative of Occurrences, in four Indian Voyages. With a Portrait, and 93 Engravings. By James Forbes, F.R.S. 4 vols. 4to. 16l. 16s.

BIOGRAPHY.

A Biographical List of the House of Commons, elected in October, 1812. 18mo. 5s.

MEDICAL.

An Examination of the Imposture of Ann Moore, called the fasting Woman of Putbury, illustrated with Remarks on other Cases of real and pretended Abstinence. By Alexander Henderson, M.D. Physician to the Westminster Dispensary, &c. 2s

An Appendix to an Inquiry into the present State of Medical Surgery. By the late Thomas Kirkland, M.D. Taken from his MSS. With a Preface, Introduction, &c. By James Kirkland. Surgeon-Apothecary to the Tower. 8vo. 6s.

Outlines of the Anatomy of the Human Body, in its sound and diseased State. By Alexander Monro, Jun. M.D. F.R.S. Ed. 4 vols. 8vo. 3l. 3s.

A Practical Treatise on Cataract. By John Stevenson, Oculist and Aurist to her Royal Highness the Princess of Wales &c. 8vo. 6s.

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LAW.

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* This will appear in our next. *Rev.*

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ERRATUM.

In our last p. 129, l. 13, for *Rennier* read *Rennell*.

THE BRITISH CRITIC,

For APRIL, 1813.

Si ex studiis delectatio sola peteretur, tamen ut opinor hanc animi remissionem humanissimam ac liberalissimam judicaretis.

If gratification were the only object sought from study, it must surely be observed to be a most refined and most liberal relaxation of the mind.

CICERO.

ART. I. *Celtic Researches, on the Origin, Traditions, and Language of the Ancient Britons; with some introductory Sketches, on Primitive Society.* By Edward Davies, Curate of Olverton, Gloucestershire. 8vo. 561 pp. 12s. 6d. Booth, for the Author, 1804.

ART. II. *Mythology and Rites of the British Druids, ascertained by national Documents; and compared with the general Traditions and Customs of Heathenism, as illustrated by the most eminent Antiquaries of our Age. With an Appendix, containing ancient Poems and Extracts, with Remarks on ancient British Coins.* By Edward Davies, Rector of Bishopston, in the County of Glamorgan, and Author of *Celtic Researches*. 8vo. 642 pp. With the addition of an Index to the former work. 18s. Booth. 1809.

IT is so perfectly unusual for us to undertake the examination of works, which have been so long published as even the younger of these, that it becomes necessary for us to assign the reasons for it. Concerning the former work, we have once or twice mentioned, that the circumstances of its

Y

publication

publication were such as tended to make us feel more caution and delicacy than usual, respecting the interests of the author. Both volumes, also, involve the reader in so peculiar, and, at the same time, extensive line of research, that we have been unwilling to meddle with them, till we could be fortunate enough to meet with a critic who was particularly versed in the same lore. This good fortune having at length befallen us, we have resolved, though after all usual date, to lay before our readers a train of remarks, which we trust will prove well worthy of their attention.

The work commences with introductory sketches of the state and attainments of primitive society; containing a general view of the first ages, from the books of Moses; interspersed with observations from the histories and mythologies of the early Pagan writers. But, as these subjects have no exclusive reference to the Celtae, whose history is the avowed object of the "*Researches*," we shall pass them by, and at once enter upon the Essay, which professedly treats of "their origin, their institution of Druidism, and their pretensions to the knowledge of letters*."

Historians are very generally agreed, that the Celtic nations have derived their origin from Gomer, the eldest son of Japhet, by whose progeny "the islands of the Gentiles were divided in their lands." In this, Mr. Davies perfectly coincides, making Ashkenaz, the eldest son of Gomer, to have been the immediate ancestor of the Western Celtae, by whom the whole of Gaul, the islands of Britain, part of Germany, and part of Spain, was anciently possessed.

The original seat of this Patriarch, is said to have been in Bithynia,—the Euxine, (from him called the Ascanian sea) bounded him on the one hand; the family of Javan on the other; Lud was placed in his rear, and the Thracian Bosphorus in front. (P. 125, 127.)

"If," says Mr. Davies, "the name of Ashkenaz be at all connected with the Celtic language, the first of the three syllables must be regarded as a demonstrative article, or a particle, in composition of a similar meaning to *ws*, an individual of any kind, which is sometimes written *ws*, as in this name. And accordingly the families descended from this Patriarch, seem to have dispensed at pleasure with this article." P. 127.

From Ashkenaz, thus divested of the first syllable of his name, the author assumes an etymology of the ancient nation of the Heneti, or Veneti.

* Commencing p. 117.

“ In the corner of Asia,” says he, “ which we have just described, we find the *Heneti* or *Veneti*; which, pronounced by a Celt, would be *Henet*, *Kynet*, or *Gwenet*; well known tribes, wherever the *Celtæ* are found. The country of these *Heneti*, seems to have been the *Henydd*, the origin, the source, or the native region of the *Celtæ*. In the same district, we have the *Cau-cones*, and the isles of *Kyanæi*.” P. 127.

To the English reader it may be necessary to explain, that *henydd* is a Cambro British term, literally implying the origin, source, or spring of any thing.

The *Heneti*, as *Nepos* writes, were *Paphlagonians*, who migrating from *Henetum* into Italy, obtained afterwards the appellation of *Veneti*. The same who are now called *Venetians*. (*Corn. Nep. Fragmenta*, p. 166, *Delph. edit. Svo. 1691.*)

They are thus noticed by the immortal Bard of Greece.

Παφλαγόνων δ' ἠγεῖτο Πυλαμῆνεος λάσιον κῆρ,
'Εξ Ἑνετῶν ὅθεν ἡμιόνων γένος ἀργροτεράων. *ILIAD*, l. 2, v. 851.

The *Paphlagonians* *Pylamenes* rules

Where rich *Henetia* breeds her savage mules. POPE.

There was also another colony of *Veneti* established in Celtic Gaul, in the province now called *Britany* or *Bretagne*, who were celebrated by *Cæsar* for their shipping, with which they traded to the British coast. The name of *Gwent*, (the *Gwenet* we apprehend of *Mr. Davies*,) still distinguishes the divisions of *Monmouthshire*, the *Siluria* of ancient Britain. Thus far history supports the position of the author, as to names and people; but the derivation of them from *Ashkenaz* is very far fetched, and favours rather of the ingenuity of the etymologist, than the correctness of the historian. It reminds us of the well-known epigram against *Menage*:

“ *Alfana* vient d' *Equus*, sans doute
Mais il faut avouer aussi,
Qu'en venant de là ici,
Il a bien changé sur la route !”

The original emigration of the *Celtæ* to the western hemisphere is an event undoubtedly too remote to be calculated with any accuracy by historians of the present day; as *Munfler*, with great truth, remarks, “ it is impossible to record, with certainty, the transactions of three thousand years ago; since we depend only upon conjecture, where there are no contemporary historians to support the facts.” With *Livy*, therefore, we are compelled to say, “ *Nunc famæ rerum*

standum est, ubi certam derogat vetustas fidem." Mr. Davies suggests, that, upon this doubtful question, a few probable hints may be collected from mythology.

"The Centimani," says he, "were ordered to depart from the neighbourhood of Thrace into the Lower Regions. They obeyed the decree without resistance. Sometime afterwards, their relations, the Giants, who had strengthened themselves in the country, were subdued in war, and compelled to follow them. Εκατοχαιρος, Centimanus, a man with a hundred hands, beheld at a distance, through the mist of antiquity, presents a monstrous figure; but the character was once new, and must have had some resemblance in nature. I think these names were translated from the Celtic—*Canllaw* in Welsh, (from *Cant*, a hundred, and *Llaw*, a hand,) signifies a patron, counsellor, or advocate. The oldest political establishment known among the Celtæ, was the *Cantref*, or community of one hundred families. The *Canllaw*, (Centimanus) seems to have been the chief or patron of such a society. The subdued Titans were committed to the care of the Centimani. This may imply no more, than that they were constituted into regular societies, and settled under similar chiefs of their own." P. 128.

The Titans were confessedly Japeditæ; and, if we understand Mr. Davies, he here means to refer the period of their emigration, to their expulsion from the eastern parts by Jupiter, who is fabled to have plunged them into the gulph of Tartarus, the lower regions of his brother Dis, or Pluto; by which we are to understand the western parts of Europe, either Italy or Spain. The river Tartarus is supposed to have been the Tartessus*, now called the Guadalquiver, near Cadiz, where the Titans are said to have sustained their final overthrow by the victorious arms of Jupiter. The Abbe Banier explains the giants with the hundred hands, to have been captains, who had each fifty men under his command. We think Mr. Davies more happy in his conjecture. Of the Conian, or Kynetian family of Ashkenaz, (whom he is inclined to identify with the Cicones, that formidable people who repulsed Ulysses and his Greeks—(Odyss. lib. 9.)

"When conquest crowned the fierce Ciconian train,"
he remarks,

"That even after they had reached their destined acquisition in the west, they still retained their generic name: for Herodotus places the Kynetæ in the western extremities of Europe, beyond

the Celtæ. As the Danube rises in the country of the Celtæ, viewed by *him*, it is probable that he means the Eastern Gauls. We must therefore look for his Kynetæ among the western branches of the Celtæ. The name is acknowledged by the ancient Britons. Taliesin, a bard of the sixth century, calls his countrymen Cyn-wys, or Echen Gynwys, the nation of the Cynmen. *Cyn*, in British, implying the first or foremost part, regularly forms Cynet for its plural, both in Welsh and Armorican." P. 129.

In his second section, which he devotes to Druidism, Mr. D. very properly cautions his reader against an error into which some learned authors have fallen, of confounding the superstitions of two ancient, but totally distinct people, the Celtæ and the Goths.

"We must distinguish," says he, "the Celtic establishment Druidism, from the Gothic mysticism of the Edda." He had previously remarked that "the irruption of the Goths into the territories of the western Celtæ, being an event comparatively recent, could have nothing to do with the national habits, or national institutes of the latter." He might have added from Cæsar, that "the Germans [or Goths] had no Druids."

Upon that celebrated priesthood, he very justly remarks, that "the order of Druids under that name do not appear to have been traced out of Gaul, and the islands of Britain:" (p. 139) for this may fairly be concluded from the silence of the classic writers, none of whom have noticed them in any other countries. Cæsar, on the contrary, tells us, that "the Druidic discipline is supposed to have originated in Britain, from whence it found its way into Gaul; and that even in his time, those persons who were desirous of being more deeply initiated into the mysteries of the order, resorted thither for instruction." (De Bel. Gal. l. 6, c. 14.) It is therefore no undue inference, "that the *name* also belonged exclusively to the British order, and extended only where that order was acknowledged." (P. 139.)

A consideration of this just opinion may not improperly be recommended to those learned antiquaries, who, with Pliny, have derived the Druid from the Greek term *Δρυς*, an oak. Nor will it be at all less necessary for those, who have wandered into other fanciful etymologies of Celtic terms, as if the Celtæ had possessed no language of their own, from whence they might derive a name. Gerard Vossius, with great truth remarks, that "the Druids were unknown to the Greeks,—their origin must therefore be inquired for

in the Celtic : that is to say, in the British or the Gaulish language." (Voss. de Idol. l. 1, c. 36, p. 135.)

The Druid, in the Cambro-British dialect, is called Derwydd, (Pl. Derwyddon) derived, as Mr. Owen, in his Welsh Dictionary, observes, from *Dâr*, the male oak, and gwydd, (in composition, wydd) knowledge. In another work, he translates it "one set before, or in presence," the oak being called in Welsh, "the tree of presence."

The observations of Mr. Davies on this head are to us new, and therefore worthy of our attention. He suggests,

"That the original and primitive inhabitants of this island, at some remote period of antiquity, revised and reformed their national institutes. Their priest or instructor, says he, had hitherto been simply named Cwydd, or Gwydd; as the term is retained by Taliesin, "*Bum Gwydd yngwarthan.*" [At last I became an Instructor.] "But it was deemed advisable to divide the sacred office between the national or supreme priest and a subordinate character, whose influence was more limited. From henceforth, the former became *Dâr-wydd*, or Druid, which, in the language of the people to whom we owe the term, is a compound of *Dâr*, superior, and Gwydd, a priest or instructor. The latter was called Go-wydd, or Ovydd, a subordinate instructor, and was sometimes called Syw, or Sy-wydd, names familiar to the bards Aneurin and Taliesin." P. 139.

We have here the *Δρυΐδαι καὶ Ουατεῖς* of Strabo—the Druidæ and Eubages of Marcellinus. In the Go-wydd or Ovydd of the Britons, Mr. D. imagines he can discover the the ancient Coies, or Coes of the Cabiri, of whom thus Hesychius :

Κοῖης ἱερεὺς Καβειρῶν, οἱ δὲ Κοῆς.

Coies, or, according to some, Coes, a priest of the Cabiri.

The terms Syw and Sywydd, (plur. Sywyddon) are particularly referable to the science of astronomy, or more correctly, perhaps, to astrology; from the Celtic *Sy*, a star, and Gwydd, an inspector. Cæsar says that the Druids delivered lectures upon the heavenly bodies and their motions. (B. G. l. 6, c. 14.) And from Strabo and Marcellinus we may collect, that this was more immediately the department of the second order. Mr. D. seems desirous of identifying Sywyddon with the ancient priests of the Samothrace, whom, upon the assumed authority of Servius, he calls *Sui*, or *Suos*; affirming also, that they were afterwards called *Salii* by the Romans. The passage, as quoted by Mr. D. runs thus : "*Samothracæ horum (Penatium) Antistites, Suos vocabant,* qui

qui postea a Romanis Salii appellati sunt—(Servius ad *Æn.* ii.)” In this, however, we are sorry to remark, that, to us, Mr. D. appears wholly to have misconceived the meaning, and consequently to have misinterpreted the language of his author. We have no where found that the Samothracian priests were ever distinguished by the appellation he has assigned them : the word *Suos* must therefore, we conceive, be simply taken as a pronoun relative to *Antistites*, and not as a noun substantive. The object of the note is this : Servius, commenting upon the word *Dardaniæ*, (Virg. *Æn.* ii. l. 325, Var. edit. 8vo. v. 2, p. 384) observes that, according to some authors, Dardanus conveyed those Penates from Samothrace to Troy, which *Æneas* afterwards carried with him from thence into Italy. And then follows the passage (not exactly pointed as Mr. Davies has given it us, for there is no comma between *Antistites* and *Suos*, neither is the latter word in capitals—) “ Nam & Samothraces horum Penatium Antistites suos vocabant, qui postea a Romanis salii appellati sunt, hi enim sacra Penatium curabant ;” which we literally translate thus—“ For the Samothracians also called the priests of these Penates *theirs*, who were afterwards by the Romans stiled Salii, for these persons superintended the sacred rites of the Penates.” The identity of the Samothracian guardians of the Penates and the Salii is thus explained by the same commentator, in his note on *Æneid* 8th, v. 285 (Var. Edit. 8vo. v. 3, p. 242)—“ Nonnulli tamen hos (Salios) a Dardano institutos volunt, qui Samothracibus diis sacra perfolverent ;” and an old writer, Critolaus, says, “ that a Samothracian, named Saon, who with *Æneas* brought the Gods Penates to Lavinium, instituted that Salian mode of dancing, from which the Salii derived their name.” (Rosin. Roman. Antiq. p. 223.) There is certainly an awkwardness in the expression of Servius, which at first sight, and particularly if taken as a detached sentence, might easily mislead a reader ; but it particularly behoves an author to be critical in his examination, before he admits into his own system the observations of another writer ; he is otherwise liable not only to deceive his readers but himself. But to proceed—

The mysticism of the old western Cimmerii, this author conceives to have been similar to that maintained in the Druidic schools of Gaul and Britain.

“ The intercourse,” says he, “ which they held with souls after death,—the judgment which they passed on the actions of men,—and the inference they drew from their lives respecting the changes they would undergo, and the mode of their ultimate re-
novation,”

novation," (p. 142) were the prominent features of themboth "When Homer sends Ulysses to consult the dead, he does not make him touch upon the celebrated shores of Egypt or Phœnicia, though he sailed by them; he directs him to the coast of the western ocean,—to the land of the Cimmerii or Celtæ,—the dominions of Pluto or Dis, whom the Celtæ acknowledged as their father. In this devious course, the poet must have been guided by an ancient and prevailing opinion." "The descent of Æneas into the regions below, in which he learns the mysteries of the Metempsychosis,—the fortunes,—the changes,—the renovations of his descendants—doctrines of pure Druidism,—is from a part of Italy, in which not only the researches of Strabo, but perhaps Virgil himself, placed one branch of the Cimmerii." P. 142.

Even the golden branch, which alone could introduce the hero to the court of Pluto, resembled the mistletoe; and not only mistletoe, but, as Mr. D. says, "the mistletoe of the oak." P. 144.

Talis erat species auri frondentis opaca

Ilice. ————— ÆN. 6, v. 204.

The object of the author in these remarks has been to show, that "though the name of Druid was only local, the religion itself had a very deep root."

Mr. D. next takes notice of the *British Triads*, a curious system, by which the Druidic sages delivered their mystic precepts to their pupils; and which, long after their time, continued to be the mode of record adopted by their British successors.

"Their [the Druids] method of instruction," says he, "was by symbols, and by ænigmas, or dark allegories; by ancient songs, and maxims orally delivered, and in private: but which they deemed it unlawful to reduce to writing, or communicate out of their own pale. Of the lessons thus habitually and by system concealed, few specimens are to be found in ancient authors. Mela (L. 3. c. 2) has preserved one of them. 'Unum ex iis quæ præcipiunt, in vulgus effluxit, viz. ut forent ad bella meliores—æternas esse animas,—vitamque alteram ad manes, i. e. one of their precepts has become public, namely, that which bids them remember to act bravely in war—that souls are immortal, and there is another life after death.' Diogenes Laertius presents us with another—'Σεβειν Θεους—και μηδεν κακον δραν,—και ανδρειαν ασκειν,' i. e. 'to worship the Gods, to do no evil, and to exercise fortitude.'—Both these precepts are Triads, and from hence we may conjecture, that such was the general form of their moral and historical instructions. Ausonius, who respected, and seems occasionally to imitate the bards of his country, has a whole poem of Triads." P. 150, 151.

"We

“ We find among the oldest Welsh MSS. many historical notices upon the model of the Druidical Triads, and purporting to be the remains of Druidical ages.” P. 152.

It is not improbable that Nennius may have alluded to some such documents as these, when he tells us, that in the compilation of his history, among other notices, he had collected “ the oral traditions of his ancestors, for the British teachers had left no written memorials.” (Nenn. Apol. xv. Scrip. p. 94.) Of the specimens quoted by Mr. Davies, some are evidently mythological, and as such he treats them. Others contain some dark allusions to the first settlement of the Celtæ, (or Cymry, as they are there described,) upon this island, and the different tribes which in succession followed them. Others again refer to personages or events of more recent date. Vaughan, of Henywrt, supposes them finally to have closed about the beginning of the seventh century; but the editors of the *Myvyrian Archaeology* have brought them down to the late period of the twelfth. That some curious vestiges of real history may have been preserved by these means, it is not our intention to deny. Some, we allow, even of the earliest events recorded, have been authenticated by other writers; but yet, granting them all the credit their advocates can reasonably require, still, they are so brief, so vague, so entirely devoid of dates, that no historian can with common prudence rely upon them as authorities; in the language of an old poet, they just afford us “ a little glimmering light much like a shade.”

The observations of Mr. Davies upon these documents are ingenious; but as we have yet a long way to travel through his book, we must be brief in our attentions to them here.

In one of these Triads, it is said that Prydain, the son of Aedd the Great, established government and law over the island of Britain. According to the Welsh pedigrees, this Aedd was sovereign of the nine cantreds of Gwentland or Siluria; and his son Prydain, in a general council of the nation, was elected supreme monarch of the island. Mr. D. regards these characters as mythological.

“ I am much deceived,” says he, “ if this Aedd was not the *Αἰδης* of the Greek mythology, the acknowledged patriarch of the Gauls; and *he* from whom the *Αἰδοι*, *Ædoui*, the first and principal race in Gaul, derived their name.” P. 167.

The *Ædoui*, or *Hædoui*, “ *Clarissimi Celtarum*,” as they are styled by Mela, possessed territories not only in Gaul, but in Britain also. Mr. Whitaker supposes them to have
been

been amongst the earliest settlers upon this island. They occupied the greater part of Somerset, with a portion of the neighbouring counties of Wilts and Gloucester; but were afterwards conquered and deprived by the Belgæ. (Hist. Manch. v. 1, 8vo. p. 93.) Prydain (the son of Aedd,) is probably nothing more than a personification of the island. The Welsh still distinguish it by that name.

In another Triad, we have "Tri gwyn Seronyddion ynys Prydain," "the three happy astronomers of the island of Britain." Mr. D. (p. 173) suggests that in the Seronyddion (Sing. Seronydd, from *sêr*, stars, and *honydd*, one who discriminates or points out,) we may discern the Saronides of Diodorus Siculus. Bochart, in the style of Druid from *Δρως*, derives them from *Σαρων*, or *Σαρωνίς*, an aged oak. By the same rule it might be inferred, that the Saronides were ministers of the Impure Idol—*Σαρων* bearing another, and a very different interpretation from that of an oak tree. Mr. D. is perhaps right.

We shall now dismiss the Triads, and proceed to the author's remarks upon the language of the ancient Celtæ, and the pretensions of the British Druids to the knowledge and use of letters.

"It has been already intimated," says he, "that some respectable writers, who have treated of the Celtæ, have not been sufficiently careful to distinguish between that race and the proper Germans, or the Gothic families. The consequence of this indefinite outline has been a confused idea respecting the difference of language, as referable to those nations. The genius of the Celtic speech has not been separately analyzed, and vocabularies have united words that have not the least intercourse or analogy." P. 214.

"The families of the Goth are sufficiently ascertained, and the genius of *his* language is completely known in its very numerous dialects." (P. 215.) "On the other hand, the ancient Celtic tongue, if it survives at all, must be explored among the depressed relics of the Celtæ, or in those regions which are peopled by tribes of the same nation. Our British islands are some of them. When detected, this language must present a character materially different from that of the German vocabularies." (P. 216.) "The dialects of Gaul appear to have been preserved up to the period in which the power of the Roman empire declined:—this too, in parts of the territory, wherein a character of national independence could be least expected. The city of Treves, [for instance,] lay in that part of Gaul, where the natives were mixed with invaders from Germany. Before it became a part of the Roman empire, and the seat of its provincial government, the chief men of the city affected a German origin; yet the populace

had preserved their ancient language. St. Jerome resided there, about A. D. 360, and passing through Galatia in Asia Minor ten years afterwards, he recognized the language of Treves. These long separated people must therefore have retained the tongue which their common ancestors had used a thousand years before; and the Galatians here described, were descendants, not of the Goth or German, but of the Gaul." (Ibid.)

The author seems perfectly aware that an objection may be here started, "that this was the Belgic dialect, and therefore different from that of Gallia Celtica;" but, says he,

"The language of the Celtæ under that name, had also been preserved. Ausonius, when celebrating the admired cities after the death of the tyrant Maximus, towards the end of the fourth century, thus addresses a beautiful stream that watered his native Burdigala:

"Salve, urbis Genius, medico potabilis hauſtu
Divona, *Celtarum lingua* — "Fons addite davis." P. 217.

Upon the authority of the same poet, he assumes that "Druidism had found an asylum in Armorica, some ages after it had been proscribed and suppressed in the rest of Gaul," and that "the inhabitants of that region must of course have retained their national prejudices." (P. 218.) "The religion of the Druids, (continues he,) could not have subsisted without an appropriate language; for the sacred code of the order consisted of poems and maxims, which had been consecrated by age, and communicated, *ipsisimis verbis*, with punctilious care. These, it was a part of their superstition, to withhold from strangers, so as to incur no risk of their publication, by writing, or translating them." And his conclusion from hence is, that "the pure Celtic of the Druids had been preserved in Armorica." (P. 218, 219.) "The Armorican tongue, we are told, is related nearly to the Welsh and Cornish."—"The Druids of Britain and Gaul could therefore have differed but little in their language." P. 220.

It may here be introduced as a well attested fact, that natives of Bretagne, (the Armorica of the Ancients) now prisoners of war in Wales, are so far capable of holding communication with the Welsh inhabitants of the country, as to have all their wants supplied without the intervention of the English, or any other language.

"In the Irish, the Erse, and the Waldensic, Mr. D. distinguishes the Celtic of those tribes that were not fully included within the pale of British and Gaulish Druids, and consequently whose language was not affected by the cultivation which those
Druidical

Druidical sages bestowed upon their national tongue after their arrival in the west of Europe." P. 231.

"The Irish," says he, "appears, upon the whole, better preserved than either the Erse, or the Waldensic." (Ibid.) "But in order to obtain a sound and deep knowledge of the general and the discriminate in the Celtic, we should compare all these dialects together." P. 234.

The next question to be enquired into, is that very important one, "whether the Druids had or had not any knowledge of letters, previous to their intercourse with the Romans?" It is the opinion of Mr. Davies that they had.

"No question relating to this primitive nation," says he, "has been more eagerly discussed, or more unsatisfactorily determined," than the one before us. "According to some antiquaries, these Druids, amongst those of the Celtic tribes, in which they had obtained an establishment, had an alphabet either peculiar to their countrymen, or else borrowed from the Phœnicians, or from the Greek school at Marseilles; whilst others positively deny that our *Druids* of these *islands* had the use of letters, or any other *medium* for the record of their facts, besides *oral tradition*, or the *songs of the bards*." (P. 237.) The Greek and Roman writers merely "furnish a few hints upon the subject, which may serve as grounds of dispute; but nothing clear and positive enough to silence contradiction; writers therefore decide this question variously, according to their preconceptions respecting the Celtæ." P. 238.

That the literature of the Gaulish and the British Druids was the same, he assumes from the well known passage in Cæsar—"Neque fas esse existimant, &c.—*memoriæ studere*," (B. G. l. 6, c. 14) in which he contends that the commentator equally "adverts to the Druids of both countries." P. 238.

"This passage," he asserts, "furnishes no more proof that the Druids were (even comparatively) illiterate, than our prohibition of religious pictures and images, which prevail in Roman Catholic churches, can be received as proof, that we are comparatively ignorant of painting and sculpture." P. 239.

The Greek letters imputed by Cæsar to the Druids, in their public and ordinary correspondencies, he conceives to have been characters *much resembling Greek*, but not precisely the same. And this he infers from the Roman general's dispatch to Cicero (Quintus) which was purposely written *in Greek*, that, in case of interception, his enterprize might not be discovered by the Nervii, who were a Celtic people. (P.

239, 240.) For the similitude between the Gaulish and the Grecian letters, he refers to Asfle; who further tells us, "that the ancient Spaniards also used letters, nearly Greek, before their intercourse with the Romans." And the inference from hence is,

"That letters must have been, at least, in some degree, known to our British Druids, the avowed Masters of the Gaulish Order."

For the antiquity of the Gaulish character, Mr. D. refers us to Bucher, who says,

"There are those who think the Druids had ancient characters, which were both elegant, and similar to those of the Greeks. For according to the testimony of Xenophon or Archilochus, the figures of those letters which Cadmus brought out of Phœnicia, into Greece, resembled *Gaulish* rather than Punic or Phœnician characters." Bucher's Travels, P. 183.

"We cannot," says he, "accuse either Xenophon or Archilochus of recording absolute nonsense. They must have meant that the Gauls or Celtæ, from remote antiquity, even before the supposed æra of Cadmus, had possessed letters, that were *similar to those which had been ascribed to that celebrated personage*. There are some grounds therefore for the opinion, that the Celtæ were acquainted with letters, before the establishment of the famous Greek school at Marfeilles." And as "the similarity of the two series, is a good argument of their common origin—it is most reasonable to suppose, that both nations derived them from a common ancestor." P. 243.

The *general probability* then arising from hence is this—"that the Western Celtæ and their Druids, were, from remote periods, acquainted with letters, (however they may have qualified or prohibited the use of them,) and had an alphabet, similar to that of the ancient Greeks, which yet, was not recently borrowed from that people, but sprung from a remote and common origin to both nations." P. 245.

The author now proceeds to the authorities of the British bards who flourished in the sixth century, and whom he regards as the legitimate successors of the early Druids, and the depositaries of their mystic doctrines.

"It is a fact," says he, "generally known to those who are conversant in the language and history of the Welsh, that some very old works of British bards are still extant, particularly those of Aneurin, Taliesin, and Llywarch Hên, who lived in the six h century. These Works possess all the internal and external marks of authenticity that can with reason be demanded. Their authors
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are mentioned in the oldest and best copies of Nennius ;—they are frequent objects of allusion ; and are often quoted by their successors, in the times of the Welsh princes ; many of them are still preserved in copies on vellum, from five to eight hundred years old. It is clear from the testimony and general tone of these bards, that the memory of the Druids was neither obliterated, nor lightly esteemed among the Britons of their time. They not only declare and profess a veneration for the doctrines of those reverend sages, but avow their obligations to them, for much of their own science.

“ Taliesin, who is called the chief of the bards, expressly declares himself to have been received into the order of Druids, and professes to inculcate several of their genuine doctrines. Many of his remaining poems treat largely on the metempsychosis, and the formation of the world, and of men ; the nature and first principles of things, and other mysterious subjects, which have been ascribed eminently to the order of Druids. In the works of such Druidical disciples, it will not be unreasonable to expect more particular information respecting the arts and traditions of the Druids, than such as can be obtained from Greek or Roman writers.” P. 245, 246.

Upon the credit of these documents, Mr. D. advances an opinion, that the Druids possessed a general system of tokens or symbols, which they used, not only in their divinations by lot, but applied them also to the purpose of communicating ideas and thoughts ; forming as it were a kind of allegorical alphabet, upon the foundation of certain characters or properties observable in the works of nature, as in trees and plants.

“ Discriminative properties,” says he, “ had been observed in particular species of trees and plants. These were not of a kind which demanded the eye of an expert naturalist alone to discover them, but which presented themselves obviously to popular notice and remark. Such as the expanding boughs and leaves of the oak ; the length and uprightness of the fir, the quivering motion of the aspen leaf, or the hollowness of the reed. These obvious peculiarities had suggested, naturally enough, to a simple race, distinct, though general ideas of the respective trees, or plants, whenever the same general idea should present itself. Thus, of a man who possessed an expanded mind, it would be said, in perfect agreement with the language of poetry at this day ; ‘ He is an oak ;’ of another who was liable to be intimidated, was irresolute, and wavering, ‘ He is an aspen leaf ;’ or of a third, who was hollow and deceitful, ‘ He is a reed.’ Men in progress of time had proceeded so far, as to convey these general ideas from one place to another, by means of a leaf or sprig of the characteristical tree, or by several of them artificially combined. From such rude and simple openings, evidently arose that system of general symbols, which had

had been retained by our Druids, and which at last grew into a science of such importance and of such comprehension, that our bards of Druidism vaunted themselves not a little upon their complete acquaintance with it; emphatically denominating the application of its principles, *Rhin*, or *Run*, the secret, or the mystery.”

—P. 246, 247.

Taliesin thus boasts of his attainments in this occult science.

“ Myvi yw Taliesin	i. e. “ I am Taliesin
Ben Beirdd y gorllewin;	Chief of the Bards of the west,
Mi adwaen bôb corfin	I am acquainted with every sprig,
Yngogov Gorddewin.”	In the cave of the Arch-Divines.” P. 248.

In another of his Poems, the same Bard makes a farther display of his superior knowledge.

“ Atwyn yd rannawd,	“ I know which was decreed,
Gwawd, neu mevl, gogyfrawd	Praise, or disgrace, by the intention
Aches gwydd Gwyddion—	Of the memorial of the trees of the Sages—
Gogwni 'nevawd.”	I understand my institute.”—
	P. 249.

From various hints, in poems of these ancient Bards, Mr. D. is induced to conjecture,

“ That in those cases where the use of common letters was prohibited, the ingenious Druids having duly arranged their symbolical sprigs knotted them up in strings, like those of the ancient Chinese, or the famous Quipos of the Peruvians” as thus in Taliesin,

“ Gwern blaen Ilân	i. e. “ The Alders at the end of the line,
A wnaent gyffevin.”	Began the arrangement.”—P. 252—3.

And again,

“ Wyv llogell cerdd, wyf llëenydd.	“ I am the Depositary of Song, —I am a man of letters.
Carav y gorwydd a gorail clyd.”	I love the sprigs with their woven tops secured.” P. 253.

And another Bard, (Llywarch Hên. or the Aged) speaks of “ the tops of the Hazel, and the Privet of equal length, tied up with oak leaves.” Ibid.

“ This system, considered as Druidical,” observes our author, “ had at length attained such a degree of perfection, that the same hieroglyphical

hieroglyphical sprigs, were become the symbols of sounds, as well as of things, or of their several relations; and delineations of them were actually constituted into a regular alphabet." P. 254.

In illustration of this position, he adduces the following quotation, from an extraordinary Poem of Taliesin's, entitled, "Câd Godden, or the Battle of the Trees."

"Bûm ynghaer vevenydd

Yt gryffynt wellt a gwydd

Cenynt gerddorion

Eryfynt cadvaon:

Dadwyrain i vrython

A oreu Gwyddion,

Gelwysid ar neivon,

Hyd pan gwarettau,

Y rhên rwy digonfai.

As atebwy dovydd—

Trawy iaith ag elydd,

Rhithwech riddlawg aeydd,

Gantaw yn lluydd:

A rhwystraw peblig

Cad, ar llaw annevig."

"I was in the city of Bevenydd.
(Bllenydd, i.e. Apollo)

Whither the reeds, and the trees
hastened.

The masters of song will celebrate

The wonders of the combatants.

A re-exaltation of the mixed race

Did the sages accomplish,

They invoked the dweller of
Heaven,

Till he, the supreme ruler,

Should succour those who had
satisfied him.

The great regulator gave for
answer,

*Throughout language and its ele-
ments,*

Delineate the commanding trees,

In the capacity of warriors:

And restrain the confusion

Of battle, in the hands of the in-
expert." P. 262.

"Here," says Mr. Davies, "the bard unequivocally declares the general nature, of his great, and profound secret. The symbolical trees or sprigs, were delineated throughout language, and throughout its elements." And in what follows we mark the issue of the contest, "The sprigs uttered their voice."

"Pan swynwyd godau

Yg gobeith goddau;

Dygyttroroynt godeu,

O bedryddant danau:—

Cwyddynt amacrau."

"When the sprigs were marked

In the plane (or tablet) of de-
vices;

The sprigs uttered their voice,

From the frame of distinct
sounds:—

Then ceased the doubtful con-
flict." P. 263.

In a poem entitled "The first greeting of Taliesin," it is said—

Neu vlaen gwydd falsam,

"Or the points of the counter-
feited trees,

Py estung mor grum ?

Neu pet analton,
Yffid yn eu bôn ?
Neu leu a Gwyddion
A vuant gelyyddon,
Neu a roddant lyvron."

What is it they whisper so forcibly ?

Or what various breathings
Are in their trunks ?
These are *read* by the sages
Who are versed in science,
Or have delivered books."—
P. 266.

And speaking generally of the system, the Poet adds,

" Ev gwrith, ev dadwrith,

Ev gwrith ieithoedd."

" It will form, it will decompose,

It will form languages."

From these, and numerous other quotations from the ancient British bards, but mostly from Taliesin, all tending to the same point, Mr. Davies finally assumes, that the symbolical sprigs of Druidism, as he terms them, were actually delineated in a certain form, and were definitely arranged in a fixed order, to represent the first principles of language, or to constitute an alphabet. In a few words,

" That our Druids possessed a kind of alphabet, which according to their tradition, or their doctrine, was formed upon the system of their symbolical sprigs, cut or delineated in simple figures, so as to represent the first principles, or the elementary sounds of their language, and this tradition, observes our author, did not become obsolete, immediately after the age of the bards ; for we find the word *gwydd* or *trees*, used long after their time, [so late as the year 1460], as a term appropriated for *letters* and *writing*."—P. 266.

Such briefly, is the hypothesis formed by Mr. Davies, upon the evidence of his Cambro-British documents. His observations are many of them ingenious, and his deductions plausible ; but we cannot flatter him that they are conclusive. The misfortune is, that where the foundation itself is not perfectly secure, it is impossible for the most expert builder, to ensure a firm and stable superstructure. " The method of a *poet historical*," says Spenser, " is not such as of an *historiographer*."

The reader will probably be equally surprised with ourselves, at the information which is next conveyed to us.—

" That the Druidical Bards have left a regular chain of successors in the Welsh mountains who profess to have preserved the system of Bardism or Druidism, entire to this day."

P. 270. Mr. Davies, it is true, does not entirely support their pretensions ; but some of their fantasies happening to fall in

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with his own hypothesis, he has been tempted to present us with an engraved plate of an alphabet, which, he tells us, had been communicated to him by Mr. Owen, who, at the same time, assured him, that it was a copy of the original *Coelbren y Beirdd*, or *Billet of the Signs of the Bards*. It has since been published by that Gentleman himself, in the Grammar prefixed to his Welsh Dictionary, where he informs us that we are indebted for its preservation to "one Edeyrn the Golden-tongued, who by command of the sovereign princes of Wales, about the middle of the thirteenth century, extracted this analysis from the code of Einion the Clerk." Who these worthies were; or by whom this wonderful alphabet had been preserved; or where it had lain concealed, till lately brought to light, by Mr. Owen, we are left to seek. Could such a document be properly authenticated, it would indeed be a valuable acquisition to the literature of Britain. But the best informed Welshmen, treat it as a whimsical humbug, practiced by the Druidic Junto of Glamorgan. We are somewhat surpris'd, that Mr. D. should so hastily have adopted it; but thus it is, that system catches at a straw to support its weight!

Next follows a disquisition upon the Ogam, or Beth'luis Nion Alphabet of the Irish; with some general analogies between the system of Druidic symbols, considered as a method of writing, and the similar practices of other nations.

It is remarked that "the Irish alphabet in all its essential points agrees with that of the bards in Britain. P. 274. There are, however," says our author, "material circumstances which point out a very ancient and remote period for the separation of these alphabets from each other. The two series retain little or no vestige of similarity: and the Irish, besides their cyphers or secret alphabets, have three sets of characters; the most modern of which are nearly the same as those on the grave of Cadvan, Prince of North Wales, who died about the year 616." P. 275.

This inscription is given us by Rowland in his *Mona Antiqua*, (4to. 1723, P. 156.) where we learn that Cadvan, of Catamanus, was the grandfather of King Cadwallader. He was buried in the Isle of Bardsey.

"The order of the two alphabets is also totally different. The Irish begins with B. L. N. the radical consonants of Belin, the Apollo of the Celtæ." Ibid. P. 275.

A copy of the Bethluisnion na Oghma alphabet, in Roman characters, together with its names and symbols, is here given us from O Flaherty, (P. 276-7) and this is followed by a comparative

comparative statement of the Irish and British names of letters, (277) and from thence the author proceeds to a recapitulation of the evidence given in the foregoing sections, and shows, that as the Britons had one common name (Gwydd) for trees and letters, so had the Irish their term *Feadha* of the same double import. And to this he adds, that in the Cornish, the word *Pren*, signified a tree, a stick, and a lot. P. 280-1.

Some of the Irish antiquaries, in their great zeal for the literary honour of their nation, have carried back their boasted Ogam to the days of *Fenius Farsa*, the great grandson of Japhet, and the reputed ancestor of the Milesians, who set up a school of learning on the plains of Senaar, about 150 years after the deluge, and invented Hebrew, Greek, Latin and Irish characters, (Pinkerton, Enq. into Hist. Scotland, vol. II. p. 17.) An unlucky pun is here almost stumbling upon our lips, but we will refrain; observing simply, that the testimony of more sober history is very generally unfavourable to these high pretensions. Mr. D. does not indeed claim for our British bards, or their order, the original invention of their mystic characters, though he strenuously insists upon the high antiquity of the symbolic system.

"They acknowledge," says he, "that it was anciently known in other countries, and that it had been handed down from ages *beyond the flood*, as a treasure of the greatest importance to mankind." P. 288 Even, "in the infancy of the human race, *trees* in the garden of Eden, were divinely pointed out as emblematical of the most awful ideas, life and happiness, or death and misery."

How far he may have been indebted for this sentiment to Hutchinson, we know not. We can only remark that their ideas on this occasion, are precisely the same. That very learned, but eccentric writer, speaking of our first parents, remarks, that "from the representation of the figure, parts, motions, powers, &c. of the heavens, by a planted plan in paradise, they made groves, trees, and fruits so planted, sacred representations of the heavens." (Introduct. to Moses's *Sine Principio*, p. lxxx.) and, "after they were driven out of paradise, besides the tradition of what they had seen, heard and had been given in charge there, they had no other representations but those of trees, beasts, birds, &c. nor any other books, except the Cherubim continued, but the heavens." Ibid. P. lxxxiii.

"The token of reconciliation which Noah received in the ark," says Mr. D. "was an olive leaf, and which the venerable patriarch

patriarch seems to have regarded as a symbol of sacred import, conveying an idea of more than simply the fact that trees in general had begun to shoot afresh." P. 290.

From various passages in the Bible, he argues that the same symbolical system, as intimated by rods, staves and branches, may be found in the sacred records, and carried back to very ancient periods, in the regions of the East, (P. 291 to 296.) "And if the traditions and customs of ancient Europe," also, "were examined, something of the same kind would be discovered as traces of a system which contemplated particular species of trees and plants, as being symbols of distinct ideas." (P. 296.) "The Greek and Roman historians were either uninitiated in the mysteries of their religious creeds, or they abhorred the sacrilege of disclosing them, we therefore have no satisfactory accounts from them. All the information we have obtained, amounts to little more than vague conjecture, or mythological fiction. We see the symbolical system of the ancients only in its exterior application; we see a certain species of crowns, and rods, used upon particular occasions; we see particular gods venerated under the symbols of their appropriate plants or trees; and the learned content themselves by remarking in general as follows: "*Primis mortalibus maximus erat honos arboribus, nam et pro Deorum imaginibus, imo magis, pro ipsis Diis colebantur. Hinc forsan est, quod, non modo, singulis Diis, singulae essent arbores, verum etiam, singulis arboribus suæ Nymphæ, quas *Δρυίδας* et *Ἀμαδρυίδας*, superstitiosa antiquitas appellavit.*" (Baxt. Gloss. Rom. Antiq. l. Arbor.) "But as the superstition of those ancients, respecting trees, bore a marked and striking analogy to the system of Druidical symbols, we may conclude that it was of the same nature, and originally sprung from the same fountain." P. 299.

"The most ancient method of using Letters in Greece and Italy, seems to have been by cutting them across laths or splinters of wood, like the inscribed sticks of Ezekiel, (c. 37. v. 16.) or the *Peithinen* of the British bards." The *Peithynen*, as Mr. D. had before (p. 271.) explained it to us, was a tablet, or small body with a flat surface, but more especially a brick, such as ancient authors inform us, were used by the Babylonians for the record of their facts. Such we may suppose were the stones of Gwydden Ganhebon alluded to in the Triad. He thinks it probable that the characters upon the Babylonian bricks lately published by Dr. Hager, were not intended to represent nails; their component parts being not unlike the points of sprigs, and prickles of thorns, plucked from their branches.

"When

“ When I first saw them,” says he, “ they reminded me of an obscure passage in Herodotus, respecting the building of that celebrated city.—*Δια τρικιστά δομῶν πλινθός, ταρσοῖς καλαμῶν διασ- τοιζόντες.* (L. i. 179) which Valla thus translates—‘*Per tricostium quemq; laterum ordinem, summitates Arundinum instipatas, conglutinabant,*’ may not this point at the *impression* of those frames which had been carved with sprig letters!” P. 304.

To prove that alphabets formed upon the tree or sprig principle, were not uncommon in other countries, and in early ages, he adduces a work of General Vallancey’s, from whence he quotes Mr. Hammer’s Arabic MS. which contains a number of alphabets, two of which consist entirely of trees. And from Bayer, it is shown that each of the Chaldean or Hebrew letters, derives its name from some tree or shrub, as ב Beth, a thorn; ד Daleth, a vine, &c. From Elias Schedius, it is explained that Theut, or Hermes Trismegistus designed his letters, in the form of animals and of trees. P. 305-6.

The same system of symbolical sprigs, distinguished also the characters of the ancient Gothic nations, though the arrangement of the Runic alphabet was different from that of the Irish or the Bardic. Still, however, it may be worthy of our notice that they were designated by the self same name. The Northern nations call their series of letters *Run*, which Sir Henry Spelman and other learned men have traced to the Saxon Ryne, a mystery or hidden thing. The Celtæ, as we have already shewn, call their system of symbols *Run*, and *Rhin*, which in the Irish and Welsh languages, have precisely the same import. P. 313.

The Pelasgian or Etruscan, as also the Ionian alphabets, are likewise held to have had such a correspondence with the Druidical letters, that their common origin might very easily be deduced. The Pelasgian, are said by Diodorus, (l. iii.) to have been the letters used by Orpheus. Mr. D. thinks it not improbable, that the Dance of Trees to the music of the Orphean harp, may have been an allegory of the same import, as Taliesin’s device of arming the symbolical trees, or letters, and bringing them into the field of battle. In a word, he believes “ the Druids to have been Orpheans, or the Orpheans Druids.” P. 326.

The Work concludes with an Essay upon the Celtic language, in which its radical principles are appreciated and compared with primitive and simple terms in Hebrew, Greek, and Latin. To which are added, a few pages as an Appendix. The length to which this review has already carried us, will

not permit our entering into the particulars of this learned and very elaborate sequel. We must therefore take our leave, observing that upon the whole, Mr. Davies has evinced himself a man of considerable reading, laborious investigation, and much acuteness in adapting his various materials to the hypothesis he has undertaken. But we fear that to many of his readers, his system will appear to be paradoxical. We shall close our review with a remark, said to have been made by a certain venerable, and distinguished literary character, to whose notice, fortunately for their author, these Researches had gained admittance.

“ That it is a work, which from the very nature of it, will be read by few,—and of those few, still fewer will understand it.—It must always however remain a monument of the erudition, ingenuity, and indefatigable industry, of its reverend and learned author.”

It is very certain, that the same truly respectable and discerning personage, has since thought fit to become his patron.

(To be concluded in our next.)

ART. III. *A concise Account of the Origin of the two Houses of Parliament: with an impartial Statement of the Privileges of the House of Commons, and of the Liberty of the Subject. By Edward Christian, Esq. 8vo. 98 pp. 3s. 6d. Cadell and Davies, 1810.*

THIS excellent and judicious pamphlet owes its publication to that wicked resistance to the authority of Parliament, in which contumacy, assuming the name of patriotism, permitted, or rather instigated, a furious mob to array itself against the legitimate power of government; the disgraceful progress of which outrage we dare not trust ourselves to describe. Our feelings are too much alive, and the recollection of the scene is too vivid for us to mention it, without the use of language inconsistent with the moderation, which we have always endeavoured to preserve.

“ It is a lamentable thing,” Mr. Christian observes, “ that one life should have been lost, or one drop of blood should have been spilt, in a contest, where it is impossible that two men of sense and education, who bestow due attention upon the subject, can be of different opinions; and where all protest that they are influenced

fluenced only by a love of their country, and a sacred regard for truth, justice, and liberty.”

It is indeed a lamentable thing, that people should have been so deluded, as to throw away their lives in such a conflict; and that after licentiousness and outrage had been carried to the excess of assailing the houses, and threatening the lives, of all who were pointed out to the fury of the mob, no restraints could be discovered, but in the use of those dreadful means which they had so long braved, and, by their own attacks, invited.

The legal question which was afloat when this pamphlet was written is now settled by the decision of the judges in the Court of King's Bench, and in the Exchequer Chamber. Pertinacity may, perhaps, carry it into the House of Lords, but little doubt can be entertained of its meeting there a proper and final decision. Mr. Christian has, however, done himself great honour, by the learned, judicious, and candid manner in which he has investigated this truly interesting and important question; and his essay derives additional value from his having avoided the appearance of controversy, and arranged his reasons and authorities in such a manner, that every reader may judge of the fairness of them, and the justness of his conclusions.

In the first chapter, the learned professor traces the origin of the two houses of Parliament; and although it is difficult to advance any thing new on such a subject, he has the credit of having made a clear, perspicuous and satisfactory statement, supported by the best authorities, both historical and legal. After noticing the various opinions of Petyt and Lord Lyttleton, on one hand, who think they trace the present form of holding Parliament to a period considerably before the conquest, and of Dr. Brady, on the other, who refutes these arguments, and places the separation of the two houses in much more recent times, he gives his own judgment, of which the following is an abstract.

After the introduction or the full establishment of the feudal system by the Conqueror, every seat in Parliament was territorial; and the owner of lands, who held them immediately of the king, had both a right, and was under an obligation to attend the king's court, the great Court Baron, or the great council of the nation. These were called chief tenants, or tenants *in capite*. Every tenant of the king, however small was his estate, had the same right to a seat in this parliament as the most powerful baron. In the Magna Charta of King John, we find a distinction had been made

between the greater barons and the smaller freeholders ; and that very vague and indefinite distinction most unquestionably, in the event, produced the division of the lords and commons. The King declares—"Ad habendum commune consilium regni summoneri faciemus archiepiscopos, episcopos, abbates, comites, et majores barones *sigillatim per literas nostras*, et præterea faciemus summoneri, *in generali*, per vicecomites et balivos nostros omnes illos qui de nobis tenent in capite." Here we see the outline of our present parliament. The separate summons by letter or writ to each peer is continued to this day ; the general summons of all the freeholders of the crown produced, in the course of the two next reigns, a writ to the sheriffs, to which our present elections owe their origin. We are informed, also, who were the constituent members of the high court of parliament 150 years after the conquest. It continued in this state for fifty years longer, until the Earl of Leicester having usurped the sovereign power in the 49th of Henry III. instead of ordering the sheriff to give this general summons to all the tenants of the crown or lesser barons, directed the sheriff to summon and send two knights out of each county. These tenants were either knights or compellable to become knights. The qualification for knighthood was afterwards, in the time of Edward II. fixed at twenty pounds a year ; or rather, all who had an estate under that value were exempted from taking upon them that expensive honour. This act of the Earl of Leicester was perfectly consistent with former principles. These freeholders of the crown, though each had a right to attend, had probably not insisted upon it, but, on the contrary, were petitioners to be discharged from so burthenome a duty. But he who had the power to compel the attendance of each individual, seemed to have fixed a reasonable limit to the exercise of that power, when he was contented that the sheriff should send him two only from each county. *The rest were not prohibited from attendance, but their attendance was dispensed with.* This was a most important act of state, which required no confirmation by the legislature ; it was consistent with former principles, it was consistent with the great charter ; no one was torn from his home and family but *per legem terræ*, by the law of the land. The policy of the measure was undoubtedly to compel a greater attendance than had before appeared ; that the power and consequence of the greater barons might be diminished by the increase of the votes in parliament, and by those over whom the crown was more likely to have an influence. But when this writ was communicated by the sheriff

riff to the King's tenants at his county court, as they considered their attendance in parliament rather a burden to be avoided than an honour to be solicited, they would be glad to agree among themselves, upon condition that the rest should pay their costs and expences, which two should attend instead of the whole number. But the two knights who were sent from each county, independently of this election, had a personal right to sit in parliament, and for some time afterwards sat with the barons, and were, in fact, their peers. Thus we see this election of the knights and this representation of the counties were so slight a change, and so agreeable to former principles, that they could scarce be regarded as an innovation.

We cannot give so satisfactory an account of cities and boroughs, because we have no authentic evidence that citizens and burgesses actually did sit with the peers anterior to the reign of Henry III.; but it is easy to show from original principles, that some of the burgesses from each borough, that held lands of the King, had a right, or were under an obligation, to attend. If the King had created a city or borough a corporation, and had granted it lands to hold immediately of himself, it is clear that the corporation would collectively be a tenant of the King, and either all the corporators, or some of them, as representatives of the rest, would be entitled, and compellable, to attend the King's courts. It is very probable that the citizens and burgesses, who must have been poor tradesmen, would not in general be ambitious of claiming their legal and constitutional right to sit in the same assembly with the haughty barons. And when Edward I. in the next reign, was induced to adopt the same measure as the Earl of Leicester, conscious, perhaps, of their own meanness, they separated from the barons and knights, and consulted among themselves only upon the public business. The knights at that time sometimes joined the barons, and sometimes the citizens and burgesses. But at last they found it, perhaps, more convenient, or agreeable to their feelings, to take precedence of the citizens and burgesses, than to be obliged to give it to the barons. In Scotland the commissioners of shires always formed one estate with the barons.

In the second chapter, the author proceeds to prove, that the House of Commons is a court of record, a task of no great difficulty, in which, however, he shows great learning and accuracy. But, he adds, even if the House of Commons were not a court of record, it would afford no argument that they had not the power to commit for contempt, because the
the

court of King's Bench have decided, "that the Admiralty Court may punish one that resists the process of their court, and may fine and imprison for a contempt to their court, acted in the face of it, though they are no court of record.

The next chapter, which is entitled, "The great Charter; The Trial by Jury; The Law of the Land; The Law and Usage of Parliament," shows the distinction between the terms judgment of our peers and law of the land; the trial by jury, being one branch only of the law of the land, though mentioned here as the most pre-eminent.

"But," he observes, "there are an infinite number of legal proceedings, by which a subject may be arrested, imprisoned, and outlawed, by the law of the land, without the intervention of a jury. And whenever the judgment of peers, or a trial by jury, is resorted to, it can exist only in those cases, which the law of the land defines and describes. The trial by jury is specified as the highest example of the law of the land. If the law of the land is not preserved, the trial by jury will soon be lost. For all misdemeanours, a peer of parliament must be tried, not by his peers in parliament, but exactly in the same manner as a commoner, by a jury.—In this case he is tried, not by *judicium parium*, but he is tried according to the *lex terræ*, the law of the land. In an impeachment, a commoner is tried by the lords, who are not his peers; here the *lex terræ* prevails over the *judicium parium*. When a man is committed for trial, when he is arrested for debt upon *in facie* process, he is legally deprived of his liberty without the judgment of a jury. If he pleads guilty to a capital charge, or stands obstinately mute, he may be deprived of life by the law of the land, but without the intervention of a petty jury."

By the application of the common law, and the decisions founded on it, Mr. Christian shows that "it is a fundamental maxim of the law and custom of parliament, that the two houses are mutual checks to each other, and the *sole judges of their own privileges*."

In the fourth chapter, which is divided into four parts, are discussed, the power of courts of justice to punish contempts by their own authority, and the constitutional power of the House of Commons to commit for contempts. This portion of the work is full of learned and satisfactory research, showing that every court, however constituted, has the necessary power for supporting its own authority; and that parliament, in particular, from a very remote period, has exercised, without disturbance, the right of committing not only strangers, but also its own members, for offences committed, as well against them without doors, as in their presence.

presence. To the offence which occasioned so much tumult and so much discussion, the following precedent appears to be perfectly in point.

“ 4th February, 1580. Mr. Norton complains of a book, ‘not only as reproaching some particular good members of the House, but also very much slanderous and derogatory to the general authority, power, and state of this House, and prejudicial to the validity of its proceedings, in making and establishing of laws.’ And it appearing to the House that Mr. Hall, a member, was the procurer that the said book was printed and published, and Mr. Hall being brought to the bar, he submitted himself to the House and asked pardon, and being withdrawn, sundry motions and arguments were had; but at last it was resolved, without one negative voice, ‘that he should be committed to prison,’ and upon another question, ‘that he should be committed to the prison of the Tower, *as the prison proper to the House.*’ And it was further resolved, that he should remain in the said prison for six months, and until he should make retraction of the book to the satisfaction of the House: that he should pay a fine to the Queen of five hundred marks; and that he should be presently severed and cut off from being a member of this House any more during the continuance of this present parliament.”

The sixth chapter shows that an officer has a right to break open outer doors, to execute the warrant of the Speaker of the House of Commons. The last, which is very short, is devoted to an explanation of the distinctions between moral, civil, and political liberty. The author's explanations on these points, though brief, are very satisfactory, and they are introduced by the following apposite and striking reflections.

“ Though declamation and eloquence in all ages have exhausted their stores upon this favourite theme, yet reason has made so little progress in ascertaining the nature and boundaries of liberty, that there are very few authors indeed, either of this or of any other country, which can furnish the studious and serious reader with a clear and consistent account of this idol of mankind. Thousands worship it, and are even ready to offer their blood as a sacrifice to it, under the form of a tree, a cap, or a cockade. These foolish symbols, with various watch-words of sedition equally unmeaning, may inflame the passions of the vulgar for a time, when practised upon by all the artifices of designing and wicked men, and may suppress the voice of reason and sobriety, but the consequences are too terrible to last long. Anarchy must reform itself, or where every crime is committed, and where neither life, person, nor property, is secure, in such a war of all against all, each individual, for his own sake,

fake, will soon demand a truce, and offer articles of capitulation."

Although the immediate occasion which produced this discussion is passed, and we hope a parallel instance will never occur, yet this pamphlet may always be perused with pleasure and advantage, and will remain a creditable proof of the ability, industry, and sound judgment of the learned Editor of Blackstone.

ART. IV. *Forbes's Oriental Memoirs, &c.*

(Concluded from p. 215.)

WE resume with much satisfaction our summary account of this entertaining and interesting Publication, only regretting, that circumstances will not permit us to detail more of its contents for the amusement, and information of our readers. We shall pursue our ordinary course in works of this description, and continue to point out such portions and passages as have most forcibly and most agreeably detained us in our progress.

The second Volume upon which we are now entering, will perhaps be found the most abundantly entertaining. The account of the Guzerat, and its inhabitants, must be very acceptable to all who are curious on oriental subjects, as it is far less perfectly known. Except the books of Fryer, and of Ovington, we have very few which undertake to describe this part of India.

The account of the Mahratta army, with the manners and customs of the various nations and tribes of which it is composed, is singularly curious, see p. 40. The same may be said of the Brahmins dinner, p. 49, 50. Nothing can be more preposterous and fantastical, in the conception of Europeans, than their forms of prayer, and various ceremonies. If a person of another cast, or a Brahmin who has not washed, touches his Dotee, (the garment round the waist) it must be washed. Many curious particulars of the different casts of the Hindoos, are detailed in this and the subsequent pages. For various entertaining anecdotes of the docility and sagacity of the Elephant, see p. 58 et seq. But few things occur in the whole work of greater curiosity and interest, than the description of a most extraordinary tribe,

tribe, known by the denomination of Bhauts ; this we shall insert.

“ The Bhauts reside chiefly in the province of Guzerat, but are not unknown in other parts of India ; like the troubadours and minstrels in Europe in the days of chivalry, they seem chiefly occupied in repeating verses of their own composition, or selections from the mythological legends of the Hindoos ; they chant their verses in a style peculiar to themselves, not unpleasing to a stranger, as the modulation of the voice, and an energetic graceful action, give effect to the poetry ; which, like the old ballads in Europe, is either to praise some renowned warrior, commemorate a victory, record a tragical event, or panegyrisé a present object. The Hindoo Rajahs and Mahratta chieftains have generally a Bhaut in their family, who attend them on public occasions, and visits of ceremony ; during these processions he loudly sounds their praise, and proclaims their titles in hyperbolic and figurative language. Tacitus mentions the historic songs and traditions of the German bards ; the Greeks and other ancient nations encouraged them ; perhaps Homer himself may be included in a class which like him repeat their legendary tales, and are the oral historians of the country.

“ Although this is the usual occupation of the Bhauts, many of them have another mode of living ; they offer themselves as security to the different governments for payment of their revenue, and the good behaviour of the Zemindars, Patels, and public farmers ; they also become guarantees for treaties between rival princes, and the performance of bonds by individuals. No security is esteemed so binding or sacred as that of a Bhaut, because, on failure of the obligation, he proceeds to the house of the offending party, and in his presence destroys either himself or one of his family, imprecating the most dreadful vengeance of the gods on the head of him who had compelled him to shed their blood. This is deemed a due catastrophe ; as the Hindoos are taught to believe that the Bhaut's life, to which a superstitious veneration is attached, over and above their common horror of bloodshed, will be demanded from the aggressor by an offended deity ; it is therefore very uncommon for an obligation to be broken where a Bhaut stands security.

“ For this responsibility the Bhauts receive an annual stipend from the district, village, or individual they guarantee ; they sign their names and place of abode to the agreement, but instead of affixing their seal, as customary among the other tribes, they draw the figure of the catana or dagger, their usual instrument of death.

“ This custom of the Bhauts shedding their own blood, or that of their family, has some analogy with many passages in ancient history, especially among those nations who ratified their solemn covenants by a bloody sacrifice. One method was to kill

an ox, and after many religious rites, to distribute it in pieces among their friends; all who eat of it were from that moment connected by a sacred tie, and bound to perform their part of the covenant, whether to revenge an injury, or for any other purpose. Lucian says, 'When any one of the ancient Scythians received an injury, and had not the means of avenging himself, he sacrificed an ox, and cut it in pieces, which he caused to be dressed, and publicly exposed; he then spread out the skin of the victim, and sat upon it with his hands tied behind him. All who chose to take a part in the injury which had been done, took up a piece of the ox, and swore to revenge him according to their respective ability.' Herodotus mentions a circumstance of the same people still more resembling the public engagements of the Bhauts, on the occasion where the contracting parties cut their arms with a knife, and let the blood run into a bowl of wine; of which all who were present drank, with the most dreadful imprecations against him who should violate the treaty.

"The Ayeen Akbery mentions Charuns and Bhauts, both employed in singing hymns of celebration, and reciting genealogies; in repeating martial feats during a battle to animate the troops, and in discovering parables and secret things; every great man in those days had several in his service, both Bhauts and Charuns; the former equalled the latter in poetical talent, and excelled them in chronology.

"Although the Bhauts possess landed property, and cultivate it by the tribes employed in agriculture, as a privileged order they are exempted from taxes, and every attempt to levy an assessment is succeeded by the *Tarakaw*, a most horrid mode of murdering themselves and each other; this, from invariable custom, it is absolutely incumbent upon them to do; for were they voluntarily to submit to any imposition, those of their own tribe in other places would refuse to eat with them, or to intermarry with their family; they therefore prefer a voluntary death to this state of ignorance and excommunication.

"Many families of this tribe resided in Neshad, from whence they travelled when wanted officially, and were always considered as a most respectable part of the community. As this city had been twice assailed and plundered in the three preceding months, Ragobah's imposition reduced the inhabitants to the greatest distress. The most melancholy scenes occurred in every quarter, of families delivering up their last mite, and houses robbed of every moveable to answer their proportion of the tax; if insufficient, the wretched owners, stripped of clothes and necessities, were left in nakedness and poverty; or, under pretence of secreting valuables they never possessed, tortures were inflicted with merciless vigour. So common are these executions among the Mahrattas, that our allies thought nothing of the cruelties in Neshad. Britons were not so unconcerned, their generous bosoms glowed with indignation against such wanton oppression; but all remonstrances

remonstrances were vain; Ragobah and his officers, like Gallio of Achaia, 'cared for none of those things.'

"When these cruelties and the refusal of the Bhauts to pay the tax were reported in the English camp, the commanding officer sent the brigade-major privately into the town, to convene the principal Bhauts, and assure them if they discharged their quota quietly, they might rely upon protection, sincerely lamenting the necessity of the measure. The heads of the tribe informed the officer they were able to pay more than was demanded in any other mode, but if Ragobah persisted in compulsory assessment, they should prefer death to submission.

"These humane remonstrances and persuasions proving ineffectual, and Ragobah continuing inexorable, the whole tribe of Bhauts, men, women, and children, repaired to an open space in the city, armed with daggers, and with a loud voice proclaimed a dreadful sacrifice; they once more prayed for an exemption, which being refused, they rushed furiously upon each other, and a considerable number perished before our astonished troops could disarm them. One man, more cool and deliberate than the rest, brought his family to the area before the Durbar; it consisted of two younger brothers, and a beautiful sister, all under eighteen years of age; he first stabbed the unresisting damsel to the heart, instantly plunged the dagger into the breast of one brother, and desperately wounded the other before he could be prevented; indeed, the whole horrid deed was in a manner instantaneous. I afterwards heard this man boast of having sacrificed his father a few months before in the glorious cause for which he had now become a fratricide." P. 89—93.

The brigade-major alluded to in the above narrative was captain, now major Torriano, whose gallantry and highly distinguished talents as an officer, were afterwards exemplified in his defence of Onore against Tippoo, related in a subsequent part of this work.

A pathetic tale is told of the melancholy catastrophe of an amour between a young soldier of fortune and one of the wives of Ragobah, the Mahratta chieftain, at p. 127. How ill founded are the ideas entertained in Europe of the sanctity, mildness and benevolence of the Hindoos is exemplified at p. 135. The memoranda of Sir Charles Malet, at p. 143, relative to a Mahratta army, well merit attention. At 165, on the subject of mermaids, the author may be in danger of incurring the imputation of too great credulity.

"Although the existence of mermen and mermaids is doubted by many, the history of England, Holland, Portugal, and other countries, proves the reality of these creatures. In the fifteenth century, after a dreadful tempest on the coast of Holland, one of them was found struggling in the mud, near Edam in West Friesland;

land ; from whence it was carried to Haarlem, where it lived some years ; was clothed in female apparel, and it is said was taught to spin. In 1531 another, caught in the Baltic, was sent as a present to Sigismund, king of Poland ; it lived some days, and was seen by all his court. In 1560, the fishermen of Ceylon caught seven of both sexes, which were seen by several Portuguese gentlemen then at Menar, and among the rest, by Dimaz Bosquez, physician to the viceroy of Goa, who minutely examined them, made dissections, and asserted that the principal parts, internal and external, were conformable to those of the human species." P. 164, 165.

The author's garden is pleasantly described at p. 240. The following anecdote is too singular to be omitted, as its authenticity must be unquestionable.

" About four years before my appointment to Boroche, some Mahomedans, walking through a village where a family of *Rajhpoots* resided, approached their house, and accidentally looked into a room where an elderly woman was eating. They intended no insult ; they saw her at her meal, and immediately retired ; but this accident occasioned a disgrace on the Rajhpoots lady for which, on her part, there could be no expiation. She at that time lived with her grandson, a fine young man, who was absent when the Mahomedans committed their trespass : on his return home she related the circumstance, and her determination not to survive it ; she therefore intreated him instantly to put her to death, a step she had only deferred that she might fall by his hand. The youth's affection and good sense induced him to remonstrate with his venerable parent, whom he endeavoured to dissuade from her purpose, by alleging that none but her own family knew of the disgrace, the very men who were the innocent cause of it being unconscious of the offence. Persevering however in her resolution, but unable to persuade either her grandson, or any other person, to perform the sacrifice, she calmly waited until he next went from home, and then beat her head against the wall, with dreadful violence. On his return he found his venerable parent in this agonizing and shocking state ! She again intreated he would finish the sacrifice, and release her from her misery : he then stabbed her to the heart. By the English laws he was secured as a murderer, sent to Bombay for trial, and confined in the common prison until the ensuing sessions. The grand-jury found a bill for murder : the petty-jury, composed half of European and half of Natives, found him guilty ; and the judges condemned him to death. The Rajhpoots in general have a noble mien and dignified character ; their high cast is stamped in their countenance ; this young man possessed them all. I saw him receive his sentence, not only with composure, but with a mingled look of disdain and delight not easy to describe. Unconscious

conscious of the *crime* laid to his charge, he said he had nothing to accuse himself of, but disobedience to his parent, by permitting humanity and filial affection to supersede his duty, and the honor of his caste; that life was no longer desirable; nor, if acquitted by the English laws, would he survive the ignominy of having been confined with European culprits, and criminals of the lowest castes, with whom he had been compelled to eat, and associate in a common prison; acts so contrary to every thing which he esteemed right and honourable, that the sooner he was transferred to another state of existence, the better. However inclined the government might be to clemency, it would evidently have been fruitless; the noble Rajhpoot would not survive the disgrace, and the sentence of the law was executed, in the hope, it might prevent others from following his example. P. 260, 261.

The story of the Sahras or Secretary Bird at p. 277, will excite no common interest. Chap. xxiv. will claim much attention. The Ordeals, the accounts of Demons, and of necromancy in India, and the various anecdotes here exhibited, detained us as they will others most agreeably, and communicate much important information. The subject of the burning of Hindoo Widows is discussed at p. 395, where is the following anecdote, communicated by Sir Charles Malet.

“ An extraordinary incident happened this day. A sepoy of my guard, of the *Mahratta* or *Columbee* tribe, died; his wife immediately declared herself a *suttee*; that is, resolved to devote herself to the flames with his body; she accordingly assumed the yellow garment, the turban, the mirror, and all other insignia usual on such occasions. When informed of her resolution, I desired the officer of the guard, Captain H——, to endeavour to divert the *suttee* from her intention, and in case of failure to acquaint me with the result. He soon communicated his despair of success, and I desired her to be brought to me.

“ I found her a healthy young woman, about twenty-two years of age, in a state of mind firmly resolved on sacrificing herself with her dead husband, whom she incessantly and impassionately invoked, with every endearing expression. The scene was singular and affecting; I scarce knew how to commence the difficult task of soothing grief so poignant, or of diverting a resolution founded on despair. In the course of my endeavours I found the poor *suttee* had no relations at Poonah; her father and mother lived in her native village, at some distance. I discovered likewise that her husband's death had exposed her to the dread of absolute distress. The first subject furnished a strong counteracting power to the passionate grief that possessed her mind,

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and by proper application awakened a new sensation; which followed up, produced a flood of tears, the first symptom of relaxation from determined grief; such as must have been the despairing sorrow of Niobe! A counteracting passion being thus excited, the dread of distress was soothed by assurances, properly introduced, of maintenance in the means of devoting her future life to the discharge of religious ceremonies at the shrine of her household gods, in honor of her husband's memory; which would be more grateful to the gods, and acceptable to him, than sacrificing herself on this pyreal pile.

"After these and a variety of other arguments, which occupied nearly three hours, in the course whereof gentle restraint was sometimes imposed on occasional fits of passion and anguish, she was at length persuaded to suspend her fatal purpose, until the arrival of her parents; to whom a messenger was dispatched in her presence with a letter, and money for the expences of their journey to the capital. The Hindoos attach the merit of the most sublime and holy heroism to this self-devotion; but the resolution once suspended, is seldom resumed, and was not in the present instance.

"I am sorry to remark, that I really believe the Hindoo spectators were rather grieved and mortified, than pleased at our success in saving this poor creature from the flames." P. 394—396.

The author's piety, which is amiably conspicuous throughout the whole of this work, eminently exhibits itself at p. 424-5 et seq. A curious anecdote occurs at p. 429. Some ingenious illustrations of Scripture in the manner of Harmer are found at p. 450. The Hindoo character is again well delineated at p. 456-7. The different sects and their preposterous modes of penance, at p. 465. Anecdote at p. 470 of the microscope, and Hindoo is so extraordinary, that we cannot help lamenting that we cannot extend our limits.

This volume at the conclusion, details a most interesting description of a tiger-hunt on the banks of the Ganges, communicated by Sir John Day to Sir William Jones. The first thing which more particularly arrests attention in the third volume, is a description of a most tremendous storm at p. 53. Seldom have we read of any thing of the kind so destructive. The reader will be amused as we were with the following whimsical anecdote at p. 78.

"I am cautious in drawing conclusions, or putting a decided construction on the religious ceremonies of the Hindoos; they may be more or less mystical than I am aware of, and many of their customs have possibly a different meaning from that which a superficial observer supposes. A circumstance which occurred at Dhuboy confirms my principle of not forming hasty decisions

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on dubious subjects. When I had been there two years, a rumour prevailed that I worshipped the Devil, or at least that I performed ceremonies, and paid some kind of adoration to the destructive power. On tracing this extraordinary supposition to its source, it appeared to have originated with some of my own servants, natives of the place, who had not been conversant with Europeans. About that time General Goddard, being engaged in a political negotiation with Tutty Sihng, paid him a visit at Brodera, accompanied with his staff officers and a considerable detachment from the Bengal army. On his march to Brodera he favoured me with a visit at Dhuboy, where I entertained him a few days in the best manner my retired situation permitted. We generally sat down sixteen at table; as there are no turkeys in Guzerat, young pea-fowl were an excellent substitute, and often made a principal dish. The gizzard and other parts of the pea-fowl, as is frequently practised with the turkey, were sent from table to be broiled and seasoned with salt, pepper, and Kian; thus, improved, the savoury meat was returned hot to table, with the additional appellation of the *Devil*; each guest took a small piece to relish a glass of wine, as customary on such occasions, and possibly some chearful toast was given, and passed round. The novelty of this ceremony in presence of my Dhuboy servants, who were strangers to our manners and customs, who neither understood the English language, nor asked for information from those who did, caused them to put a wrong construction upon an innocent practice; and in a city renowned for sanctity, we were enrolled among the worshippers of the Devil!" P. 78, 79. Vol. II.

We are also induced to subjoin the following.

"An Indian of respectability could never consent to his wife or daughter dancing in public, nor can they reconcile the English country-dances to their ideas of female delicacy. I remember an amiable Hindoo at Bombay being taken to a veranda overlooking the assembly-room, where a number of ladies and gentlemen were going down a country-dance; on his conductor asking how he liked the amusement, the mild Indian replied, 'Master, I not quite understand this business, but in our caste we say, if we place butter too near the fire, butter will soon melt.' I have thought of this Hindoo when present at some particular waltzing in France and Germany." P. 81. Vol. II.

The descriptions of Ahmedabad and Aurinzebad are singularly interesting. The title is given from the manuscript of Sir Charles Malet, who relates what follows:

"On approaching the hall of audience, a timid hare started from the spot where stood the Musnad of Aurungzebe; that

throne where the proudest monarch in the world was seated in all his glory. The throne was elevated in the most conspicuous part of this superb hall; the hall itself was filled with Ameers of the first distinction, and the spacious court crowded with haughty warriors and other nobles, while the air echoed with the swelling notes from the Nobat Khani, and the voices of the chopdars and heralds loudly proclaiming, 'May the king of the world live for ever.' From that throne, which the proudest nobles then approached with awe and palpitation, now sprang forth a terrified little hare." P. 106.

The mode of making ottar of roses is well described at p. 139. The piety of the author again claims our praise at p. 184. The anecdote at p. 249 must not be omitted.

"At Baroche I was intimate with a Banian named Lullabhy, the richest man in the city, and of great influence in the Purgunna. He was universally believed to possess the power of curing the bite of venomous serpents, by a knowledge peculiar to himself, which he never imparted to another. By this art he certainly recovered many Natives from a desperate state, after being wounded by the cobra-di-capello, and the scarlet-snake of Cubbeer Burr, without touching the patient or prescribing any thing inwardly. The talent of Lullabhy seemed to have no affinity with that of the ancient Pfylli, or the modern snake-charmers, but probably was not unlike the science professed by Mesmer, or Dr. de Mainaduc; be that as it may, his fame for effecting these cures was every where established. Mr. Perrott, then second in council, and some other of the civil servants at Baroche, were satisfied with a cure of which they had been frequent witnesses.

"Of all the Europeans I was acquainted with in India, Mr. Robert Gambier, at that time chief of Baroche, was perhaps the most incredulous respecting the talismans, charms, divinations, and preternatural pretensions of the Brahmins. His opinion of Lullabhy's talent was publicly known; a circumstance in his own garden now afforded a fair opportunity of detecting its fallacy. One of the under-gardeners, working between the pavilions, was bit by a cobra di-capello, and pronounced to be in danger. Mr. Gambier was then holding a council in an upper pavilion, and, at the desire of Mr. Perrott, immediately sent for Lullabhy, without informing him of the accident, of which he remained ignorant until ushered into the chief's presence. The gardener was lying on a slight bed of coir-rope, in a veranda adjoining the council-room. Being asked if he could effect a cure, Lullabhy modestly replied, that by God's blessing he trusted he should succeed. The poor wretch was at this time in great agony, and delirious; he afterwards became torpid and speechless; still Lullabhy was not permitted to commence his operation. The mem-

bers of council anxiously waited the chief's permission, especially when Lullabhy asserted that any further loss of time would render it too late. Mr. Gambier examined the man's pulse by a stop-watch, and when convinced his dissolution was inevitably approaching, he allowed Lullabhy to exert his influence. After a short silent prayer, Lullabhy, in presence of all the company, waved his catarra, or short dagger, over the bed of the expiring man, without touching him. The patient continued for some time motionless; in half an hour his heart appeared to beat, circulation quickened; within the hour he moved his limbs, and recovered his senses. At the expiration of the third hour Lullabhy had effected the cure." P. 248, 249. Vol. III.

Various interesting letters to the author are inserted in subsequent pages, on miscellaneous subjects, but the narrative of his escape from the Gracias as given at P. 380, is one of the most pathetic and impressive things which have ever come before us, and we much regret that we have not space for its insertion.

The author's benevolence and patriotism are manifested, most highly to his credit, on the subjects of Hindoo Infanticide, and of the introduction of vaccination among these people, at p. 422. At p. 461, commences, from the papers of Mr. Cruso, a most valuable communication of the circumstances of a journey from Surat to Calcutta, by the way of Agra. With a portion of this the third volume concludes. It again opens the fourth and last volume, when it is prosecuted to its conclusion. At p. 33 of this volume, the account of Tanseine, the Orpheus of Hindostan, is very amusing.

"Many stories are told of Tanseine, nearly as surprising as those related of Orpheus, Amphion, and other celebrated musicians of antiquity. Tanseine composed verses as well as sang with such superiority, that when Akber, who was extremely luxurious and magnificent in his entertainments, invited strangers, and resolved to give an extraordinary zest to the royal banquet, Tanseine had his allotted share in the feast. When the company assembled in the dusk of the evening to enjoy the gentle breeze, and taste the perfumes of the garden, percolated and cooled by the numerous fountains playing round the shrubberies, darkness was gradually permitted to approach; but lamps of various colours, intended for a general illumination, were notwithstanding properly arranged, though ordered not to be lighted until a private signal was given by the Emperor to Tanseine, who then suddenly burst forth into a strain so astonishingly harmonious, that the whole scene became illuminated by the magic of his voice," Vol. IV. p. 33.

The description of Agra at p. 40, and of Caunpore, p. 81, is pleasing. At this place we have the following anecdote.

“ Among the various amusements at Caunpore were abundance of Nautches, or exhibitions by the dancing-girls of the country, which, however pleasing, were far exceeded by a set of young girls lately arrived from Cachemire, of such surpassing beauty, grace, and elegant accomplishments, that, not venturing on the detail, I shall proceed to the distressing circumstances attendant on the nightly visits of the numerous wolves, by which the cantonments and its vicinity had been for some time infested. These savage animals were it seems first attracted thither in such numbers, during the late dreadful famine, by the dead bodies of the poor wretches, who, crawling for relief, perished through weakness before they could obtain it ; and filled up every avenue to the cantonments with their sad remains. Long accustomed to human food, they would not leave their haunts, and were now grown so fierce, that they not only frequently carried off children, but actually attacked the sentries on their posts, who had in consequence been doubled. The first night the embassy arrived at Caunpore, Sir Charles Malet ordered his cot, or bed, to be placed in the garden, and was surprised in the morning to hear that a goat had been carried off from very near the place where he slept.

Three of these monsters, as Mr. Cruso was credibly assured, had attacked a sentinel, who after shooting one, and dispatching another with his bayonet, was overpowered by the third, and killed at his post. While the embassy was there, a man, his wife, and child sleeping in their hut, the former at a little distance, the mother was awakened by the struggles and shrieks of the child locked in her arms, which a prowling wolf had seized by the leg, and was dragging it from her bosom. She grasped the infant, and exerted all her strength to preserve it from the foe, but in vain ; the ravenous animal tore it from her maternal embrace, and instantly devoured it.” Vol. IV. p. 81 and 82.

But there is no part of the whole publication more acceptable than the narrative of the defence of Onore, by Major Torriano, as given at p. 110. The spirit, activity, perseverance, and humanity of this gentleman who received, as he well merited, substantial proofs of the approbation of his superiors, has never been excelled, and very seldom equalled. The resolution, decision, and presence of mind by which he accomplished the escape of some devoted Brahmins from the cruelty of Tippoo, as detailed at p. 171, cannot be perused without the warmest emotions of esteem. The anecdotes of Tippoo in various parts of this concluding volume, as there

can be no doubt of their authenticity, must be highly interesting to every reader. We shall insert one or two more anecdotes, and then take our leave of one of the most entertaining performances we have for a long time seen.

The following might, in some degree, tend to check the ardor of youthful adventurers who are zealous to make their fortunes in the east.

“ I cannot give a better idea of the state of Society in Bengal upwards of 20 years ago, than by observing, that I was one of a party, not exceeding sixteen in number, who met to dine with a friend in the south barracks of Berhampore, in 1796; when, happening to meet with some friends we had not seen since occupying the same quarters in 1782, we casually mentioned our old comrades at the same place, but were generally found to wind up our retrospective details with “ Ah poor fellow, but he’s dead.” The frequent repetition of the apostrophe induced two of us to take pen and paper; when, one reckoning up those among our lost friends who had occupied the north, and the other recording the obituary of the South Rangers, we found that in the space of little more than twenty years, we had lost one hundred and sixty-three in one list, and one hundred and fifty-seven in the other! It is worthy of remark, that our record was confined to such officers and staff as had occupied the cantonments during three years only; and that more than three hundred officers had never been quartered at any one time at the station. What adds to the wonder of such an occurrence is, that for the greater part of the time very little change took place; the same corps being fixed for several years! With the exception of a few prudent men, whose moderation rendered them contemptible in the opinion of the major part of us, who were greatly attached not only to sport, but to every species of debauchery, I believe few quitted Berhampore in those days untainted by disease, or without some serious injury to their constitutions. Happily an entire reform has long since taken place throughout India.” Vol. IV. p. 212, 213.

“ I think it very probable you may meet our friend C. at Tellichery or Cochin, in one of the Portuguese ships from Macao, which generally arrive about this time. You have heard of his late misfortunes, but it is possible you may not know by what means his affairs are likely to be retrieved; and therefore with exquisite delight I relate an anecdote which does honour to human nature. The story is true, and in my opinion equals any thing of the kind upon record. You, who were formerly so well acquainted with this worthy man in India, know that he afterwards resided many years highly respected at Canton and Macao; where a sudden reverse of fortune lately reduced him from a state of affluence to the greatest necessity. A Chinese merchant, to whom he

had formerly rendered service, gratefully offered him an immediate loan of ten thousand dollars, which the gentleman accepted, and gave his bond for the amount: this the Chinese immediately threw into the fire, saying, "When you, my friend, first came to China, I was a poor man; you took me by the hand, and assisting my honest endeavours, made me rich. Our destiny is now reversed; I see you poor, while I am blessed with affluence."—The by-standers had snatched the bond from the flames; the gentleman, sensibly affected by such generosity, pressed his Chinese friend to take the security: which he did, and then effectually destroyed it. The disciple of Confucius, beholding the renewed distress it occasioned, said he would accept of his watch, or any little valuable as a memorial of their friendship. The gentleman immediately presented his watch; and the Chinese in return, gave him an old iron seal, saying, "Take this seal; it is one I have long used, and possesses no intrinsic value, but as you are going to India to look after your outstanding concerns, should fortune further persecute you, draw upon me for any sum of money, you may stand in need of, seal it with this signet, sign it with your own hand, and I will pay the money." P. 242, 243.

The account of the hot wells at Vazanabhy and the author's deliberate opinions on the Hindoo character at p. 346, are not among the least interesting and valuable parts of the concluding volume.

The work is embellished with a great number of excellent engravings, many of which are beautifully coloured, and altogether must have cost the author many thousands of pounds. As Mr. Forbes seemed but little inclined to spare any necessary expence, we could have wished a neat and perspicuous map of India, and of the places more particularly described, of which many are very imperfectly known to Europeans. The journal of Mr. Cruso from Surat to Calcutta, seems more particularly to have required this aid to a journey which perhaps no European has made before or since. As to defects, there must be some in every human performance, but we have noticed none of more importance in these memoirs, than the disposition to be somewhat too lavish of quotations from the works of others. But the books thus used are all curious, and many of them of uncommon occurrence.

ART. V. 1. *Christian Researches in Asia, &c.* 2. *Remarks on Dr. Buchanan's Christian Researches, &c.*

(Concluded from page 271.)

FROM the Malayan Archipelago, Dr. Buchanan proceeded to the interior of the country of Malac-ala, and with the permission of the Rajah of Travancore, visited the Syrian Christians who have resided from time immemorial in his dominions. Of these Christians he gave a very interesting account in a former work, which was duly noticed by us in our xxixth volume*; but as he had not then visited them himself, he could not write with such confidence as he now does, either of the purity of their faith, or of the apostolical constitution of their church.

“The following,” he says, “are the chief doctrines of this ancient church. 1. They held the doctrine of a vicarious *Atonement* for the sins of men, by the blood and merits of Christ, and of the justification of the soul before God, *by faith alone* in that atonement. 2. They maintain the REGENERATION, or new birth of the soul to righteousness, by the influence of the spirit of God, which change is called in their books, from the Greek, META-NOIA, or change of mind. 3. In regard to the TRINITY the creed of the Syrian Christians accords with that of St. Athanasius, but without the damnatory clauses. In a written and official communication to the English Resident at Travancore, the Metropolitan states it to be as follows;

“We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance, one in three, and three in one. The Father generator, the Son generated, and the Holy Ghost preceding. None is before or after the other; in majesty, honour, might and power co-equal; Unity in Trinity, and Trinity in Unity.” He then proceeds to disclaim the different errors of Arius, Sabellius, Macedonius, Manes, Marcionus, Julianus, Nestorius, and the Chalcedonians; and concludes, “that in the appointed time through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary through the means of the Holy Ghost, and was incarnate God and man.” P. 116.

This is unquestionably an orthodox creed, and perfectly consistent with the doctrine of the Church of England; but

* See that volume p. 225, &c.

it is very different from the account given to the *Society for the Promotion of Christian Knowledge*, of the faith of the Syrian Christians. In the postscript to a letter dated at Tanjore, 10th of March 1809, Messrs. Kolhoff and Horst, two Missionaries well known to Dr. Buchanan, and both highly praised by him, thus express their sentiments of the Syrian Christians.

“ Already in 1725, and following years, our predecessors, the Missionaries at *Tranquebar* and *Madras* by the advice of their friends in *Europe*, endeavoured to make acquaintance with the Dignitaries and Priests of the *St. Thomas*, or *Syrian* Christians, and to unite them with the Protestant Church, or at least to bring them to agree in doctrine, with the Protestant. They employed for this purpose a very learned divine of the reformed church at *Cochin*, the Reverend *Valerius Nicolai*, and they spoke with several *Syrian* Priests that came to the coast at different times. But they were at last obliged to give up all hopes of such a union. The following abstract of the result of their researches, will show how unfit the Syrian Clergy are to be Protestant Missionaries.

“ 1st. The *Syrian* Christians are split into two sects, directly opposite to each other, yet equally receding from the orthodox doctrine of the Christian Church; NESTORIANS and EUTYCHIANs. They pray moreover to the *Virgin Mary* and to the *Saints* (though not precisely to the same as the Church of *Rome*,) and desire their mediation. They believe that good works are meritorious. They hold the doctrine of works of *Supererogation*. Their public prayers and administration of the sacraments are in a tongue not understood by the people. Celibacy has grown customary among their Priests, though it is not enjoined. Thus their doctrine militates against the 2d, 5th, 11th, 14th, 24th, and in a manner also against the 32d, articles of religion, and against the Nicene Creed.

“ 2d. They are so ignorant, that they could not even be used as sub-assistants to our native Catechists, and of course, as such people use to be, they are obstinate, and would demand of us to conform to their persuasion and ritual, instead of conforming themselves to that of the Church of England.

“ 3d. Their proper language is not *Syriac*, but the *Malaialam* Idiom. They only make shift to read as much *Syriac*, as is necessary for celebrating the Mass, and reading the Liturgy, which are almost the same as those of the Arminians.

“ 4th. The cast out of which all their Priests are taken, are (is that of) the *Cessiarars*, and the Priests claim an equality with the highest cast of that country, the *Nairs*; and on this account they have hardly any intercourse with people of lower casts; whereby they incapacitate themselves for the propagation of Christianity *.”

* See Appendix No. IV. to Dr. Marsh's Sermon, entitled, “ *The National Religion the Foundation of National Education.*” P. 183, &c.

Which of these accounts ought we to adopt ; that of Dr. Buchanan, or the very different account of his friends ? Probably neither of them in every particular ; though we confess that the narrative of our author appears to us much more likely to be correct, than the evidence on which Messrs. Kolhoff and Horst build their objections to admitting the Syrian Christians to a union of faith with themselves. Dr. Buchanan actually visited the churches of the Syrian Christians ; had several serious and interesting conversations with their Metropolitan and other clergy on the doctrines of the gospel and the unity of the church ; examined their liturgy, which he pronounces to be scriptural ; and records nothing relating to them which he did not himself see or hear. Messrs. Kolhoff and Horst, on the other hand, seem to have entered into no correspondence whatever with the Syrian Christians or their venerable metropolitan ; but to have given implicit credit to a report made eighty-six years before, of their faith and worship, and a report made under very suspicious circumstances. The person employed to make the inquiries on which the report was founded, was not a Clergyman of the Church of England, nor even a Lutheran Divine ; but he was, say the Missionaries, a very learned Divine of *the reformed Church*, i. e. in the language of Germany, as every one knows, he was a *Calvinist* and a *Presbyterian*. In the year 1725, the zeal of Calvinists both for the peculiar dogmas of their faith, and for the presbyterian constitution of the Church, was so much more ardent than we generally find it now, that we can hardly form, in this age, an adequate conception of the rancour with which it treated those churches that maintained the apostolical institution of episcopacy, and called in question the doctrine of unconditional election and reprobation of individuals. What the doctrine of the Syrian Christians is, with respect to the Divine decrees, Dr. Buchanan has not informed us ; perhaps no such unprofitable discussion was ever entered into by that simple people ; but the following account of what passed between this author and some of the Syrian Clergy, on the subject of Church Union, shows that their notions of the necessity of episcopal ordination are sufficiently high to have induced a presbyterian zealot, in the beginning of the last century, to accuse them, as Archbishop Laud was accused, of symbolizing with the Church of Rome.

“ I was afraid,” says Dr. Buchanan, “ to mention the subject to the Bishop, at our first interview ; but he, himself, intimated, that he would be glad I would communicate freely upon it with two of his clergy. I had hitherto observed somewhat of a reserve in those with whom I had conversed on this matter ; and
now

now the cause was explained. The Bishop's chaplains confessed to me, that they had doubts as to the purity of English ordination. 'The English,' said they, 'may be a warlike and great people; but their church, by your own account, is but of recent origin. Whence do you derive your ordination?' 'From Rome.'—'You derive it from a church which is our ancient enemy, and with which we would never unite.'—They acknowledged that there might be salvation in every Church where *the name of Christ is named*; but in the question of an UNION, it was to be considered, that they had existed a pure Church of Christ from the earliest ages; that if there was such a thing in the world as ordination, by the laying on of hands, in succession, from the Apostles, it was probable that they possessed it; that there was no record of history or tradition to impeach their claim. I observed, that there was reason to believe that the same ordination had descended from the Apostles to the Church of Rome. 'It might be so; but that church had departed from the faith.' I answered, that the impurity of the channel had not corrupted the ordinance itself, or invalidated the legitimacy of the imposition of hands; any more than the wickedness of a High Priest, in Israel, could disqualify his successors. The Church of England assumed, that she derived Apostolical Ordination *through* the Church of Rome, as she might have derived it *through* the Church of Antioch. I did not consider that the Church of England was entitled to reckon her Ordination to be higher, or more sacred than that of the Syrian Church. This was the point upon which they wished me to be explicit. They expected that, in any official negotiation on this subject, the antiquity and purity of Syrian Ordination should be expressly admitted." P. 120.

In this conversation, both the author and the Syrian clergy seem to have acquitted themselves with great propriety; but a Divine, of what is, on the continent of Europe, called the *reformed Church*, would, in the beginning of the last century, have been so exasperated by the claims of the Syrians to Episcopal ordination, by uninterrupted succession, as, without further evidence, to consider their church at once as equally corrupted with the church of Rome. Such claims, indeed, are not likely to be listened to with much complacency by Divines even of the Lutheran Church; for, except in Sweden and Denmark, that church has as completely snapt asunder the episcopal succession, as the Calvinistic churches, which reject the episcopal order. Hence in all probability, the charges of heresy, brought against the, Syrians, by *M. Nicolai*, and the Lutheran Missionaries, rest upon very slender evidence; but the great question between them and Dr. Buchanan may be speedily and completely decided. He brought with him, from Malabar, many ancient Syrian
manuscripts,

manuscripts, and, doubtless, among them, a copy of the *Syrian Liturgy*, which, he assures us, is scriptural. Let that liturgy be translated and published by some eminent Syrian scholar; and we shall then know, with certainty, what are the principles, not of this or that *individual*, but of the *Syrian Church*, in *Malay-ala*; and be able to judge whether a union should be attempted between that church and our own. Before our author left the residence of the Bishop, that prelate,

“ After conferring with his clergy on the subject, returned an answer in writing, to the following effect:—‘ That an union with the English Church, or, at least, such a connexion as should appear to both churches practicable and expedient, would be a happy event, and favourable to the advancement of religion in India.’ “ In making this communication,” says Dr. B. “ he used his official designation, ‘ MAR. DIONYSIUS, METROPOLITAN OF MALABAR.’—I asked the Bishop if he would permit two of the young Cassanars to go to England to finish their education, and then return to India. He said, he should be very happy to give his permission, if any should be found who were willing to go.” P. 122.

Surely it would be worth while—it is, indeed, a Christian duty—to ascertain, if possible, whether the Syrian church, in Malabar, be so pure in her doctrine and worship, that a union could be formed between her and the church of England; for were she to send her candidates for orders to complete their education in England, and a union were to be formed between the two churches, rational hopes might be entertained of propagating the Gospel through India, without incurring those dangers, which appears so formidable to Major Scott Waring. The Major, however, seems to be of a different opinion, and has, indeed, very strange notions of that union, which, as appears from the New Testament, it was our Saviour's wish should prevail among all his followers.

“ The obvious inference,” from what passed between the Syrian Metropolitan and Dr. Buchanan, “ is, that if the union appeared to be expedient to the church of England, *she* had the authority to form it. This appears to be the opinion of the Rev. Mr. Dealtry. The fact, however, is, that *the Legislature alone is competent to form an union between the Church of England and any other Christian church*. The neglect of our Bishops consists in this: a Clergyman, without any commission from the Church of England, or from the British Government, and without the knowledge of the Sovereign to whom the Members of this Syrian Church are subjects, produces a proposition from the Bishop who presides

presides over this Church, and not one of our prelates has hitherto submitted the proposition to the consideration of Parliament." *Rem.* p. 52.

Were Dr. Buchanan, or Mr. Dealtry, or we, to controvert, in this manner, any proposition made by Major S. W. respecting the constitution of an army, composed of the subjects of different states, in alliance with each other, or to contradict, with equal confidence, any suggestion thrown out by him, for carrying the war, with the greatest probable effect, into the territories of the common enemy, we apprehend that he would deem no apology requisite for exposing our ignorance of military affairs, or for exclaiming—*Ne futor ultra crepidam*. Now, without intending the slightest offence, we must take the liberty to say, that the Major appears to know as little of the constitution and authority of the Church of Christ, and of the duties of her Clergy, as either Dr. B. Mr. D. or the British Critics, can know of the theory or practice of the art of war. For this ignorance we are far from deeming him culpable, as it is not the duty of a soldier to enter far into theological or ecclesiastical controversy; but we really wonder that it did not occur to him, before he hazarded such assertions as these, on points which he had never studied, to enquire of some friend better acquainted than himself with scripture and ecclesiastical history, by what legislature was formed that perfect union which prevailed among all the churches of Christ, previous to the conversion (in 312) of the Emperor Constantine? An answer to this question might, perhaps, have satisfied him, that the English and Syrian churches are fully competent to form such an union as was proposed by the venerable Mar. Dionysius, without the authority of an Act of the British Parliament, expressly made for that purpose. The object of the union is expressly stated by Dr. Buchanan to be,

“ That English Clergymen, or rather Missionaries, ordained by the Church of England, might be permitted hereafter to preach in the numerous churches of the Syrians in India, and aid them in the promulgation of pure religion, against the preponderating and increasing influence of the Church of Rome; and again, that ordination by the Syrian Bishop might qualify for preaching in the English churches in *India*; for we had an immense empire in Hindostan, but few preachers; and of those few, scarcely any could preach in the native languages.—The Bishop said, ‘ I would sacrifice much for such an union; only let me not be called to compromise any thing of the dignity and purity of our Church.’ ” P. 121.

If the faith of the Syrian church be orthodox ; her liturgy, (as Dr. B. says it is) scriptural ; and the orders of her Clergy derived by episcopal succession from the Apostles, not only is no legislative interference necessary to authorize such an union as this, but no legislature can prevent it, without counteracting the authority of Christ, the Bishop of our souls, and the only Head of the Church Catholic. The Church of England cannot, indeed, by her own authority, grant to the Syrian Clergy, or, indeed, to any other Clergy, any part of her own *legal* privileges, as the *established* Church in that part of his Majesty's dominions, called England and Ireland, together with the town of Berwick-upon-Tweed ; but if, on sufficient enquiry, she were convinced that the Syrian Clergy are episcopally ordained, she might, unquestionably, on their subscribing the thirty-nine articles, and declaring their unfeigned assent and consent to every thing contained in the Book of Common Prayer, admit them to preach occasionally in the Churches of even England and Ireland. For this no particular statute is necessary ; or if it be, it is already provided in the Act which authorizes *the Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons* *, &c.

Major Scott seems to have no notion of the Church as an independent society, governed by her own laws, before she was taken under the protection of any state, otherwise he could not have said (p. 55.), " The Church cannot *herself* be an instrument in giving light *to the world* ; Parliament may, if it pleases, make her the instrument." May we ask this profound politician, what *Parliament* made the Apostles and Evangelists the instruments of giving to the world that light which all Christians believe the world to have received by their means ? It was not the Sanhedrim of the Jews, nor the Senate of Rome ; for these two parliaments enacted laws to extinguish the light of Christianity at its dawning. But, says he (p. 59),

" The competence of the Legislature to *change the present constitution of the Church of England* cannot be disputed ; it may employ her as an instrument in giving light *to the world*, but at present the province of our Church is *England*."

That the Legislature is competent to withdraw from that portion of the Church of Christ, which is at present established in England and Ireland, the legal privileges which

* See the Preface to those Forms.

she derives from the State, no man in this age will indeed dispute; but, by being deprived of these privileges, she would not therefore cease to be a portion of the Church of Christ, and, as such, an instrument of giving light to the world. The Legislature might, indeed, adopt the principles of the French Convention, and abolish the *establishment* of Christianity under every form; but no legislature has a right, and no *Christian* legislature will *pretend* to a right to change that constitution, whatever it be, which the Church received from her Divine Founder, or to prohibit the different churches or societies of Christians from maintaining among themselves that union which Christ expressly enjoined them to maintain. Major S. W. seems to consider the *Church* as the mere creature of the State, misled, probably, as others have been before him, by the elliptical phrases—*Church of England, Church of Rome, Church of Scotland, Greek Church, &c.*; but the fact is, that *the Church* is the *Church of God or of Christ*; that this Church is *one society*, spread over the whole earth, of which a *portion* may, or may not, be *established* in one country, openly *tolerated*, or only *secretly connived at*, in another, and *persecuted*, with the utmost rigour, in a third. All this may, indeed, happen within a very short period of time, to the same portion of the Church of Christ, and in the same country. Thus, the Episcopal Church was the *established* Church of Scotland, from the year 1662 to 1689; from that period, until March, 1712, that Church was *persecuted* in Scotland; from 1712 until 1746, she was, if not absolutely tolerated, more than *connived at*; from 1746, until the accession of his present Majesty, she was again laid under severe restraints; from that period she was again connived at, until 1792, when an Act of Toleration was unanimously passed in her favour. Yet every man, who is at all acquainted with the constitution of that Catholic and Apostolic Church, in which every member of the Church of England professes to believe, must be aware, that the Scotch Episcopal Church is now, and has been, during all her various fortunes, as much a branch of the Catholic and Apostolic Church of Christ—possessed of all the powers *essential* to that society, as when she enjoyed her revenues and establishment.

On this subject, we would humbly advise the Major, before he attempts to enlighten the world a second time, to study Warburton's *Alliance between Church and State*; begging leave to assure him, that the author was a profound Lawyer as well as Divine; and that, though he pleaded the cause of the Church against those, who wished, as he said, “to deliver her over, gagged and bound, as the rebel-
creature

creature of the state ;" he was yet none of those whom the public denominated High-Churchmen. In his politics, ecclesiastical as well as civil, he was a Whig ; but he was a Whig of the old school, to which Burke made his appeal from the admirers of the French Revolution ; and, of course, he admitted that the Church, as a distinct society, has rights and privileges of her own, distinguishing between those which she *could*, and those which she could *not* give up, in return for the protection afforded to her by the State. To preach the Gospel, and thereby diffuse light through the world, is, unquestionably, one of those rights which she *cannot give up to any power on earth*, and of which she cannot be deprived, but by the extermination of her ministers.

From Malabar Dr. B. proceeded to Goa, where he visited the Inquisition, of which he gives a very hideous account. This he does, professedly, for the purpose of inciting the British Government to exert its influence with the Court of Portugal to abolish that horrible tribunal ; but though we hope that the detail will produce this effect, on the restoration of peace to Europe, we trust that our Ministry will not alienate any Roman Catholic power in alliance with us, by interfering, at present, with its internal government, whether civil or ecclesiastical.

Dr. Buchanan then gives some account of the colleges at Goa ; takes notice of the extensive spread of the Portuguese language over India ; shows the importance of circulating the Scriptures in that language, as well as in Persian, Arabic, and Hindoostanee ; and mentions three or four men engaged in such translations, who appear much better qualified for the task which they have undertaken, than the Baptist and Methodist Missionaries, at Serampore. This part of his Researches we have read with unmingled pleasure ; not that we think Hindoos and Mahomedans will ever be converted to the faith, merely by *reading the Scriptures*, unless they be previously well read in ancient history ; but good translations of the Scriptures will render the labours of judicious Missionaries comparatively easy.

From Goa the author proceeded to Cochin, where he met with two classes of Jews, who have been long resident in the east ; the one, white, called the Jerusalem Jews ; and the other, black, and rather resembling Hindoos in their persons and features. From those Jews he received some valuable Hebrew manuscripts ; and this leads him into some ingenious speculations on the past and present state, and future prospects of the Jews, as connected with the prophecies re-

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corded in their own scriptures. He likewise states his own notion of the millennium, which seem to be very rational; and gives some account of what is now doing, both in London and in the East, for the conversion of the Jews. From one self-constituted Society for this purpose, he expects much more good than to us it appears calculated to produce; but we should have read this part of his work with considerable pleasure, had he given to it more method, and passed less abruptly from one subject to another. We agree with him, that the Jews, were they really converted to the faith in its primitive purity, would furnish the most useful body of Christian Missionaries that could be employed to preach the Gospel to heathen nations; but we are not sure that he is right in thinking, that, next to them, the Armenians are the fittest to be employed in this pious and most important work. He says, indeed, that they have a very faithful version of the Bible, and that the doctrines of their Church are the doctrines of the Bible; but Mosheim and his continuator represent the Armenians as still Christians of the *Monophysite* sect; and we have not the means of deciding the question between them and this author.

No author, with whose works we are acquainted, has transcribed so liberally from himself as Dr. Buchanan. After what he says of the Armenians, as Christians peculiarly qualified to be successful Missionaries, he gives the same account that he gave in his Sermon, entitled, *The Star in the East*, and nearly in the same words, of certain vestiges of the doctrines of revelation, which he witnessed in the different countries which he visited in India. It is, therefore, sufficient for us merely to mention the fact, and refer the reader to our review of that work*; but we cannot thus pass over the concluding section of the work before us, although it contains very little which is not to be found in the author's *Memoir of the Expediency of an Ecclesiastical Establishment for British India*.

Major Scott Waring seems to think, that no other Ecclesiastical Establishment for British India is necessary than that of a few Chaplains, as at present.

“All the British subjects in Indostan scarcely exceed,” he says, (p. 38), “the number of persons living in the parish of Chelsea; and the Church Establishment, formed by the Court of Directors, is calculated as sufficient for a population of thirty-two thousand subjects of Great Britain and Ireland.”

* In our xxxviii. vol. p. 579, &c.

This calculation might be an approximation towards the truth, if those thirty-two thousand British subjects lived together like the inhabitants of the parish of Chelsea; and if there were in Hindoostan no native Christians, to whom we are bound by the laws of the Gospel—as sacred, it is to be hoped, as the calculations of the Court of Directors—to afford opportunities of uniting in public worship, and having the Sacrament of Baptism administered to their children; not by civil magistrates or military officers, but by Clergymen regularly ordained, who alone derive from Christ authority for such administration. It is to no purpose that our author calls the native Christians a *rabble*! If by a *rabble* he mean a multitude of *low* people, we beg leave to put him in mind, that the Saviour of the world died for the low as well as the high; that he would have all, for whom he died, to be saved; and that we shall have much to answer for at the day of judgment, if we withhold from that *rabble* any of the means of salvation which we can afford them.

We can afford them the ordinary means of salvation, only by establishing in India a regularly organized Church; for the present writer hopes for as little good as the Major can do, from the exertions of Baptist and Methodist Missionaries, who are accountable to no superior for the soundness or tendency of their doctrines, or for the mode in which they carry on their ministry. The arguments urged by Dr. Buchanan, towards the conclusion of this work, for the expediency of an Ecclesiastical Establishment in British India, are, indeed, unanswerable; though we may possibly differ from him, as well as from the Bishop of Landaff, whose sentiments on the subject are here given to the public, respecting the nature of the establishment which would best answer the purpose. We are decidedly of opinion that no mode can be devised so likely to introduce and perpetuate Christianity in India, as that by which the first preachers of the Gospel introduced it into the Roman Empire; and that mode seems to be sufficiently detailed in the following pious and judicious Resolutions of the venerable Society for promoting Christian Knowledge.

“ 1. Resolved, That the Society are fully persuaded, that nothing short of such an establishment of pastoral superintendence, and such a supply for the ministry of the Word and Sacraments, throughout the British Empire in the East, as may correspond, in due measure, with that which constitutes the main ground of religious welfare in the realm of England, can serve to place the spiritual interests of the British subjects, in those parts, upon the best and most permanent foundations.

“ 2. That the Society beg leave in the same conviction, and in the same spirit of dutiful respect, to observe, that more than a century has elapsed, since the most earnest wishes of many chief and excellent persons * in this nation were expressed for procuring such a form of Church Communion in India, as might serve to demonstrate the religious character of the British nation ; to provide for the exigencies of our beloved countrymen, when far severed from their friends and connexions ; and, at the same time, to induce the natives, by the silent but persuasive pattern of religious fellowship, and the sober invitations of a settled ministry, to lift their eyes to the truth, and to take courage to this end from the prospect of countenance and shelter, which would thus be set before them. The appearance of persons in ecclesiastical functions, sufficiently exalted in character and power, both to furnish them the needful lessons of instruction, and to protect them from persecution in their change of sentiment and conduct, is most necessary to the natives, who are at present exposed to dreadful hardships in their conversion from error and idolatry, owing to the institutions and the prejudices of their country and the certain forfeitures incurred by Christian Profelytes.

“ 3. Resolved, That the Society, in common with all who enjoy the blessings of Communion in the Church of England, are deeply and thoroughly convinced, that no sufficient supply for the ministerial succession and the necessities of the extensive population of British India, can be furnished or continued without such an establishment of the Ministry, as may be able to regulate and perpetuate itself ; which will effectually be obtained by resort to Episcopal hands in India, when with the Divine Blessing such provision shall be settled there. It is thus only, in that land, that the increasing multitude of those who are born of Christian Parents, and entitled therefore to early baptism, may be trained for every other act and exercise of religious Communion, according to the means of Grace, and mode of fellowship, appointed by our Blessed Lord in his household. It is thus only that such candidates for God's everlasting favor may be encouraged, and enabled, to take upon them their own obligations, by the solemn pledge to be rendered by them at their Confirmation, that from thenceforth they may draw near to the table of the Lord. It is thus only that a regular succession of persons, qualified for the ministerial calling, can be raised and admitted in that country to the sacred functions, for the European and native congregations.”

It was in this way that Christianity was at first diffused through the vast extent of the Roman Empire ; and it is in this way only that it appears possible to diffuse it, without

* Vide Correspondence between Archbishop Tennison and Dean Prideaux. &c. &c.

danger, through British India. We are indeed aware, that Major Scott Waring, and his adherents, will meet this proposal, and, indeed, to every proposal for employing English Clergymen, or establishing an English Church in Hindoostan, though he seems to have little or no objection to Missionaries from any other Church.

“ There are now,” he says, (p. 40), “ a number of Missionaries in India from Portugal, Denmark, and Germany. *Was* [were] that number doubled or trebled, no political mischief would result from the increase. But England is the *ruling power* in India; it does not, therefore, follow, as a necessary consequence, that, because Christianity has been preached by Europeans for more than three hundred years, the ruling power, or the *subjects* of the ruling power, may safely institute a system of profelytism.”

And does Major S. W. really consider the Danish and German Missionaries, who reside in *British India*, and are supported by our Societies for the propagation of the Gospel, as *not* subjects of the ruling power? Or, is it conceivable that the natives, who understand neither the Danish, the German, nor the English language, can make any distinction between the German and Danish Missionaries on the one hand, or sober English Missionaries on the other? No; whatever jealousy is, in such circumstances, likely to be excited by Missionaries from one of these nations, is as likely to be excited by Missionaries from the others, provided they all conduct themselves with equal discretion; and it is surely more probable, that well educated Clergymen, of a regularly constituted Church, and placed under *immediate* episcopal inspection, will conduct themselves with discretion, than a set of missionaries, of whatever nation, who, being under no ecclesiastical controul, are very liable to be intoxicated by the fumes of fanaticism. At any rate, the Clergy of such a Church are much more likely to “ speak the same thing, and to have no divisions among themselves,” than a number of independent Missionaries, of whom one may say—“ I am of Luther;” another, “ I am of Calvin;” a third, “ I am of Wesley;” and a fourth, “ I am of Whitefield;” and thus lead the prejudiced natives to suppose that “ Christ,” as St. Paul observes, “ is divided.” We are as desirous as the Bishop of Landaff can be, “ that every Christian should be at liberty to worship God according to his conscience;” but we cannot wish that Missionaries, having different views of Christianity, whether those differences be of importance or not, should be sent to propagate the Gospel in British India;

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India ; for we have the authority of Christ himself for believing, that the contradictory doctrines of such men would, among the Heathen, defeat the very object of the mission*.

ART. VI. *The Bioscope, or Dial of Life explained. To which is added, a Translation of St. Paulinus's Epistle to Celantia, on the Rule of Christian Life ; and an elementary View of general Chronology ; with a perpetual solar and lunar Calendar. By the Author of " the Christian's Survey," &c.* 12mo, 311 pp. 12s. Miller. 1812.

SINCE this little book was published, the author's name has been avowed ; and it appears that he is also the author of " the Christian's Survey," which we perused with so much gratification during the progress of our 37th vol. (p. 638,) and of the luminous Illustration of Virgil's fourth Eclogue, to which we endeavoured to do justice in our 40th vol. (p. 115.) All these valuable and useful publications we are now authorized to attribute to the genius and efforts of Mr. Granville Penn, who has thereby established a reputation of the best and most desirable kind, in which utility is not less remarkable than ingenuity.

Of the present publication it is not too much to say, that it is, for its extent, the most practically useful work that we have ever seen. It gives the true estimate of human life, and explains it in a way not only intelligible to all, but interesting and attractive. An elegant duodecimo volume is accompanied by a neatly-engraved dial, on which the progress of man's life, from his birth to 70 years, the average extent of its duration, is clearly laid down. The whole space is divided into seven equal portions, containing ten years each, and they again are subdivided into single years ; while a moveable index, or hand, enables every reader to set the dial to the exact period of his own progress, and to contemplate it in that situation. That it should be so contemplated, with frequent care and attention, is the object and advice of the author, that no one may be able to deceive himself as to his real situation in the scale, and the probabilities of his continuing his progress. The seven periods of the vital scale are distinguished by capital

* See St. John xvii. 20—25.

letters, engraved over each, into, 1. Childhood, 2. Youth, 3. Manhood, 4. Vigour, 5. Maturity, 6. Decline, 7. Decay; and at the end of the scale opens the interminable prospect of eternity. The dial, for more convenient examination, is sometimes fitted up in a small case, separate from the book. Even in the mere view of the dial, as thus described, there is much instruction. But the mode in which it is illustrated by the author is the most excellent that can be imagined; for with the soundness of the divine it unites the attractive elegance of the scholar, and the persuasive eloquence of a man who rightly feels the subject, without the slightest tincture of bigotry or cant. Our endeavour, in which we hope to be fortunate, will be to give such specimens of this part as may induce every reader of our article, not only to procure the book, but to declare its merits to others, till every Christian shall become a contemplator of the Bioscope. Something analogous to this, we ought all to have done without this admonition, but never was the plan so distinctly and so strongly recommended to the world. After giving the true estimate of human life, the author takes an early opportunity of censuring a pretended art, which it seems has been offered to the world, under the title of the **MACROBIOTIC ART**, or the Art of Long Life. The true estimate is undoubtedly this.

“ It is in the productiveness of the time we live (whatever be its quantity) to *an end of value*, which alone sets a value upon the time we live. That end of value is assurance of eternal happiness; and every measure of life which can produce that assurance is equally valuable.” P. 57.

On this sound principle, the author pronounces justly a strong condemnation upon an art, which teaches to estimate life according to its mere length.

“ Here,” he says, “ is a proper place for noticing an effort which has been lately made, under the title of the *Macrobiotic Art*, or Art of prolonging Life, to attach a value upon the time, or *quantity* of life, considered in itself.

“ The bills of mortality, we are told, convey some of the most important instructions, by means of ascertaining the law which governs the waste of human life.”—“ A new average is therefore sought for the length of human life; setting at nought the common agreement of mankind in all ages, and holding out a vain and pernicious encouragement to earthly views, by fallaciously extending that average from **SEVENTY** to upwards of **EIGHTY** years. A vast importance is attached to that small extension of the latter part of life beyond its ancient average, and

thence has arisen a presumptuous and spurious art professing to *prolong life* beyond its averaged term," P. 58.

The authors of the art are then introduced, professing to give such advice as may enable every one, with occasional reference to an enlightened physician, to add "from *ten* to *twenty*, or even *thirty* years to his comfortable existence." To this Mr. Penn indignantly, but properly, replies:

"How humiliating to human nature are the pretensions to such an art! How severe a censure does it seem to imply, both on the promises and encouragements of the Gospel, and on the ethical philosophy of the best and wisest of the heathens! The *preservation of health* is doubtless a reasonable and becoming object of our care, because we can neither discharge our duties well, nor feel the fair gratifications of life, without the comfort of health. In taking care of our health, therefore, we take care to maintain our bodily powers in the best condition for discharging the duties of our stations, and for relishing the various satisfactions we are bountifully permitted to enjoy, as a consequence of that discharge. And this is the *only* legitimate and worthy motive for striving to preserve health. A prolongation of life is a very probable and a very ordinary consequence of health so preserved, though it is very far from being a certain and a necessary consequence; because *the law* which really governs the waste of human life is beyond the reach of all human scrutiny; as the numerous apparent casualties, by which we see it daily abridged, in the full triumph of health and youth, most clearly and irresistibly demonstrate.

"But to propose the prolongation of life for *ten*, *twenty*, or even *thirty* years beyond the average of *seventy* years, as in itself the proper object of an art; to lay it down as an axiom, that the attainment of a very long life is, in itself, good, and an end worthy to govern the thoughts and desires of a reasonable man, (when all that we can enumerate [*Qu?* estimate, or esteem,] of life, whether long or short, must necessarily be past and expired before it is enumerated) is the most melancholy speculation that has yet shown itself to the world, and an affront to all those high prerogatives which are awaiting us at the *exit* from life. The importance thus given to an object, which has been always rated at so very different a value, by the wisest and best of men in all ages, and under every degree of illumination, forms an epocha in the history of the human mind; and seems to mark a *tropical point*, from whence its energies may begin to retrograde, from that forward tendency which it has hitherto maintained since the origin of man, and to recoil back into the gulf and vortex of this transient and perishable world.

"What should we think of a *youth*—and if there is either sense or virtue in the art it ought to be applied when the springs

of life are the soundest—what should we think of a youth who should, in the smallest degree, care to govern his life by (that which is the avowed object of the *Macrobiotic Art*) the prospect of adding *ten, twenty, or even thirty* years of comfortable existence to the end of his *seventieth* year? Let not such a one court a dangerous duty upon the fields or waves of glory; let him not labour for his country's weal at the helm of power, for alas! we too well know that, by so doing, he will only provoke the operation of the *law that governs the waste of human life!* Neither let him animate his soul by anticipating the glories of eternity; for if he does, they will infallibly extinguish in it all esteem for those years of artificial superannuation.

“ Let then the spurious union be broken between *care for health* and *care for life*. Let the former be regarded as an object of manly and rational concern for the better performance of our several engagements in life; but let the latter be discarded, as an object of pursuit low and unworthy; offensive to the best sentiments of man, even in a heathen state; and irreconcilable with every thought and hope which should form the temper of a Christian mind. Let us bless God, that when he was pleased to pass sentence of mortality upon man, and to doom him to the task of labouring for his daily bread, he did not impose upon him the additional task of labouring *for a little more old age*. That when decline and decay became the general destiny of man, the divine mercy permitted him to look forward, with serenity and comfort, to the term of his dissolution, as a deliverance from increasing afflictions and infirmities; instead of obliging him to prolong his endurance of those afflictions to the utmost, by the rules of *Macrobiotic Art*.

“ Absurd longevity! More, more, it cries,
More life, more wealth, more trash of every kind.
And wherefore mad for more, when relish fails?
Think you the soul, when this life's rattles cease,
Has nothing of more manly to succeed?
Contract the taste immortal; learn e'en now
To relish what alone subsists hereafter.
Of AGE, the glory is the wish to die.
That wish is praise, and promise; it applauds
Past life, and promises our future blifs.” P. 62.

It is unnecessary to point out from what poet these fine lines are taken; and it is one high commendation of the book, that it is enlivened throughout by well-chosen passages, from this sublimely instructive though unequal poet. Of the mode in which Mr. Penn comments upon the *Dial* itself, a good specimen (though indeed every specimen must be good) may be seen in the following passage. It is part of its application

cation to youth, as intended to inculcate modesty at that period.

“ As a Monitor, *youth* will be admonished by the Bioscope, to consider well the quality of the years which it is living, which quality is inscribed over against those years upon the scale. Whatever be the stage of youth, that consideration will effectually check presumption and self-sufficiency. Small is the capacity of man in its largest extent, when compared with the parts and plans of this vast universe ; and small the portion of these parts and plans which it can ever comprehend. What then must be the capacity of CHILDHOOD and of YOUTH, when they have not attained even to the small capacity of manhood ?

“ An early sense and consciousness of this great truth will lay the securest ground for a future general knowledge of truth, so far as we can acquire it ; by putting the mind in a posture of defence against all illusion, either from within or from without. For a sense of our natural incapacity will reconcile us to a sense of ignorance concerning every thing which is too large for our capacity to embrace.

“ Ignorance, says an able and ingenious naturalist, often differs from what is called knowledge, only by a less degree of error. It ought to be inculcated upon all men, that, next to the positive knowledge of things which may be known, the most important science is, to know how to remain ignorant. *I don't know*, ought to be a frequent answer of all teachers to their pupils, to accustom them to make the same answer without feeling ashamed*.

“ I know not a more wise or excellent rule, for the early tuition of the mind, than is contained in the foregoing observation. It was the sense of this great truth, under the darkness of heathenism, that made the sagacious philosophy of Cicero withhold assent on many points, to which he would readily have yielded it, had he, like us, had a sufficient voucher for their truth. Widely different was that noble temper of mind from the vain and spurious philosophy, which has disgraced the Christian ages, in which universal doubt or *scepticism* has been propounded as the proper carriage of the mind, against the united vouchers of heaven and earth.

“ Let youth then, whether in or out of childhood, remark upon the Bioscope the character of its years, and the smallness of the progress it has made in life ; and let it infer how small that capacity must be, which will still be small, even when it shall have journeyed to the opposite extremity of the scale.

“ To my very young readers, if any such I should find, I offer the following fable ; leaving it to their good sense to deduce,

* De Luc's *Lettres sur la Terre*, t. 1, p. 228.

from what has been already said, the moral, which it is plainly designed to convey.

“ THE COCKLE-SHELL AND THE SEA.

“ A cockle-shell, whose slender cup
Had by a wave been lifted up,
And gently lodged, secure and sound,
A little way upon the ground,
Yet not so far, but every day
She drank the falling of the spray ;
Grew vain at length to think that she
Contained a portion of the sea.
And why not more ? at length she cried,
And why not *waves*, and why not tide ?
Perhaps, though men account me small,
I might, on proof, contain it all.
’Tis worth the trial ; how should I
Be sure I can’t unless I try ?
Fired by the grandeur of the thought,
To quit her safe retreat she sought,
And, victim of her ideot pride,
Plunged downward in the swelling tide.
But now no fav’ring wave was there ;
Ambition fled, arose despair,
When a rude billow, that receiv’d
The wanton fool, now undeceiv’d,
Recoiling for a moment, bore
The buoyant trifle from the shore,
And murmur’d, Ideot, learn, too late,
The misery of presumption’s fate.
Of holding seas no longer think,
The waste spray thou no more shalt drink ;
Know, vain pretender, to thy cost,
Thy small capacity is lost.
Then, flowing with impetuous shock
Against the angle of a rock,
The shell, at one tremendous stroke,
Into a hundred atoms broke.” P. 72.

The latter part of this volume, after the reflections upon the Bioscope, contains several useful things ; viz. Sir W. Jones’s Andrometer, referred to in the former part ; “ The Rule of Christian Life,” translated from the Epistle of Paulinus, Bishop of Nola, to Celantia, with a preliminary account of the excellent author. This Epistle has generally been printed with the works of St. Jerom, and stands as the 14th of the Epistles, in the Paris edition of his works, vol. 1st. This Epistle is elegantly translated, and highly deserving of that distinction.

distinction. Then follows "an elementary View of general Chronology," comprising several very useful tables.

We conclude, therefore, with the repetition of our first assertion, that this work is of very singular merit, and deserves universal perusal and attention. In proportion as its pleasing admonitions are observed, the state of manners cannot fail to be improved.

ART. VII. *Tales.* By the Rev. George Crabbe, LL.B.
8vo. 398 pp. 12s. Hatchard. 1812.

IN Mr. Crabbe's Poems, already known to the public, every discriminating reader must have remarked very original delineation of character, marked by strong and sometimes even coarse features; a fertile invention of incident, with a propensity to display rather the bad than the favourable side of human nature; an easy flow of narrative versification, sometimes negligent and harsh, more frequently pointed and appropriate. A style, in short, perfectly his own, and happily imitated, though with more of caricature than in most of the other specimens, in the "Rejected Addresses."

Exactly the same is the character of the present volume; so exactly, that it has more the appearance of a collection of episodes, cut out of longer poems, like his former compositions, than of a set of tales, originally written and intended as such. We can hardly, indeed, persuade ourselves that the personages here exhibited were not primarily intended to figure in the Village, the Parish Register, or the Borough, though for some reason laid aside, and thus reserved for another form of publication. This remark is by no means intended as a reproach. Mr. Crabbe's former poems had too much excellence, for any one to be offended at the family likeness observed in the present, however strong.

The collection contains twenty-one tales, much varied in their subjects, except perhaps that the most striking circumstance in the 17th and 20th is rather too nearly the same. The first is perhaps inferior to most of the rest. In interest it certainly is; recording only the separate triumphs of two orators, as each spoke upon, what is vulgarly called, his own dunghill. The second, entitled "the Parting Hour," has something peculiarly touching in the picture it displays, of a

man grown old in absence, revisiting the scene of his youthful joys. Life certainly presents few so melancholy mementos of the silent change which is always going on, imperceptible at small intervals, but radical and total after a long period; and the effect is admirably given. The parting of a youthful couple is first described, and the tale proceeds thus:

“ They parted thus, by hope and fortune led,
And Judith's hours in pensive pleasure fled;
But when return'd the youth?—the youth no more
Return'd exulting to his native shore;
But forty years were past, and then there came
A worn-out man with wither'd limbs and lame,
His mind oppress'd with woes and bent with age his frame:
Yes! old and griev'd, and trembling with decay,
Was Allen landing in his native bay,
Willing his breathless form should blend with kindred clay.
In an autumnal eve he left the beach,
In such an eve he chanc'd the port to reach:
He was alone; he press'd the very place
Of the sad parting, of the last embrace:
There stood his parents, there retir'd the maid,
So fond, so tender, and so much afraid;
And on that spot, through many a year, his mind
Turn'd mournful back, half sinking, half resign'd.

“ No one was present; of its crew bereft,
A single boat was in the billows left;
Sent from some anchor'd vessel in the bay,
At the returning tide to sail away:
O'er the black stern the moon-light softly play'd,
The loosen'd foresail flapping in the shade:
All silent else on shore; but from the town
A drowsy peal of distant bells came down:
From the tall houses, here and there, a light
Serv'd some confus'd remembrance to excite:
' There,' he observ'd, and new emotions felt,
' Was my first home—and yonder Judith dwelt:
Dead! dead are all! I long—I fear to know,'
He said, and walk'd impatient, and yet slow.

“ Sudden there broke upon his grief a noise
Of merry tumult and of vulgar joys:
Seamen returning to their ship were come,
With idle numbers straying from their home;
Allen among them mix'd, and in the old
Strove some familiar features to behold;

While

While fancy aided memory ;—‘ Man! what cheer?’
 A sailor cried; ‘ Art thou at anchor here?’
 Faintly he answer’d, and then tried to trace
 Some youthful features in some aged face:
 A swarthy matron he beheld, and thought
 She might unfold the very truths he sought;
 Confus’d and trembling, he the dame address’d:
 ‘ The Booths! yet live they?’ pausing and oppress’d:
 Then spake again:—‘ Is there no ancient man,
 David his name?—assist me, if you can.—
 Flemings there were—and Judith, doth she live?’
 The woman gaz’d, nor could an answer give;
 Yet wond’ring stood, and all were silent by,
 Feeling a strange and solemn sympathy.
 The woman musing, said: ‘ She knew full well
 Where the old people came at last to dwell;
 They had a married daughter, and a son,
 But they were dead, and now remain’d not one.’

“ ‘ Yes,’ said an elder, who had paus’d intent
 On days long past, ‘ there was a sad event;—
 One of these Booths—it was my mother’s tale—
 Here left his last, I know not where to sail:
 She saw their parting, and observ’d the pain;
 But never came th’ unhappy man again:’
 ‘ The ship was captur’d’—Allen meekly said:
 ‘ And what became of the forsaken maid?’

The woman answer’d: ‘ I remember now,
 She us’d to tell the lasses of her vow,
 And of her lover’s loss, and I have seen
 The gayest hearts grow sad where she has been:
 Yet in her grief she married, and was made
 Slave to a wretch, whom meekly she obey’d,
 And early buried—but I know no more.

And hark! our friends are hast’ning to the shore.’ ” P. 31.

The sequel, as it relates to the maiden left behind, must also be given.

“ Thus where he liv’d and lov’d,—unhappy change!—
 He seems a stranger, and finds all are strange.

“ But now a widow, in a village near,
 Chanc’d of the melancholy man to hear:
 Old as she was, to Judith’s bosom came
 Some strong emotions at the well-known name;
 He was her much-lov’d Allen, she had stay’d
 Ten troubled years, a sad afflicted maid:
 ‘ Then she was wedded, of his death assur’d,
 And much of misery in her lot endur’d:

Her husband died; her children sought their bread
 In various places, and to her were dead.
 The once-fond lovers met; not grief nor age,
 Sicknefs nor pain, their hearts could difengage:
 Each had immediate confidence; a friend
 Both now beheld, on whom they might depend:
 ‘ Now is there one to whom I can exprefs
 My nature’s weaknefs, and my foul’s diftreff.’
 Allen look’d up, and with impatient heart—
 ‘ Let me not lofe thee—never let us part:
 So Heaven this comfort to my fufferings give,
 It is not all diftreff, to think and live.’
 Thus Allen fpoke; for time had not remov’d
 The charms attach’d to one fo fondly lov’d:
 Who with more health, the miftrefs of their cot,
 Labours to foorthe the evils of his lot.
 To her, to her alone, his various fate,
 At various times, ’tis comfort to relate;
 And yet is forrow—fhe too loves to hear
 What wrings her bofom, and compels the tear.” P. 34.

The tale is well continued to the end, and is extremely pleafing. “The Gentleman Farmer,” (tale 3,) gives the well touched hiftory of a man, who determining to be completely independent, but not drawing his independence from religious fources, becomes, by very natural fteps, a complete dupe and flave. Tale 4, entitled “Procraftination;” the 9th, called “the Mother;” the 11th, “Edward Shore;” the 12th, “Squire Thomas;” the 14th, “the Struggles of Confcience;” the 17th, “Refentment;” and the 20th, “the Brothers,” all give, more or lefs, thofe gloomy views of life and character, which, however excellent in narration and invention, afford probably but little gratification to the majority of readers. The more they have to boast of truth and probability, the more the heart finks at the reflection that fuch things may, and poffibly have been true. Of “the Squire and Priest,” (tale 15,) it is not eafy to fee the drift. The beft we can make of it is, that the zeal of a young man, not governed by difcretion, at once impedes his fortunes, and fails to produce the moft defirable effects, even where it fucceeds. But his zeal is certainly honeft and upright, and though it feems to be hinted that it is methodiftical, there is nothing fanatical either in his expreffions or conduct. “The Convert,” (tale 19,) feems to contain merely the verified hiftory of a bookfelling adventurer in London, well known as his own biographer, and as having been alternately a convert, an apoftate, and a re-convert to the fanatics,

fanatics. The 21st, "the Learned Boy," is a disgusting history of a stupid lad, and except that it collaterally throws some contempt upon atheistical presumption, is little worthy of notice.

But "the Frank Courtship," (tale 6,) "the Widow," (7,) "the Lover's Journey," (10,) "Jesse and Colin," (13,) "the Confidant," (16,) are pleasing in all respects, and admirably told, particularly "Jesse." "The Patron," (5,) is a melancholy tale, but pleasing, of the disappointments of a youthful poet. "Arabella," (9,) and "the Wager," (18,) are rather humorous, particularly the latter. Some of those, however, which are not on the whole satisfactory, have passages of high beauty. Of this nature is the following, from the unpleasing tale of "the Mother." It describes the declining days of a very ill-used daughter.

"While quickly thus the mortal part declin'd,
The happiest visions fill'd the active mind;
A soft, religious melancholy gain'd
Entire possession, and for ever reign'd:
On Holy Writ her mind reposing dwelt,
She saw the wonders, she the mercies felt;
Till in a blest and glorious reverie,
She seem'd the Saviour as on earth to see,
And, fill'd with love divine, th' attending friend to be;
Or she who trembling, yet confiding, stole
Near to the garment, touch'd it, and was whole;
When, such the intenseness of the working thought,
On her it seem'd the very deed was wrought;
She the glad patient's fear and rapture found,
The holy transport, and the healing wound;
'This was so fix'd, so grafted in the heart,
That she adopted, nay became the part:
But one chief scene was present to her sight,
Her Saviour resting in the tomb by night;
Her fever rose, and still her wedded mind
Was to that scene, that hallow'd cave, confin'd,-
Where in the shade of death the body laid,
There watch'd the spirit of the wandering maid;
Her looks were fix'd, intranc'd, illum'd, serene,
In the still glory of the midnight scene;
There at her Saviour's feet, in vision's blest,
Th' enraptur'd maid a secret joy possess'd;
In patience waiting for the first-born ray
Of that all-glorious and triumphant day:
To this idea all her soul she gave,
Her mind reposing by the sacred grave;
Then sleep would seal the eye, the vision close,
And steep the solemn thoughts in brief repose."

"The

" Then grew the soul serene, and all its powers
Again restor'd illam'd the dying hours ;
But Reason dwelt where Fancy stray'd before,
And the mind wander'd from its scenes no more ;
Till Death approach'd, when every look express'd
A sense of bliss, till every sense had rest." P. 155.

The prudent admonitions of a parent to his poetical son are well given in the fifth tale.

" Hear me, my boy, thou hast a virtuous mind—
But be thy virtues of the sober kind ;
Be not a *Quixote*, ever up in arms
To give the guilty and the great alarms :
If never heeded, thy attack is vain ;
And if they heed thee, they'll attack again ;
'Then too in striking at that heedless rate,
Thou in an instant may'st decide thy fate.

" Leave admonition—let the Vicar give
Rules how the nobles of his flock should live ;
Nor take that simple fancy to thy brain,
That thou canst cure the wicked and the vain.

" Our Pope, they say, once entertain'd the whim,
Who fear'd not God should be afraid of him ;
But grant they fear'd him, was it further said,
That he reform'd the hearts he made afraid ?
Did Chartres mend ? Ward, Waters, and a score
Of flagrant felons, with his floggings fore ?
Was Cibber silenc'd ? No ; with vigour blest,
And brazen front, half earnest, half in jest,
He dar'd the bard to battle, and was seen
In all his glory, match'd with Pope and spleen ;
Himself he stripp'd, the harder blow to hit,
Then boldly match'd his ribaldry with wit ;
The poet's conquest truth and time proclaim,
But yet the battle hurt his peace and fame." P. 87.

This is reason and truth. The following passage, from the tale of Edward Shore, who, being born with genius, is ruined by self-confidence, finely shows the alternative by which he might have been recovered, had he enjoyed the benefits of religion.

" Such was his fall ; and Edward, from that time,
Felt in full force the censure and the crime—
Despis'd, asham'd ; his noble views before,
And his proud thoughts degraded him the more :

C c

Should

Should he repent—would that conceal his shame?
 Could peace be his? It perish'd with his fame:
 Himself he scorn'd, nor could his crime forgive,—
 He fear'd to die, yet felt ashamed to live:
 Grieved, but not contrite was his heart; oppress'd,
 Not broken; not converted, but distress'd;
 He wanted will to bend the stubborn knee,
 He wanted light the cause of ill to see,
 To learn how frail is man, how humble then should be;
 For faith he had not, or a faith too weak
 To gain the help that humbled sinners seek;
 Else had he pray'd—to an offended God
 His tears had flown a penitential flood;
 Though far astray, he would have heard the call
 Of mercy—'Come! return thou prodigal;
 Then, though confus'd, distress'd, ashamed, afraid,
 Still had the trembling penitent obey'd;
 Though faith had fainted, when assail'd by fear,
 Hope to the soul had whisper'd, 'Persevere!'
 Till in his Father's house an humbled guest,
 He would have found forgiveness, comfort, rest." P. 201.

We might long continue quoting with gratification to ourselves and our readers. But it is time to desist, concluding with a few remarks of another kind. The language of Mr. Crabbe is in general pure, but blemishes are to be found. In the passage last quoted "*flown*" is used for "*flowed*," by a solecism similar to the vulgar mistake of "*overflown*" for "*overflowed*." These come from *fly*, not *flow*. He uses *wed* for *wedded*; "*was wed*," which is perhaps provincial. It occurs several times. Of passages faultily obscure several might be pointed out. The press has been, in general, well corrected; but pages 274 and 5 present some remarkable errors, as "*now*" for *own*, in the former, "*these*" for *there* in the latter, and perhaps "*danger*" for *dagger*.

If we are to sum up, in conclusion, our general opinion of the book, it is briefly this: it is strongly marked with the characteristic peculiarities of the author; but it is what no writer but one of original genius could have produced, and what no reader, who delights in accurate pictures of human character, can peruse without delight.



ART.

ART. VIII. *Æschyli Tragoediæ quæ supersunt, deperditarum Fabularum Fragmenta, et Scholia Græca, ex Editione T. Stanley, cum Versiōe Latina ab ipso emendata, et Commentario longe quam antea fuit auctiori ex MSS. ejus nunc demum edito: accedunt Variæ Lect. et Notæ Vv. Dd. criticæ ac philologicæ, quibus suas passim intertexuit Samuel Butler, M.A. Regiæ Scholæ Salopiciensis Archididascalus Coll. Div. Joann. apud Cantabr. nuper Socius. Tom. I. Cantabrigiæ, Typis ac Sumptibus Academicis 1809: veneunt Londini, apud W. H. Lunn, 1 vol. 4to. 8vo. 2 vols.*

DR. Butler's reputation as an excellent scholar is too generally known, and the elevated and important situation which he fills, with equal credit to himself, and advantage to the youths, who are placed under his care, is too public, to make it at all necessary for us to expatiate on his literary acquirements, or to introduce him with customary pomp to the notice of our readers, who, when they meet in the walks of literature with persons of less notoriety, exclaim, we doubt not, to themselves, (with the Tragedian),

ἀτὰρ τίς ἐι ; πόθεν ; τίνας ;

For our own parts, we are too much intent upon conveying to our readers such remarks, as have occurred to us in the perusal of the work, to employ many pages, like some contemporary journals, in prefatory observations, containing nothing new, which might compensate for the room which they occupy. As to the controversy between Dr. Butler and the writer in a certain Review, we shall not enter upon the subject, because it is not fairly before us; and perhaps the sooner it is dismissed from the public attention, the better, as such acrimonious strictures and indignant retorts present us with no very favourable view of learning, and its possessors. Jortin, in the preface to the *Miscellaneous Observations upon Authors ancient and modern*, says, "I remember to have read that David Pareus, who had been ill used by Joseph Scaliger, concluded that the devil was the author of criticism, *omnino credo Diabolum fuisse auctorem critices.*" We certainly think that it would have required more than ordinary patience to bear up against such a pressure without a murmur. Time will assign to each his due, whether we interfere or not.

ἀλλ' ἐκδιδάσκει πανθ' ὁ γηράσκων χρόνος.

The title-page to the volume, which we have transcribed, informs the reader what he is to expect in this work. The supplementary notes of Stanley are many of them highly valuable, not so much for the critical, as for the philological matter, which they contain. His emendations but rarely satisfy us, whereas his knowledge of manners, customs, ceremonies, and opinions, has enabled him to illustrate many obscure passages in his author; and the admirers of *Æschylus* are deeply indebted to him for his profound and erudite commentary. Dr. Butler's work furnishes the student with almost every thing which is valuable in the different editions of *Æschylus*, and concentrates very many of the various observations, written *expressly* upon *Æschylus*, which are dispersed in books of miscellaneous criticism, besides numerous and excellent original notes by the editor himself. We have been often told that the arrangement of the work is exceedingly inconvenient; but however inconvenient it may be, it is an indispensable requisite to every scholar who wishes to read *Æschylus* with accuracy, and who does not happen to have an access to nearly a dozen editions of *Æschylus*, and to numerous commentators and critics.—Who would refuse a place in his library to Kuster's edition of *Aristophanes*, because the notes of J. Casaubon, R. Bentley, and E. Spanheim, as well as Kuster's own, are kept perfectly distinct, when they might have been incorporated?—We would, indeed, suggest to Dr. Butler the propriety of incorporating the three sets of *Scholia*, of placing them under the text, and of putting Stanley's version on the opposite page, should he ever publish a second edition of his *Æschylus*, as we sincerely hope he will soon have occasion to do. But it is said that Dr. Butler's work cannot be generally used: we reply that it may be as much used as any other *Variorum* edition; it is more particularly addressed to the *scholar*, whereas Mr. Blomfield writes avowedly, as we learn from his preface, for the use of the *student*. But even Mr. Blomfield's book by no means supersedes the use of Dr. Butler's, as we know from our own experience. It is idle to object to Dr. Butler that he uses Stanley's text, when he might have adopted a better; for, in the first place, he had not the liberty of choice, and, in the next place, if he had possessed the liberty of choice, it might have been a question with him, as it would have been with us in the same situation, how far Stanley's notes would be intelligible without Stanley's text.

This first volume in quarto contains the *Prometheus Desmotes*, and the *Supplices*. We have but few remarks to

offer

offer upon the first play, because we have already devoted many pages to the consideration of it in our observations upon Mr. Blomfield's edition. We now proceed to the work itself.

PROMETHEUS DESMOTES.

V. 71. ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.

We find the following glosses in the Schol. A. Μασχαλιστῆρας, δεσμά, Schol. B. δεσμός, Schol. C. ἀλλὰ βάλε τῷ περὶ τὰς πλευράς αὐτῆ μασχαλιστῆρι διαζώστρας, ἥτοι δεσμά. Stanley well translates the word μασχαλιστῆρας by *catenas axillares*. Dr. Butler judiciously cites the note of Morell, “Μασχαλιστῆρ, ὁ διὰ τῶν μασχαλίων δεσμός τῇ ὑποζυγίῃ, J. Poll. I. 10. τὰ δὲ ὑπὸ τῆς ἄμης τῶν ἵππων μασχαλιστῆρες.” Mr. Blomfield presents us with this note: “μασχαλιστῆρ, *Lorum equi pectorale*, Etymol. M. p. 560, 38. λέπαδνα, αἱ κατὰ τῶν ἵππων στηθῶν ἱμάντες, οἱ μασχαλιστῆρες, Herod. I. 216. *cingula, quæ sub axillis Massagetæ gestabant*, μασχαλιστῆρας vocat, cf. Notas in Thom. M. v. Μάλσι.” Stœber has, in the passage to which Mr. Blomfield refers, the following note: “Prom. v. 71. Schol. μασχαλιστῆρας, δεσμά, ἀντὶ τῷ δέσμευε αὐτὸν καὶ παρὰ τὰς πλευράς, μασχαλιστῆρας, διαζώστρας, ἥτοι δεσμός: non videntur hæc ab eadem manu profecta, διαζώστρας vitiose pro διαζωστῆρας, quos a μασχαλιστῆρ accurate distinguit Pollux II. 178. seq. [he is speaking of the *vertebræ*, ἐπτακαίδεκα εἰσιν οἱ σφονδύλοι οἱ τὴν ὄλπιν συγκαμπὴν τῇ ῥάχει παρεχοντες σφονδύλοι, δυο μὲν καὶ δεκα ῥάχεως, ἧς ὀνομαζοσι ῥάχεις, πέντε δὲ ὀσφύρος, καὶ τὴν μὲν ὑπὸ τῷ Ἀτλαντὶ, καὶ τὴν ἐπ' αὐτῷ σάρκα ἀσφάλειαν, λοφαδίαν, ἢ λοφίαν, τὸν δὲ ὑπ' αὐτῷ, μασχαλιστῆρα, τὰς δὲ λοιπὰς, πλευρίτας καλῶσι], quorum usus in re equestri, sunt *loræ, quæ equorum scapulis subtenduntur*, Poll. I. 147. Schol. Arist. Equit. v. 765. λέπαδνα, οἱ στηθιαῖοι λῶροι, ἢ οἱ μασχαλιστῆρες τῶν ἵππων: occurri etiam verbum μασχαλιζω, *obtrunco*, ap. Aesch. *Choeph.* v. 437. ἐμασχαλίσθης δὲ θ', ὡς τότ' ἔδου, ad quem locum vide quæ doct. Stanleius notavit.” It is plain from the passage of Herodotus, cited in Mr. Blomfield's note, that μασχαλιστῆρ is as much *lorum hominis*, (we say *hominis*, as including both the sexes) as it is *lorum equi pectorale*, notwithstanding the contrary opinion of the critics, whom we have cited above, and therefore that the word is not metaphorically used in the passage of the *Prometheus*. Thus Hesychius says, ἀναμασχαλιστῆρ, εἶδος γυναικείου κόσμου, and Alberti informs us that “ulurpavit vocem Phidippides comicus in *Adoniapuzis*, teste Polluce, L. V.

100:" now Pollux is in this passage speaking of the *female* dress, and actually mentions the very word *μασχαλιστή* as forming a part of it; *περὶ δὲ τοῖς γένοις, αἰγίδας, μασχαλιστῆρας, καὶ ἀναμασχαλιστῆρα, ὡς Φιδιππίδης, ὁ τῆς Κωμωδίας ποιητῆς, ἐν Ἀδωνιαῖς.* Flunger says upon the passage of Hesychius: "Species mundi muliebris, sed qualis? intelligo pulvillos, quos mulieres supponunt axillis: item fascias pectorales, quibus puellæ fororiantes papillas coercent constringendo pectus, ne videantur mammosæ." The second interpretation, as we venture to say, is the true one: the following important note throws great light upon the words first cited from Pollux, as well as upon the words of Flunger.

"*Capitium, quod capiat pectus: idem De Vita P. R. L. IV. Neque id ab orbita matrum familias instituti, quod ea pectore ac laceratis erant apertis, nec capitia habebant: plane hic capitia pectori tegendo, non capiti, ut voluit Nonius; videturque esse quem Græci μασχαλιστῆρα vocabant: erant et ad vinciendum pectus strophia, et fasciæ, de quibus Terentius intellexit, de puellis loquens quas matres student esse*

*Demissis humeris, vincto pectore, ut graciles fient,
Si quæ est habitior paulo, pugilem esse aiunt, deducunt cibum:*

Nam fasciis illis ὀμαλῆς et æquos humeros reddebant, cura contra in pugilibus suis torosi: Xenophon, ὥσπερ οἱ πύκται τῆς μὲν ὤμης παχύνονται, τὰ δὲ σκέλη λεπτύνονται: ergo strophio tumorem papillarum cohibebant, fasciis illis humerorum castigabant superfluum, et quasi luxuriantem, καὶ σφριγῶντα habitum: itaque apud Ovidium,

Conveniunt humeris tenues ameletides altis,

Ego lego *omaleides*; ὀμαλήτιδες enim videntur vocatæ esse quod iis æquabantur humeri, et complanabantur." Jos. Scaligeri *Conjectanea in Varronem De L. L.*, Amstelodami. 1623. p. 56.

Thus then it appears that *μασχαλιστή* is called *capitium* in Latin, that it forms a part in the dress both of men, and of women, as well as in the trappings of a horse, and that whether it be applied to a man, a woman, or a horse, it invariably means a strong ligature, something which presses firmly together and binds closely, the part of the body to which it is applied. This view of the word will enable us to comprehend the full meaning of the passage in the *Prometheus*, of which the spirit has not been sufficiently understood by the commentators. We have in the *Choephora*, v. 437.

ἑμασχαλίσθης δὲ θ', ὡς τότε ἔδου,

where

where we find in the Scholia, κατεσχεύασε δὲ τὸ μασχαλισθῆναι αὐτὸν ἢ Κλυταιμνήστρα, which Stanley translates by *amputatæ sunt extremitates corporis, ut hoc quoque scias*, and where he says, “Amputare solebant veteres iis, quos e medio sustulissent, extremitates corporis, puta manus, pedes, aures, nares, &c. et collo appendere, quod μασχαλίζειν dixeret.” But there is another meaning of the word, upon which *all* the commentators, and *all* the critics whom we have yet seen, have been perfectly silent, or else have referred it to the other meaning, *except* H. Stephens, who in the *Thef. Ling. Græc. (Index)* simply quotes the words of Hesychius, who seems *alone* to have noticed this meaning, and whose words are, μασχαλισθῆναι, ἀνερτῆσθαι ἐκ τῶν μασχαλῶν: hence then it should seem that μασχαλισθῆναι means *to be put to death by being suspended, ex axillis*. We have stated and proved in our remarks upon the *Prometheus*, as edited by Mr. Blomfield, that the punishment of Prometheus was *crucifixion*, analogous in almost every respect to the Roman servile punishment: and we add that this punishment was selected because his guilt was *theft*. Now the μασχαλιστῆρες, of which we read in this passage, were intended for the purpose of *suspending Prometheus to the stake, ex axillis*, and our readers will instantly perceive the energy which this interpretation gives to the passage.

V. 172. καίτοι μ' ἔμελιγλώσσοις πειθῶς
ἔπαοιδᾷσι θέλξει.

It was a favourite comparison of the ancients to contrast the speaker's art with the incanter's art, as our readers will see by the following excellent note.

“Infra v. ab hinc 48. [L. II. *Sylv. Statii*] poeta blandam ac suavem Glauciæ pueri vocem ita describit,

“Blandis ubinam ora arguta querelis,
Et mixtæ risu lacrymæ, penitusque loquentis
Hyblæis vox mixta favis, cui sibila serpens
Poneret, et sævæ vellent servire novercæ?”

—Papinius hic ad blandæ vocis vires ac orationes dulcedinem alludit, quam cum *incantamentis* veteres comparare solent, ac eandem pene vim obtinere asserunt: unde Plato in *Euthydemo* facultatem oratoriam *incantatricis artis* partem quandam esse ait, his verbis, Καὶ γάρ μοι οἱ τε ἄνδρες αὐτοὶ οἱ λογοποιοὶ, ὅταν συγγένωμαι αὐτοῖς, ὑπέροφοι δοκῶσιν εἶναι, καὶ αὐτὴ ἡ τέχνη αὐτῶν θεσπεσιά τις καὶ ὑψηλή, καὶ μὲν τοι ἔδὲν θαυμαστόν· ἔστι γάρ τῆς τῶν ἐπωδῶν, ἐχεῶν τε καὶ φαλαγγίων, καὶ σκορπίων, καὶ τῶν ἄλλων θηρίων τε, καὶ νόσων κήλησις
C c 4
ἔστιν

ἔστιν, ἡ δὲ δικαστῶν τε, καὶ ἐκκλησιαστῶν, καὶ τῶν ἄλλων ὄχλων κήλησίς τε, καὶ παραμυθία τυγχάνουσιν ἔσαι : vel ex solo hoc Platonis loco mens Papinii satis clara est : adeo blanda, inquit, ac mellea erat vox Glauciae pueri, ut non fecus ac arcana quadam incantationis facultate, qualem Marfi et Psylli in serpentibus allicientibus adhibere solent, instructa, ipsos etiam serpentes potuisset delinire : simillima locutio est illa Ennodii *Carm.* 2. quem et olim in *Papinianis* meis attuli,

*Eloquio lyncem, tu subdes voce leonem,
Melle tuo serpens gutturis arma premet :*

hic *gutturis arma* elegantissime *venenum* appellat : *melle tuo* eadem ratione dixit, ut noster, *Hyblæis vox mixta favis* : sic L. V. *Sylv.* de Crispino, juvene elegantissimo canit,

*Qui voce potes prævertere morsus
Serpentum, atque omnes vultu placare novercas.*

C. Gevartii *Electorum* L. III. c. 10. p. 137—9.

V. 157. νῦν δ' αἰθέριον κίνυγμα ὁ τάλας
ἐχθροῖς ἐπίχαρτα πέπονθα.

Schol. A. ὥσπερ εἰδῶλον κρέμαμαι ὑπὸ τὸν ἀέρα, ἐπίχαρτα πεπονθῶς τοῖς ἐχθροῖς, Schol. B. ἐναέριον κρέμασμα ὑπάρχων, Schol. C. νῦν δὲ πέπονθα ὁ τάλας κίνυγμα ὥσανεὶ κρέμασμα αἰθέριον, ἥγην εἰδῶλον τοῖς ἄλλοις θεοῖς τοῖς ἐμοῖς ἐχθροῖς κίνυγμα, τὸ κίνημα, καὶ ἐσι πρωτότυπον τὸ Κινῶ, ἐξ ἧς κινύω καὶ κίνυμι, τὸ δὲ κίνυμα ποιά φωνή ἐν τῷ ἀέρι μετὰ ῥάδδῃ γινομένη, ἧς χρήσις ἐν τῷ Κεκίνυντο φάλαγγες, ὃ ἐσι κατὰ νῦν. ἕκ δὲ τῆς κινύω παράγεται τὸ κινύσσω, ἀφ' ἧς καὶ κίνυγμα τὸ αἰθέριον εἰδῶλον· κατὰ τὸ αἰθύσσω, αἰθυγμα, πλύσσω, πλύγμα, πλυγμή, καὶ ἀποβολῇ τῆς τ, πυγμή, καὶ ξύσμα, ξυσμή. We shall now quote the words of Eustathius, who, in two parts of the *Commentary upon Homer*, evidently refers to this very passage, τὸ δὲ Κίνυμι, ἀπὸ τῆς κινύω, κίνυμι παρῆκται ῥήματος, ἐξ ἧς καὶ τὸ Ὅου δὲ σε λήθω κινύμενος, τῆς δὲ κινύω, αὐθις παράγωγον τὸ κινύσσω, ἐξ ἧς παρ' Ἀισχύλῳ αἰθέριον κίνυγμα, τὸ ἀέριον εἰδῶλον, ὅπερ ἐκ ἀπέοικε τῆς αἰθύγματος, ὃ ἀπὸ τῆς αἰθύσσω γίνεταί, p. 472. l. 44. Ed. Rome. Again in p. 805. l. 28. τὸ δὲ Κινύμενος παράγωγον ἐσι ἀπὸ τῆς κινῶ, κινύω, κίνυμι, ἧς χρήσις καὶ ἐν τῷ Κίνυντο φάλαγγες, ἐκ δὲ γε τῆς κινύω, παράγεται τὸ κινύσσω, ἀφ' ἧς καὶ κίνυγμα τὸ ἀέριον εἰδῶλον, κατὰ τὸ αἰθύσσω, αἰθυγμα, πλύσσω, πλύγμα, κύνω κύνημα, ἐξ ἧς καὶ ἡ νυγμή, ὡς πλύγμα, πλυγμή, καὶ ἀποβολῇ τῆς τ πυγμή, καὶ ξύσμα, ξυσμή. It is plain that either Eustathius copied the last passage from the Schol. C, or the Schol. C. copied it from Eustathius, or they

they both copied from the same source. Mr. Blomfield in the *Glossary*, quotes only the first passage, and adds that Eustathius in the words τὸ ἀέριον εἶδωλον "videtur respexisse Eurip. *Phoen.* 1559. αἰθέρος ἀφανὲς εἶδωλον," but there is not the least occasion to suppose any such thing; for Æschylus here joins αἰθέριον to κίνυγμα, and Eustathius properly explains the one by ἀέριον, and the other by εἶδωλον. Photius, in the *Lexicon* says, κίνυγμα, σκιά, καὶ εἶδωλον, and Hesychius has, Κίνυγμα, τὸ κενόν τῷ σώματος, οἷον σκιά καὶ εἶδωλον, φάντασμα, ἀσθενὲς, καὶ ἀχρεῖον, and adds, κηνυσσόμενην, εἶδωλον ἐγενόμην. (From the *Choeph.* v. 194. ὅστις δὲ φροντισὶ ἴσα μὴ κινυσσόμενην, where the Schol. has ἐφανταζόμενην, κίνυγμα γάρ, τὸ εἶδωλον.) Dr. Butler in the *Variae Lectiones* has an excellent note upon the passage, which we quote with great pleasure:

"Κίνυγμ' Turn. et sic legendum esse acriter contendit Pauw.; negat enim Prometheus clavis validissime rupi affixum motaculum fieri posse; sed de lana caprina rixa est: rem ipsam expressit nostras ille poeta divinus, *Par. Amis.* II. 181.

*Each on his rock transfix'd, the sport and play
Of racking whirlwinds."*

Dr. B. then adds a part of Heath's note, of which we shall cite the whole.

"Quidquid in altum attollebatur, ut spectari posset, quia ventis expositum ab iis perpetuo agitabatur, ideo κίνυγμα, ut credi par est, dicebatur: ejusmodi apud nos sunt tabernarum insignia, et facinorosi post supplicium patibulo catenis appensi: simile quiddam spectaculum se nunc inimicis præbere queritur Prometheus, atque adeo non improprie, nec per catechresin nimis violentam, v. κίνυγμα ad supplicii sui acerbicatem exprimendam abutitur; quanquam enim corpus ejus clavis rupi affixum ventis forsan agitari revera non poterat, in sublime tamen sublatum κινυγματος speciem satis præ se ferebat: istiusmodi quippe translata ad rerum, unde transferuntur, similitudinem undecunque accuratam exigere non debent, quod satis notum est: quo autem sensu Prometheus se κηνυγμα, umbram sc. inanem, spectrum, vel phantasma, appellare potuit, non sane assequor."

If Mr. Heath had attended to the following note of J. Casaubon, quoted by Dr. Butler, his doubts might have probably been removed:—"Elegantiam h. l. non vident vulgo; ego puto alludi ad αἰώρας Atheniensium, oscilla Romanorum: Servius de his ad Virg. *G.* II. 389." Casaubon's interpretation will alone enable us to account for the interpretation

interpretation of the word *κινυγμα* by *ἔδωλον, φάντασμα, σκιά*, given by Hesychius, Photius, the Scholia, and Eustathius, of which interpretation no attempt has, as far as we know, yet been made to give any explanation. Casaubon refers to Servius, who has the following remarks upon these lines of Virgil,

*Nec non Ausonii, Troja gens missa, colani
Versibus incomitis ludunt, visuque soluto,
Oraque corticibus sumunt horrenda cavatis;
Et te, Bacche, vocant per carmina læta, tibi que
Oscilla ex alta suspendunt mollia pinu:*

“Oscillorum variæ sunt opiniones; nam alii hanc asserunt fabulam: Icarus Atheniensis, pater Erigones, quum acceptum a Libero Patre vinum mortalibus indicaret, occisus est a rusticis, qui cum plus æquo potassent, inebriati venenum se accepisse crediderant: hujus canis est reversus ad Erigonem filiam, quæ, cum ejus comitata vestigia pervenisset ad patris cadaver, laqueo vitam finivit: hæc deorum voluntate inter astra relata est, quam vocant virginem: canis quoque ille est inter sydera collocatus: sed post aliquantum tempus Atheniensibus morbus immisus est talis, ut eorum virgines furore quodam compellerentur ad laqueum, responditque oraculum, sedari posse pestilentiam illam, si Erigones et Icari cadavera requirerentur, quæ cum diu quæsita nusquam invenirentur, ad ostendendam suam devotionem Athenienses, et etiam in alieno ea quærere viderentur elemento, suspenderunt de arboribus funem, ad quem se tenentes homines, hac atque illac agitabantur, ut quasi etiam per aerem illorum cadavera quærere viderentur: sed, quum inde plerique caderent, inventum est, ut formas, vel personas, ad oris sui similitudinem facerent, et eas pro se suspensas moverent: unde et *oscilla* dicta sunt ab eo, quod in his *cillarentur*, [i. e. *moverentur*] ora; nam *cillere* est *movere*, unde et *furillæ* dictæ sunt, quibus frumenta cillantur.”

Gesner in the *Thes. Ling. Lat.* says,

“*Oscilla* etiam *figilla* sunt, et *parvæ imagunculæ* quæ arte fictili fingeantur, et venales proponantur, quibus homines pro se atque suis Saturno piacula faciebant, ut ait Macrobius. *Saturn.* I. 11. extr. coll. c. 7.: *oscilla* igitur hic vocabant formas, vel personas ad oris sui similitudinem factas, ut loquitur Servius ad Virg. G. II. 389. Tibique (o Bacche.)

Oscilla ex alta suspendunt mollia pinu:

congruunt quæ v. 387. dixerat

Oraque

Oraque corticibus sumunt horrenda cavatis:

—maneat *oscilla* esse imagines humani oris, et corporis adeo: sed etiam illud apparet, *oscillum* esse αἰώγαν, et illam jactationem et motum, quæ *oscillatio* vocatur alias: Tertull. *de Pall.* 1 extr *Arietem nemini adhuc libratum, illa dicitur Carthago prima omnium armasse in oscillum penduli impetus*: Salmas. ad h. l. p. 130., hoc significatione cum ponitur *oscillum*, derivat a *cinus*, τὸ νεῦμα, ut est in *Vet. Gloss.* unde fit *cillus*, et ex eo verbum *cilleo* vel *cillo*, hincque *oscillo* pro *obscillo*, etc.: apud Virgil. quoque *Georg.* II. 3. 89. *oscilla αἰώγας*, et *jactationes* interpretatur: vide ipsum, et Voss. *Etymol.* h. v. et mox *oscillo*."

For our own part, in the stead of understanding with Salmasius *oscilla* in the passage of Virgil to mean *jactationes*, because *suspendere oscilla*, i. e. *jactationes*, appears to us an incorrect expression, we rather side with Servius, but take it in the sense of *images*, which were so contrived as to contain a moveable *mask*: when the poet uses the word *ora*—

(Oraque corticibus sumunt horrenda cavatis,)

he means the *masks*, and when he adds *oscilla*,

(Oscilla ex alta suspendunt mollia pinu,)

he means the *images*, into which these *masks* were put: this interpretation gives a clear and consistent meaning to the passage. We are aware, indeed, that Forcellinus (with Servius) in the *Lexicon totius Latinitatis*, supposes that *oscilla* means only the *masks*, with which the performers covered their faces, for he says,

"Servius l. c. *oscilla* intelligit imagunculas in oris humani effigiem, quas pro se suspendebant in extentis funibus, quia sæpe acciderat, ut homines in iis se jactando graviter conciderent: adde Lactant. Statii Schol. ad L. II. *Theb.* v. 644—alii [derivat] ab *os*, et *cillo*, h. e. *moveo*, quod in illa jactatione in funibus ora et capita sursum deorsum moverent: alii denique, ut Cornific. ap. Fest. ab *os*, et *celo*, quod perionis ora tegerent."

Now, as the word *oscilla* is used, agreeably to our interpretation, in the passage of Virgil, so we take the word κινύματα to have a correspondent meaning in the passage of the *Prometheus*, agreeably to the interpretation of it by the word αἰώλων.

Heyne's words are: "*Oscilla, αἰώγας* (cf. Valken. ad Theocrit. p. 246), h. larvas e corticibus factas, quales etiamnum

etiamnum in monumentis occurrunt, ex arboribus suspendebant."

239. Ὀνηλὸς δ' ἐν οἴκῳ προθέμενος.

"Προθέμενος i. q. θέμενος valere affirmat Schutz.: malim vel cum Pauwio subintelligi ἑμαυτῷ, ut sit sensus, suscepto mortaliū patrocinio, quos meæ ipsius felicitati miserabundus præposui, vel quod forte simplicius, propositis ad miserandum mortalibus: verbum προτίθεσθαι in deliberationibus peculiarem vim habere notum est: Dem. Phil. I. εἴ μὲν περὶ τοῦ κακῆς τίνος πράγματός προτίθεται λέγειν, Thucyd. III. 37. Θαυμάζω μὲν τῶν προθέντων αὐτοῖς περὶ Μιτυληναίων λέγειν."—Dr. Butler.

Mr. Blomfield says in his *Glossary*:

"*Misertus*, neque hæc, neque similem phrasin alibi vidisse memini; nota enim ἐν λόγῳ ἐν ἀρίθμῳ τιθῆναι, nihil ad rem sunt; non enim in δέσθαι, sed in προθέσθαι hæreo: aliter dixit Herod. VI. 21. Καὶ πένθος μέγα πρόϊκαντο."

Mr. Barker in the *Classical Recreations*, p. 186—8, espouses the opinion of Pauw, to which, he says, "he sees no sort of objection." For our own parts, we think that the preposition in προθέσθαι here means *openly, avowedly, publicly*, agreeably to the following instances:

"1 Tim. v. 24. αἱ ἁμαρτίαι πρόδηλοί εἰσι optime Gerhard. noster vocem προδηλοῖ interpretatur: quidam, inquit, πρόδηλον vertunt, *ante manifesta sunt*: sed ordo temporis significatur per particulam sequentem, *præcedentia ad iudicium*, ac Græcum compositum usurpatur pro simplici, ut nihil aliud significet, quam manifestum cum quadam intensiōe: ita Gerhard. nec alium sensum habet Hebr. vii. 14: Herodotus quoque, citatus a Porto, πρόδηλα dicit pro *manifestum est*, πρόδηλα γὰρ ὅτι ἡμεῖς οὗτοι οἱ ἄνθρωποι μέλλομεν πρόσποτῳ θανάτῳ δώσειν, et Dionys. Halicarn. L. 8. p. 552, lin. 5. ait, κρείττονα τῷ προδήλῳ θανάτῳ τὴν ἄδοξον ἡγήσασθαι φυγὴν: Zosimus L. iii. p. 716, lin. 23, πρόδηλον ἐκφυγεῖν θάνατον; hinc et Chrysostom. in explanatione hujus loci pro eo ponit simplex δηλοῖ." G. Raphelius's *Annotatt. in Sacr. Script.* Vol. II. Lug. Bat. 1750, p. 596.

"Ep. ad Galat. c. 3. I. οἷς κατ' ὀφθαλμοῖς Ἰησοῦς Χριστὸς προεγράφη:—præpos. πρὸ, quæ accedit, hic non vertenda est per *antea*, vel *prius*; notat enim *publice*, ut προεγράφη sit *publice scriptus* fuit: ita προκηρύττειν apud Aelian. V. H. L. IV. 1. non est *antea*, sed *publice*, *palam denuntiare*, quomodo in Act. Apost. non male quoque sumetur: sic et προκίεσθαι, notat *publice positum*, vel *propositum esse*, ut προμιαίνειν ap. Joseph. B. J. L. V. c. 11. infin.

non

non est prius, sed publice polinere: hanc sæpe vim obtinet in compositis illud $\omega\rho\delta$, ut etiam apud Latinos: natum est, quid apud utrosque sit *programma*: sic in *pronuntiare*, *procedere*, *prodire*, *proponere*, &c. quod intendit forsan. *Vulgat.* qui vertit hic *proscriptus* est, sequuntur *Glossæ.*" J. Alberti's *Obss. Philologicæ in Sacr. N. T. Libr. Lug. Bat.* 1725, p. 362. Again, in p. 479: "Ep. Judæ, c. I. 7. $\omega\rho\acute{o}\kappa\epsilon\iota\tau\alpha\iota$ $\delta\epsilon\iota\gamma\mu\alpha$ —divinæ severitatis *specimina* ibidem *prostant*; hoc enim notat $\omega\rho\kappa\epsilon\iota\sigma\theta\alpha\iota$, nimirum *præstare* et publice *propositum exhiberi*: ita apud Ælian. *V. H. I.* 16, 31. II. 41. p. 145. $\omega\rho\acute{o}\kappa\epsilon\iota\tau\epsilon$ $\acute{\alpha}\theta\lambda\omicron\nu$, *prostabat*, publice *propositum erat præmium.*"

(To be concluded in our next.)

ART. IX. *The Poetical Register, and Repository of Fugitive Poetry, for 1808—1809.* pp. 623. Price 12s. Rivingtons, 1812.

LONG before the existence of "the Poetical Register," (of which the seventh volume is now before us,) it frequently occurred to us, that such a work must amply repay all the trouble of selection, at a period when polite literature was so generally diffused, and when consequently there were so many writers of good verse, unambitious of the names of poets or of authors, yet not unwilling to have their incidental effusions brought forward into notice, or rescued from oblivion, by editorial taste and diligence. The slight but elegant composition, that was intended merely for the private circle, or the repose of the port-folio; the temporary lines or stanzas which owed their birth to some striking emergence or event of public notoriety, these have often fluttered out their hour, and disappeared; neglected, forgotten, and at length irrecoverably lost. Even the most creditable monthly magazines, to which writers of talents and celebrity, have not been ashamed to commit an ode or an epigram, the produce of the moment, if, in process of time they themselves decreased in reputation, may have served only to bury in obscurity, what they were designed to illustrate and preserve. Nor do we think that books *occasionally* edited, whether they have the title of miscellanies or collections, are the safest repositories of wit and fancy. The $\epsilon\pi\epsilon\alpha$ $\pi\tau\epsilon\rho\acute{o}\epsilon\iota\tau\alpha$, indeed, as arrested in their flight by a Dodsley or a Pearch, may have acquired the stability of the monumental record, in which we contemplate,

"Each firm, immutable, immortal word."

But

But it is only the regular periodical publication, the annual volume, which, (giving life to other less recent productions whose animation was temporally suspended) catches, as they immediately arise to observation, the poetical felicities of the year, it is this only which can be classed among the national poetry: and under the conduct of an editor who possesses a nice sense of literary merit, an insight into the genius of the times, and a knowledge of individual character, together with delicacy and candour, it is this will bear on its front the stamp of durability. It is here, in short, that the ἔπεα πτερόεντα will become Κτήμα εἰς αἰῶν.

Such, we judge, are the characteristic features of "the Poetical Register," and such the character of its editor.

One or two of the preceding volumes * have, by some accident, passed unnoticed by us; to the rest, we have given, as we shall to this, a respectful share of attention.

The Poetical Register continues to be divided into two parts, *Original* and *Fugitive* Poetry.

Among the *Original Poetry*, in the present volume, the most conspicuous pieces, are those by Mr. Davenport, Professor Richardson, Miss Mitford, the late Dr. Ruffel, and Mr. Boyd. We shall give a specimen of each, in the order in which the names are mentioned.

" * * * * *

' Oh, ask you why alone I rove, why ceaselessly I languish?

' 'Tis love that saddens all my thoughts, that bids me wander so?

' But who the maid whose magic power has filled my soul with anguish,

' No mortal ear has ever heard, no mortal ear must know!

" O how soft beam your eyes, O how tender their gaze!

If I dare to believe them, you love me most dearly:

But does your heart feel, what I learn from their rays?

O tell me, dear youth! are they speaking sincerely?

If you love not, alas! with my peace do not play:

To allure me, no longer thus cruelly seek!

And if that your heart has got nothing to say,

O let not your eyes with such eloquence speak!

" Yes! you may sigh, and pout and fret!

Vain are your efforts to secure me;

For since, at last, I've broke the net,

There's nothing shall again allure me.

* * * * *

* The Vth and VIth; owing to their appearing at irregular periods; the rest were reviewed in Vol. XX. 171.—XXIII. 615.—XXV. 417. and XXVIII. 629.

' I'll not be snar'd by any wile
That once before in bondage brought me——
Ah! idle boast!—That witching smile,
That witching smile - - - again has caught me!"

" SONNET TO IANTHE.

" Loveliest and best belov'd!—Sever'd from thee
How oft the lagging hours I forely chide;
And murmur, ' when, O when shall e'er I see
My sweet Ianthe, mine and beauty's pride?'
At opening morn I wish for even-tide;
When evening comes, ' return, O morn,' I cry,
And still I think, tho' from afar descried,
Could I but see thy home, I less should sigh,
For I might fancy, that my straining eye
Saw thee fond musing on thine absent love.
Oft too I say, sad gazing on the sky,
' O were but mine the pinions of the dove,
How soon, Ianthe! should thy soothing strains
In sweet oblivion lull my cares and pains?' "

Thus far Mr. Davenport.—Ex pede, Herculem.—The sonnet is truly Petrarchian: and in the songs, we recognize the simplicity of Shenstone, with a liveliness peculiarly belonging to the author.

In Professor Richardson's Ode on the Death of General Romana, we meet with some fine poetical stanzas:

" ' Lo! in that isle, girt by the Scandian waves,
Romana, with his bold Iberians, brave
Their Gallic foe. Behold them bare
Their manly bosoms! " We will die!" they swear,
Will shield and save our native land, or die!"
The patriot oath was heard, and register'd on high.
That day, in presence of the Almighty mind,
With holy awe, the genius of mankind,
Rang'd in the radiant courts of Heaven
With those to whom the gracious charge was giv'n,
Of other splendid orbs, with ardent gaze
Kenn'd, as it roll'd afar, his own fair planet blaze."

Miss Mitford's poetry is always pleasing.

" ———— Fancy decks the lovely scene,
With purer floods and means more green;
Strews florets of a thousand dyes,
Bids the wild copse majestic rise;

Deepens

Deepens the shadows of the dell ;
 Gives to the hills a bolder swell ;
 Laps nature in her soft controul,
 And breathes her magic o'er the whole."

" DR. RUSSEL, TO A LADY FEARFUL OF THUNDER.

" Say, whence this sudden chill, my fair,
 When thunder rattles thro' the air ?
 Why quits your blood each distant part,
 And hastes to guard the labouring heart ?

* * * * *

The flash, that strikes the villain dead,
 Is taught to spare the guiltless head :
 Or, should by this the virtuous die,
 'Twere but on lightning's wings to fly,
 And gain with greater speed the sky."

" The Shepherds of Lebanon," and " Alcander and Evanthe," by Mr. Boyd, are two valuable poems, in blank verse. They contain much picturesque description. But the author is too fond of amplification. Instead of a judicious selection of the most agreeable images in a landscape, he seems to think it necessary to delineate every object that meets his eye. The " Alcander and Evanthe," is a tale " meant to illustrate the bad effects of certain Methodistical principles." But neither the circumstances nor situation of the personages have any immediate connection with Methodism. Nor is the catastrophe to be traced to any such source. Alcander and Sophron, as candidates for a vacant living, are introduced to Evanthe's father, and thus become acquainted with Evanthe. But the events that follow her preference of Sophron to Alcander, are not in the least degree attributable to the religious persuasion or conduct of either party. Of the two rivals in preaching and in love, she marries one, but is attached to the other. Alcander's jealousy and detection of her passion—her fatal leap, and her husband's madness terminates the tale. But what has the catastrophe to do with madness ?

" Springing with a frantic haste
 From her pale comfort, to the boldest point,
 That met the chiding wave, she sped away,
 And plung'd indignant in the flashing tide,
 Beyond prevention, and beyond relief !
 But no relief was given. Her husband stood
 Congeal'd with horror on the fatal shore.
 There, like an image of despair, he lean'd,

Till night's revolving hours disclos'd the dawn :
The glimmering dawn beheld his bloodshot eye
By lunacy unbeam'd :—And, many a day,
He roam'd Ultonia's wilds, a moon-struck man."

In Mr. Polwhele's "*Flights of Fanaticism* *", we more plainly perceive the bad consequences of Methodistical opinions, in the fates of Sir Aaron, Emira and Amoret. Emira was the friend of Amoret, Emira's lady. We will quote a few stanzas :

" How sweet, when pity o'er the virgin's cheek
Her genuine tint, her simple colouring throws,
When from moist eyes her rays unbidden break,
The trembling dew-drops that impearl the rose !
Yet, in each look, each tint what poison glows !
To soft Emira, o'er and o'er again,
His tale he told, and soon survey'd her throes . . .
Her sympathetic workings ; nor in vain
Hail'd the new babe of grace . . . a babe without a stain.

" To steal into the woodwalk, or to meet
By chance amidst the mazes of the grove ;
There the quick progress of the spirit great
With looks of adoration fix'd above ;
Or breathe, reciprocally sighs of love,
Full oft was theirs ; when Amoret, with a smile
Frolic and arch, her Dryad would reprove,
And drop the careless joke devoid of guile,
And laugh, still light of heart, unweeting all the while !"

For the catastrophe, Emira drowns herself, Sir Aaron runs mad, and Amoret dies of grief.

" Farewell, poor maniac ! passion's wayward child !
So early lost to joy, to reason's light !
Before him, lo ! the immeasurable wild !
See in throngs rushing to his dizzy sight,
How dance, how dance the demons of affright !
Hark to the hideous scream, the wailing cry !
But madness holds him here ; she checks his flight
From earth : tho' sooth'd no more by every sigh,
He must not yet escape . . . ah wretch ! he must not die.

" Yet dies his Amoret. Wasting all the while,
She cannot such a look of anguish bear,
She cannot for her children force the smile,
Meeting the ghastly grin, the stony stare.

* Published in "*the Spirit of Antijacobinism*," pp. 112—188.

‘ Ah no!’ She cries - - - ‘ tho’ pangs afunder tear
 For you, dear innocents! this bleeding breast—
 Adieu, my orphans! ye are Heaven’s own care!
 Adieu!—I go, where sinners shall molest
 Thy trembling heart no more, and where the weary rest!’ ”

There is, unquestionably, a great resemblance in these tales. In both we have love and jealousy, and suicide and madness.

Of the other division of this work, “ *the Fugitive Poetry*,” we conceive our recommendation will be deemed superfluous, when we inform our readers, that for the elegant little pieces which compose it, we are, for the most part, indebted to Coleridge, Bland, Seward, Mundy, Helen Maria Williams, Mrs. Piozzi, Sir Brooke Boothby, Bloomfield, Irwin, Courtier, Darwin, Davenport, Stevens, Whitehouse, Hayley, Scott, Cumberland, and Sheridan.

We shall conclude with two short specimens :

“ SONG, BY MR. SHERIDAN.

“ As shepherds thro’ the vapours grey,
 Behold the dawning light,
 Yet doubt it is the rising day,
 Or meteor of the night.

“ So varying passions in my breast
 Its former calm destroy—
 By hope and fear at once oppress’d,
 I tremble at my joy!”

“ RECOLLECTION BY MR. COURTIER.

“ Tho’ months of anguish now are past,
 When yet we met, to meet no more;
 My heart still holds her image fast:
 Long will the recollection last
 Of one whom fondly I adore!
 E’en now her accents charm my ears;
 Her answering pangs I thrilling feel;
 Again she soothes my troubled fears;
 Her eyes suffus’d with tenderest tears,
 Seem from myself my soul to steal.
 Ah, maid lov’d! we meet no more!
 Despair our dawn has overspread!
 The form, alas! I yet adore,
 All that I fondly hop’d before,
 The fairy scene of life is fled!”

To the “ poetical” pages are subjoined short criticisms on the principal poems of 1808 and 1809. We have no hesitation

tion in pronouncing that in these notices (as far as we are acquainted with the subjects of them,) we discover much critical discrimination, sagacity, and taste.

ART. X. *The British Gallery of Pictures. First Series containing Engravings of the Collection of Pictures of the most Noble the Marquis of Stafford, in London; arranged according to Schools, and in Chronological Order, with Remarks on each Picture, by W. Y. Otley, Esq. F. S. A. The executive Part under the Management of P. W. Tomkins, Historical Engraver to her Majesty; the whole under the Superintendence of Henry Trisham, Esq. R. A. Second Series containing Engravings of the finest Paintings of the Old Masters, selected from the most admired Productions of Raffaello, Giulio Romano, Andrea del Sarto, Correggio, Parmigiano, Baroccio, Tiziano, Giorgione, Annibale Caracci, Dominichino, Guido, Salvator Rosa, Rubens, Poussin, Claude Lorraine, Teniers, Oslade, Rembrandt, Gherard Dow, Paul Potter, Cuyt, &c. &c. in the Cabinets, Galleries, and private Collections of Noblemen, and Gentlemen, who have liberally permitted the Proprietors to have fine Copies taken of them for the Use of this Work, accompanied with Descriptions, &c. &c. Longman and Co. The Letter Press by Bensley.*

THE present work, however entitled to respect and attention, in strict propriety can hardly claim a place among literary productions. But the proprietors might be induced and justly to augur unfavourably of our patriotism if we passed without notice, or indeed without strong marks of approbation, an undertaking which so much and so greatly involves the honour, liberality, and exquisite taste of our countrymen. To this it may be added, which is indeed intimated in the prospectus to the first part of the second series, that a connected, well-digested history of painting, and the most distinguished professors of the Italian, French, Dutch, Flemish and English schools is a desideratum in our language. The present undertaking is therefore well calculated to diffuse a scientific knowledge of painting. Proud indeed, may we be as Englishmen that the present period affords so unexampled an opportunity from the numerous and exquisite cabinets and galleries which adorn our country, for promoting so desirable an end. The publication consists of two parts.

The first will be a description of the cabinets and galleries of pictures in the United Kingdom. The work commences with the collection of the Marquis of Stafford. This first part is intended to comprehend engravings from the most interesting and exquisite paintings in the different collections. Each collection also will be distinctly illustrated by a concise but faithful history of its formation, in execution similar to others which have been published at Dusseldorf, Parma, Tiffin, and Modena.

The second part of the work will exhibit a general history of painting and its professors from its revival at the commencement of the thirteenth century to the present time. This division will be embellished with highly finished specimens of the most eminent masters of different periods, and selected from the most perfect originals to be found in this country.

When we consider the reputation and talents of the individuals concerned in the superintendence of this work, and examine also with impartiality the specimens of their labours as far as they have hitherto proceeded, it is equally impossible to withhold our praise and admiration, and our most cordial wishes for its final, perfect and most successful accomplishment. Mr. Ottley who for many years devoted his time to the study of the fine arts in Italy, qualifying himself for such undertakings, and collecting also the necessary materials, has the care of the historical department. Mr. Tresham is too well known to require any eulogium from us, the more delicate and difficult labour is assigned to his judgment and talents. This comprehends the descriptive part, and indeed the superintendence of the whole. Mr. Tomkins as an engraver, and Bensley as a printer, are also at the head of their respective professions.

If the work proceeds according to the specimens already produced, and there can exist but little doubt on this head, it promises to be among the most splendid, beautiful, and delightful productions that any time or country has exhibited of the kind.

We repeat our good wishes. We could easily say more that is expressive of our favourable sentiments, but we certainly should not honestly have performed our duty to have said less.

BRITISH CATALOGUE.

POETRY.

ART. II. *The Giant's Causeway, a Poem.* By William Hamilton Drummond, D. D. 8vo. 204 pp. 12s. Belfast printed; Longman and Co. London. 1811.

This is altogether an interesting publication. The author indeed is not a poet, though evidently a reader and a lover of poetry; but the extraordinary nature of his subject, the maps, plans, and prints by which it is illustrated, with the notes selected from various authors, combine to render it attractive to the curious. When we deny the author the title of a poet, we do not mean to say that he is a bad writer: but merely that the skill, the originality, the vivid life, and attraction, which belong to true poetry, will not be found in this production. But neither is there any thing in it unworthy of a scholar, or a man of good taste. His language is that of custom and compact, not of inspiration. A specimen will illustrate our meaning. We will take one also that is descriptive of the stupendous scene which he celebrates.

“ Ye cliffs and grotts where boding tempests wail,
 Ye terraced capes, ye rocks, ye billows hail:
 Amazing scene, how wild, how wondrous grand,
 In circuit vast the pillar'd shores expand!
 Great fane of God! where Nature sits enshrin'd,
 Pouring her inspiration o'er the mind.—
 Mid pointed obelisks, and rocky bowers,
 And tessellated moles, and giant towers,
 She reigns sublime; while round her throne repair
 The fleet-winged spirits of the sea and air,
 And through yon pillars, organ of the blast,
 When sounding Boreas bends the groaning mast,
 Bid the long, deep, majestic anthem rise,
 In mighty concerts to the echoing skies,
 And warring floods. Dark o'er the foam-white way
 The Giant's pier the war of tempests braves,
 A far projecting, firm, basaltic way
 Of clustering columns wedg'd in dense array;
 With skill so like, yet so surpassing art,
 With such design, so just in every part,
 That reason pauses, doubtful if it stand
 The work of mortal or immortal hand.” P. 7.

The poem is in three books, and by means of historical and other allusions, sufficiently varied. In a word, it may be honestly praised, but cannot be enthusiastically admired.

ART. 12. *Last Trifles, in Verse, by the Rev. Charles Edward Stewart, Author of a Collection of Trifles, in Verse, Critical Trifles, the Regicide, the Foxiad, and Charly's Small Cloaths.*
4to. 7s. 6d. No Publisher's Name.

The title of this publication is also appropriate, for it is really composed of Trifles in Verse. By the appearance, without any publisher's name, it may be presumed that they were intended for the limited circulation of the author's friends and neighbourhood, in which case there is little to provoke criticism. The following is a specimen, which will be allowed to have humour.

" THE HAPPY UNION.

1797.

" Donec gratus eram
Nec quisquam potior
Persarum vigui rege beator."—HORACE.

" F. *fox.* Since at last of my Tooke I'm posselt,
No services my bosom can harass;
What Reformer was ever so blest,
I'm greater, far greater than Barras.

" T. If my Charles and his Convert is true,
And this blest Coalition sincere,
I'll engage as a Private with you,
Nor will envy thy fame Revilliere.

" F. You were once far the worst of my foes,
Even North I detested not more,
When you dared my Election oppose,
And eternal antipathy swore.

" T. Not to you was my hatred confined,
Your Father I called the defaulter,
Drew the portraits of both, and consigned
Both Father and Son to the halter.

" F. Drive these hated reflections away,
And for you I will gladly resign
Jockey Norfolk, big Bedford, grim Grey,
If my Tooke will be mine, only mine.

" T. I am ready your will to attend,
And give up, at my General's call,
Sir Francis, Jones, Hardy, and Friend,
Corresponding Society, all.

" *Both.* Thus reconciled, fond and united,
Together we'll ride in the storm,
While Jacobin Clubs are delighted,
Make a Radical, perfect Reform."

ART. 13. *Contes des Fous, and other Trifles, in Verse.* By the late John Bigge, Esq. With Notes, critical and explanatory. 8vo. Rodwell. 7s. 1812.

The title of this volume is appropriate enough; but some of the Trifles are far from contemptible. The notes are sparingly interspersed, and but little deserving the terms of critical and explanatory. We subjoin two or three specimens.

We may perhaps be mistaken, but to us the Poet's name of BIGGE seems to be fictitious, and not improbably induced by the popularity of a late collection of amatory Poems, under the assumed appellation of LITTLE.

“ *On being facetiously complimented by a Lady, on having talked her to sleep, during an Illness, when Laudanum had failed.*

“ Since, dearest Lady, heav'n hath hung
Such charms narcotic on my tongue,
That when I sit, and ‘ softly prose,’
Thy wearied eye-lids quickly close ;

“ Oh ! why, ungrateful, ‘ all the while,’
Dost thou my simple heart beguile,
And teach, whilst thee to sleep I make,
Myself to pass whole nights awake.”—P. 77.

“ *Rondeau.*

“ With all my heart I Celia lov'd ;
With all my heart implor'd her favour ;
Whate'er her youthful fancy mov'd,
With all my heart I got and gave her :

“ With all my heart I prais'd her charms ;
With all my heart forgave her pranks ;
And when, at length, she bless'd my arms,
With all my heart return'd her thanks.

“ Still—still I bow to her decree,
Yea—should it *even* bid us *part*—
Sweet soul ! she'll find no change in me,
For still 'twill be—*with all my heart.*”—P. 118.

“ *Epigram.*

“ When the Devil engag'd with Job's patience to battle,
Tooth and nail strove to weary him out of his life ;
He robb'd him of children, slaves, houses, and cattle—
Yet, mark me, he ne'er thought of taking his wife :

“ But Heaven, at length, Job's forbearance rewards ;
At length double wealth, double honour arrives ;
Heaven doubles his children, slaves, houses, and herds—
But we don't hear a word of a couple of wives.”—P. 133.

ART. 14. *Gloria in Excelsis Deo, in Terra Pax, Bona Voluntas Hominibus. A Poem, respectfully inscribed to the British and Foreign Bible Society.* 4to. 1s. 6d. Hatchard. 1812.

This is a highly animated effusion, in blank verse, in the sentiments of which we most cordially sympathise, and to demonstrate more fully that we do so, we insert willingly the following bold but truly poetical apostrophe.

“ O blessed book ! thou art that eastern Star
Which leads to Christ ! Soon shall thy circuit reach
Round earth’s circumference, in every tongue
Revealing to all nations what the heavens
But shadow forth, the glory of the Lord.
O while I gaze upon thee, let my heart
Feel thy transforming influence, and obey
Thy guidance, thou my Cynosure to bliss.
And are there those, the wisdom of this world,
Who with strange fears, in blind astronomy,
With astrolabe or quadrant, watch thy path,
Suspicious of thine aspect, save when seen
In certain fair conjunctions, and in nodes
Ideal ; who would dare restrict thy light
To time and rule ?—O foul astrology !
Roll on—free, boundless be thy beauteous course !
Roll on, and turn those angry clouds to light !
But are there those who wear the Christian name,
Who wilfully unknowing of the wants
And cravings of the poor, or doubting else,
In the mock wisdom of cold cautiousness,
The expedience of the gift ; whether, perhaps,
The poor will value what the rich neglect,
Or understand the oracles of Heaven
So dark and doubtful ! Are there who can thus
Disguise the plea of selfish indolence,
Or fear prophane, in such a decent guise,
That it shall pass with conscience and the world
For honest meaning ? But the star of light
Has risen ; and in vain, ye mists and clouds,
Embattled ye oppose the spreading ray !
The gates of knowledge, that for ages slept
Upon their massy hinges, while a few
By stealth or fee, through the low portal crept
Where jealous power was sentinelled :—those gates
At length have yielded, and the joyous poor
Crowd eager through the wondrous avenue.
O throw them wider still !” P. 13.

This composition will be found throughout to breathe the same noble ardour, and is evidently produced by no mean or inexperienced hand.

ART. 15. *Portugal, a Poem in two Parts.* By Lord George Grenville. 2d Edition. 8vo. pp. 120. 9s. Longman and Co. 1812.

Having seen a very sarcastic account of this Poem, some time before we saw the performance itself, we really felt inclined to think that the Author, as a young and noble Poet, had been rather harshly treated: and to hope that, when we came to it ourselves, we should find much more to praise, than such a representation authorized us to expect. We were doomed however to encounter disappointment; and after much toil in perusal, are obliged to confess, that we cannot praise what we are almost entirely unable to comprehend. A blaze of dazzling words, with a tumult of incongruous metaphors; sentiments introduced without any characteristic reference to the occasion or to any distinct plan, leave the mind in a constant and very uneasy suspense; and it is literally true, that even by combining the prose arguments with the poetical effusion it is hardly possible to trace the one in the other. We could much praise the intention of the Apostrophe to the Atheist in the first part, but why it is there, and what are the charges it brings against him, we can only imperfectly perceive. Strict attention may, however, discover that in this first part of the Poem the Author means to deplore the loss of Lusia's ancient glory, and to hope for a revival of it; and the following lines, founded on that hope, are among the clearest in the whole.

“ Yes, thou shalt yet arise! I mark the ray,
Of the first star that cheer'd thy early day,
Pale, yet unquench'd, again its fires shall burn,
Unveil'd by clouds, and brighter in return.
Yes, thou shalt yet assert thy ancient fame,
Rais'd from the dust, and purified by flame,
Start from thy tomb, at fainting Europe's cry,
Uprear thy Phoenix form, the child of liberty!
Yes,—glorious relick of forgotten worth,
I trace thee yet, I hail thy second birth,
Throned on the Estrella's height, I see thy form
Fan with its seraph wings the rising storm,
Inspire thy sons to hope a brighter day,
Raise high its clarion voice, and wake them to the fray.”
P. 41.

Yet even here, what is there that will bear the analysis even of the commonest criticism? “Thou shalt rise” “raised from the dust,” “from a flame,” “from a tomb,” “a Phoenix form,” “enthron'd,” “with seraph's wings,” and a “clarion voice,” &c.

In the second part, the visionary view of Sebastian III. coming to excite his countrymen to arms, has real merit, and this therefore we quote.

“ And

“ And who is He, who from the wide expanse
 Of unseen distance moves ? in proud advance,
 A giant form he comes ! his forehead wears
 The snowy ringlets of departed years,
 Her regal ermine o’er his shoulders spread,
 The crown of Lusitania decks his radiant head.
 Your own Sebastian, from the realms afar
 Of highest heaven, hath heard the sounds of war,
 Indignant heard ! hath burst the tedious band *
 That stay’d his footsteps from his native land,
 His mighty mandate once again unfurl’d,
 He wakes ! the avenger of a prostrate world !
 He moves companionless ! no mortal force
 Can ’bide the swiftness of the hero’s course,
 Alone, exulting in his matchless power,
 The radiant vision of a noontide † hour ;
 Death in his right hand sits, but the mild glow
 Of hope and conquest light his kindling brow !” P. 49.

Passing a few blemishes of different kinds, we come to the battle of Busaco, which is described indeed with force, and with better taste than the former parts had led us to expect. We shall conclude this short account, by saying that the noble Author of this Poem, if he is to be a poet, must be so in description, rather than in reflection ; must take abundant pains to bring down his style to the temper of pure and classical English poetry ; and must strictly keep his fancy within the sphere of congruity and common sense. As to the present Poem, after all its praises of England’s warlike exertions in the cause of Europe, it ends by counselling peace ! strange incongruity !

NOVELS.

ART. 16. *The Heart and the Fancy, or Valsinore; a Tale.* By Miss Benger. 2 Vol. 12mo. Longman. 12s. 1813.

This novel is certainly neither defective in powers of writing nor ingenuity of contrivance, but the narrative is perplexed and oftentimes obscure. It is superior to the greater number of works of the kind, and some of the characters are well imagined and delineated. The amatory feelings seem excited somewhat at too early a period in Cordelia, but the characters of Altamont, De Lille, and the mysterious personage under the name of Valsinore, are entitled to much commendation.

* Death. *Rev.*

† Yet the scene is placed in *Evening*, at the beginning ; and afterwards at p. 74. *Rev.*

ART. 17. *The Curate and his Daughter, a Cornish Tale.* By Elizabeth Isabella Spence, Author of "*Summer Excursions*," "*A Caledonian Excursion*," "*The Nobility of the Heart*," "*The Wedding Day*," &c. &c. 3 vols. 12mo. 15s. Longman. 1813.

In looking at the title page, we were heartily glad that the etceteras stopped so soon, as they appeared to insinuate a bitter reproach against our inquisitorial diligence. The writer is evidently a veteran in the art, and this also is evinced by a certain facility of style which can only be obtained by much practice.—If the tale did not very particularly excite interest, the descriptive parts, particularly of the Heathen Tour, are composed with much vivacity. The author has not been very happy in her selection of names for the Dramatis Personæ.—We have Mr. Mac Lauret, Seintaubyne, and Mrs. Aldersey—the narrative is not, however, too much oppressed with characters, which is a common fault in works of this description, and on the whole it will be perused with amusement.

ROMAN CATHOLICS.

ART. 18. *Catholic Question. Substance of the Speech of Sir John Hippisley, Bart. on the Motion of the Right Honourable Henry Grattan, in the House of Commons, on the 24th of April, 1812, in a Committee of the whole House, on the State of the penal Laws, now in Force against the Roman Catholics of Ireland. With supplementary Notes, Extracts, &c. The Second Edition, with Corrections and Additions.* 8vo. 169 pp. Ridgway. 1812.

Since the publication of this speech, and in a new parliament, a material step has been gained by the advocates of the Roman Catholics. The House has gone into a Committee on the subject of their claims, and the discussion is still pending. When any momentous question comes fully before the consideration of Parliament, we have, and think it our duty to cherish a strong confidence, that the ultimate result will be favourable to the security of the Constitution in Church and State. Sir John Hippisley, though much more inclined than we are to grant what we think ought never to have been asked, is still one of those to whom we must look up for protection against an entire abandonment of our cause. He is, and we hope a majority in both Houses will be found to be, a fixed advocate for such necessary checks, as all states have been accustomed to require, but which the late disposition of the petitioners for relief has been to refuse.

The documents submitted by Sir John Hippisley to the public, whether on one part of the question or on the other, are certainly deserving of the most attentive consideration. As a kind of appendix,

pendix to the original speech, we have also received a few pages containing the substance of another, spoken on the Motion of Mr. Canning, June 22, 1812. This is chiefly in defence of the securities in question.—In one of his early notes, (p. 3,) Sir John mentions, as an offensive circumstance, the republication of the *History of the Massacre of St. Bartholomew*, under the title of “*The awful Warning.*” An awful warning it surely was! and our most decided opinion is, that a Church, whose highest and *most sacred authorities* concurred, at the time, in approving that act of most savage and inhuman perfidy, ought for ever to be excluded from the confidence of Protestants!

ART. 19. *A brief Statement of the Rise, Progress, and Decline of the Ancient Christian Church, and its gradual Change to the Papal Apostacy, by a Departure from the plain Dictates of the Gospel. In a Letter to the Right Honourable Lord Kenyon. By Sir John Ferwis White Ferwis, Bart. 8vo. pp. 32. 1s. J. J. Stockdale. 1813.*

This historical sketch abounds with positions, in our opinion untenable, though to investigate them thoroughly would be a long and laborious task. The author agrees with us, indeed, in deprecating the re-establishment of Popery: in other respects he seems to hold opinions peculiar to himself, and by no means in unison with those of the Church of England.

DISSENTERS.

ART. 20. *Remarks on the Failure of Lord Sidmouth's Bill, relating to Protestant Dissenters. 8vo. 29 pp. 1s. Harding. 1811.*

This author gives full credit to the noble Lord in question for the purity of his intention, as indeed every person must do who is not totally ignorant of his character; but thinks that his Bill was really objectionable, merely because it had the appearance of interfering with the internal discipline of the Dissenters. This he is convinced was the cause of the alarm and opposition which it excited.

But the point to which he chiefly draws the attention of the reader, is the formidable operation of that system of organization, which, in the space of a very few days was able to produce no less than 336 petitions. His object therefore seems to be, as a staunch friend to the establishment, to put the government on its guard against the possible effect of such a combination on future occasions. It is indeed a subject well worthy of consideration: but what mode of counterbalance can be devised, he does not proceed to say.

LAW.

ART. 21. *Observations on the projected Bill for precluding Ecclesiastics from presiding in Consistorial Courts, and for prohibiting the usual Sentence of Excommunication; with cursory Remarks on the various Privations to which the Clergy are already subjected. Addressed to the Right Hon. Sir William Scott, L. L. D. &c. &c. By a Graduate in Civil Law.* 8vo. 29 pp. 1s. 6d. Hatchard, &c. 1812.

We cannot help thinking that the arguments adduced in this Tract are highly worthy of consideration, and we trust they will be duly considered, before any new regulation is introduced into the practice of the Courts in question. The arguments are urged with modesty, and with respect towards the persons addressed, and therefore, are the more worthy of attention: The list of privations to which the Clergy have gradually been rendered subject, without any fault alledged against them, is really formidable; and they are stated, as the author says, “not with the sanguine hope that any one of them will be redressed,” but with a design to show that the Clergy are already depressed low enough, and to give a caution against sinking them lower. The address being made to an excellent friend of the Church (Sir W. Scott) we trust it will not be made in vain.

MEDICAL.

ART. 22. *An Examination of the Imposture of Ann Moore, the Fasting Woman of Tutbury; illustrated by Remarks on other Cases of real and pretended Abstinence. By Alexander Henderson, M.D. Physician to the Westminster General Dispensary.* 8vo. 52 pp. 2s. Underwood and Co. 1813.

The case which Dr. Henderson so boldly pronounces an imposture is not yet come to its decision. It is perfectly certain, that, if arguments *à priori* are to be admitted, against an alledged fact, the Doctor has an easy case to prove; for nothing can be more clear than that the known powers of nature are totally inadequate to the production of the effect. The constant exhaustion of a body, by perspiration and otherwise, which receives no supply from any known means, must demonstrably, as it seems, reduce it to nothing, in very much shorter space than this woman is said to have fasted. —Yet she has once been closely watched for sixteen days and nights, by persons suspicious of her, and anxious to detect her, if any real fraud subsisted; and not only so, but even now, after five years of alledged abstinence, from all kind of food, solid and liquid; she has consented to undergo a second watching, still more guarded, if possible, and more strict, for the complete space of four weeks. The experiment is now actually begun, under the management of a committee of the most highly respectable magistrates, clergymen, and physicians: previous to which, “the consented to an entire change

change of bed, bedding, &c. and that her house and room should undergo the strictest examination of the committee, previously to the watch, which was intended to commence in Easter week :” and therefore, we presume, has now commenced. These words marked with commas, as well as the whole of this intelligence, are taken from a printed paper circulated by the committee.

Dr. Henderson was not prepared for this second experiment, for one of his allegations against her is, that she refused any further trial. He has, however, collected some very curious facts relative to similar cases of alledged abstinence, the most remarkable of which are taken from the narrative of a physician of Berne, Dr. Paul Lentulus, respecting Apollonia Schreier, a maiden of that place, published in 1604, and dedicated to James I. King of England. The book is, we believe, extremely rare; and happening to have it now before us, we give the title of it, for the satisfaction of our readers. It is this. “*Historia Admiranda de prodigiosa Apolloniæ Schreieræ, virginis, in agro Bernensi inedia; a Paulo Lentulo, Medicinæ Doctore, ac illustri et potentis Reip. Bernens. Cive, ac Physico ordinario; tribus narrationibus comprehensa: cui, ab eodem, complurium etiam aliorum de ejusmodi prodigiosis inediis, doctissimorum, nec non fide dignissimorum virorum narrationes, et ingeniosissimæ Commentationes adjunctæ; et nunc recens in eorum gratiam, qui mirandorum Dei atque naturæ operum cognoscendorum studio tenentur, in lucem editæ sunt. Bernæ Helvet. 1604.*” 4to. 211 pages, with a print of Apollonia Schreier.

That they are always on the safer side who deny a case so apparently impossible, as this of Ann Moore, is certain; but as she has succeeded in persuading all her own immediate neighbours, who think they have ascertained the fact: and as the matter will now assuredly be brought to issue, before another month, by the testimony of such men as Sir Oswald Mosely, Mr. John Gisborne, &c. &c. we shall for the present suspend our opinion. In the meantime, Dr. Henderson’s tract is not uncreditable to him.

DIVINITY.

ART. 23. *Saint Paul’s Charge to the Ephesian Elders, considered in a Sermon, preached June 25th, 1812, at the Visitation of the Rev. Robert Nares, A.M. Archdeacon of the Archdeaconry of Stafford, in the Parish Church of Cheddle, Staffordshire, and published at the Request of the Archdeacon and Clergy. By the Rev. Clement Leigh, A.M. Minister of Newcastle-under-Lyme.* 8vo. 32 pp. 1s. 6d. Newcastle, printed. Longman and Co. London. 1813.

A well-considered and well-written discourse, on the Pastoral Duty, admirably suited to the occasion on which it was produced. The text is from St. Paul’s farewell address to his Ephesian elders. “Take heed therefore unto yourselves, and to all the flock over which

which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood." Of the merit of the discourse, the following passage will give a strong perception.

"St. Paul enforces the practice of ministerial duties from the consideration of his own personal labours among the Ephesians; but the same duties may be fairly inferred from those points that have been brought under discussion. For, do we call ourselves the Shepherds and Overseers of the flock of God? 'Let us take heed therefore unto ourselves.' It is not possible that we can conscientiously discharge our office, if strict watchfulness be not exercised over our own spirit, and our own daily practice. Our habits must accord with the nature of our profession; and our main object should be to convince our people that this profession is our business; our study; our delight. It should be with us 'the one thing needful, and the whole of man*.' But this it cannot be, if we are not 'taking heed to ourselves.' The exhortation of this same Apostle to Timothy is in effect addressed individually to each of us: 'Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all†.' Nothing that relates to our personal conduct can be a matter of indifference to ourselves, to our particular charge, or to the Church in general. In our social intercourse; in the cast and nature of our studies; in the character and tendency of our amusements; nay, in our very leisure hours, we should 'take heed to ourselves.' Besides, we have solemnly declared before God and his Church, that we have undertaken this office under the concurring agency of the Holy Ghost. If then we are 'after the Spirit, we must mind the things of the Spirit.'—'This heavenly Monitor will dispose us to live 'in all goodness and righteousness and truth‡,' and to exhibit in our own actions the holy and benevolent tendency of the gospel. He will also impress us with a sense of the vast importance and difficulty of our office, and will shew us, that to sustain the character of Shepherds and Overseers with consistency, is no ordinary attainment. What, moreover, can be so degrading to us, as inconsistency of conduct? 'Thou which teachest another, teachest thou not thyself? Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth; seeing thou hatest instruction, and castest my words behind thee§?'—'Take heed, therefore, first, to yourselves, and, then, to all the flock.' The Shepherd must be constantly among the sheep, attending to their various cases, administering help according to their different ages and ailments, and ever ready to defend them in the hour of danger. The Overseer or Inspector

* "Luke x. 42. Eccles. xii. 13. † 1 Tim. iv. 15. ‡ Rom. viii. 5. Eph. v. 9. § Rom. ii. 21. Ps. l. 16, 17.

must not be absent from his employment, nor unfaithful, nor indolent in the discharge of it. His own eye must run through the whole department, his own prudence and foresight must correct mistakes or prevent confusion, and his own industry must devise, or arrange, or execute, the concerns of his weighty trust. This weighty trust, to the spiritual Shepherd and Overseer, is nothing less than that flock which is specially entrusted to his care, and which forms a portion of that "Church which God hath purchased with *his own Blood.*" " P. 21.

In support of the reading Θεός and not Κυριός in the text, the author quotes the words of Doddridge, strongly pointed against the Unitarian substitution.

ART. 24. *Occasional Sermons In Two Volumes. By the Rev. Robert Lucas, D.D. Rector of Ripple, in the County of Worcester, and Vicar of Pattisball, Northamptonshire. 8vo. 2 Vols. Tewkesbury printed; Longman and Co. London. 1809.*

Sincerely do we rejoice to meet this worthy Rector, on ground more likely to be favourable to his exertions, than that on which we found him first; (see Vol. xxxviii. p. 408.) labouring in the cause of professional duty, rather than cultivating an art, in which eminent success is so extremely rare, as that of poetry. It is true that some of those accidental circumstances, from which periodical works cannot easily be exempted, have made us appear rather tardy in this notice: yet it is true also that we take them up with pleasure.

These two volumes, which contain, either in number of discourses, or quantity of matter, more than is usually put into one, exhibit a very creditable specimen of provincial printing. The discourses are fourteen in number, all preached upon occasions of some public nature. The three first are on Sunday Schools, and were produced at the period when that truly benevolent and judicious institution was first proposed, in 1786. The object of such schools is stated, in the first sermon, with as much plainness and truth as we have any where seen it stated.

" Their object," says Dr. L., " is not to make *scholars* of the children of the poor, but *good Christians*, and *useful members of society.*"—The same ought evidently to be the objects of the more extensive schools now founding on the National plan; and the former of these points is decisive, surely, against the latitudinarian plan of Mr. Lancaster. The author proceeds; " It is to introduce among them a decent and orderly deportment; and particularly a becoming observance of the Sabbath; an habitual neglect of which is, unquestionably, the foundation of all those crimes, which so greatly, and so justly, alarm the minds of the public." P. 23.

It is remarkable, that the parish of Hardington, in Northamptonshire, where this sermon was preached, agreed at the time

to establish the Sunday School *by parochial levy*; a method in which Dr. Lucas suggests that it was probably the first, and we much doubt whether it has since been pursued in other places. He, however, recommends it, as the best mode for villages; a matter which well deserves consideration. Subjoined to these three valuable discourses is an appendix, containing directions for establishing such schools, with the rules adopted in that of Hardington; an addition which may be very useful to many readers.

The "Hints on Parochial Clubs," which follow, form a detached article, of manifest utility also; and are prefixed to the fourth sermon, which was preached at Hartlebury, in favour of such a club. The fifth was preached at Worcester, in favour of the Humane Society. It is preached on the same topic as had been taken by Dr. Valpy some years before*, that of Elisha raising the widow's son, but entirely without that fanciful application of the miracle, which involved us in a controversy with the former worthy writer. Nor does it appear, from the discourse, that the author had seen what Dr. V. had written.

The 6th and 7th are assize sermons, (or rather one, in two parts) preached at Worcester, in 1792, with allusion to the French Revolution. The 10th, on the Magistrate's office, was preached at an earlier period, before the corporation of Northampton. The 8th is for the distressed Clergy, and was preached at the Worcester music meeting; and the 9th is a visitation sermon. The 11th is a charity sermon preached at Birmingham; the 12th a Cambridge sermon, on the cessation of miracles; the 13th a visitation sermon, at which Confirmation was also administered; and the 14th for the benefit of the Northampton infirmary†. That on miracles is not at all on the disputed question, when the cessation of miracles actually took place, but merely an argument to show, that they would not now be so useful as some Christians might suppose. All the sermons are creditable to the author, and likely to be useful to the public, but particularly those on Sunday schools.

ART. 25. *Holy Biography, or the Saints' Calendar, with a short Account of the Moveable Feasts and Fasts, observed in the Church of England, in Question and Answer, intended for the Use and Instruction of Children and Young Persons, both in public and private Education. By a Clergyman of the established Church.* 12mo. 2s. Rivingtons. 1812.

Although a similar and more extended description of the Saints'

* See Brit. Crit. vol. xxi. p. 658.

† Here we should caution our readers that the table of contents prefixed to vol. 1. will totally mislead them as to the real order of the sermons. We have given them as they actually stand.

Calendar, and of the Moveable Feasts and Fasts observed in our Church, may be found in Nelson, Wheatley, and in other publications, we highly approve of this little manual for young people. It is plain, perspicuous, and satisfactory, and being founded on, and having perpetual reference to scripture, it confirms and extends the knowledge of all others, the most important to be impressed upon the youthful mind. As we know no publication of the kind equally well adapted for schools, we have no hesitation in recommending this before us.

ART. 26. *The British Christian's Duty to make Prayers and Supplications for the King in the Day of his Trouble. A Sermon from Psalm xx. 1, 2, 3, 4. preached at St. John's, Southwark, and St. Mary L Bow, on Sunday, October 25, 1812, being the Anniversary of His Majesty's Accession to the Throne. By the Rev. William Jarvis Abdy, A.M. Rector of St. John's, Southwark, &c. &c. 8vo. 1s. 6d. Gale and Co. 1812.*

We are glad that this Sermon has not escaped our notice. We are in entire sympathy with this Preacher, and unequivocally approve of his arguments and sentiments. It is indeed the duty of all religious people to remember an afflicted sovereign in their private devotions; that sovereign, who, as this author judiciously and truly observes, has been a man of peace, of moderation, of temperance, and chastity, and who on receiving a plan of a National Institution for Education, expressed the patriotic hope, that he might see the day when every Child in his dominions would be able to read the Bible. We wish that this discourse may meet with a circulation of extent equal to its merits.

ART. 27. *Refuge for the Destitute; a Sermon preached in the Parish Church of St. Mary-le-Bow, Cbeapside, on Sunday October 25, 1812, before the Right Honourable the Lord Mayor, the Sheriffs, &c. in behalf of the "Refuge for the Destitute." Printed by Request, and published for the sole benefit of that Charity. By the Rev. James Rudge, A.B. Lecturer of Limehouse. 8vo. 33 pp. 1s. 6d. Rivingtons, &c. 1812.*

This Sermon was written and preached for the benefit of a truly benevolent Society, of which the following account is given in a note:

"This establishment, called "the Refuge for the Destitute," was instituted in the year 1804, by a most respectable Clergyman and Magistrate*, THE REV. EDWARD WHITAKER, for the purpose of affording an opportunity of Reformation to the criminal, and relief to the distressed, by receiving within its walls persons discharged from penal confinement, and others, who, from loss of character, cannot procure an honest maintenance, though willing to do so. The necessity of such an institution had

* Whom we perfectly know to be so. *Rev.*

had been long felt by the considerate part of mankind, but none has ever been established except the present; which, though wisely planned, might have failed, like many wise and benevolent schemes, had not the zealous founder met with others, whose perseverance, added to his own, soon enabled him to overcome all difficulties." P. 23.

The establishment is now fixed at *Middlesex House*, Hackney Road, where subscriptions are received; and also by the Treasurer, Edward Forster, jun. Esq. St. Helen's Place.

The subject of the Sermon is our Saviour's beautiful parable of the *Prodigal Son*, which is applied, both to the case of sinners in general, and to the particular objects of the Society; and one or two very affecting narrations are introduced, to exemplify the great benefit resulting from the plan of this institution. We rejoice to see that such a Society has been taken under the protection of the Lord Mayor and Aldermen of London; well knowing, from their accustomed liberality, that what they adopt they will liberally support.

MISCELLANIES.

ART. 28. *Fables for the Fire Side. Dedicated to the Marchioness of Douglas and Clydesdale. By John Lettice, D.D. A new Application of these Fables to their important Objects is explained in the Introduction.* 8vo. 5s. Black and Parry. 1812.

The introduction informs us that these Fables are professedly written on the ground-work of Phædrus and La Fontaine, and are recommended to parents in middle and higher life, for their children who are educated at home. Many sensible and judicious observations will here also be found on the use and moral application of apologues, as well as on the art of reading; and on the suitable employment of the younger members of a family in an evening. The plan proposed is that a young person should first read a fable, and then be interrogated with a view to his or her moral improvement on its subject, tendency, and application. We give an example.

FABLE IV.

The Philosopher's Cottage.

" The name of friendship is a common sound,
But tell me where the thing itself is found!
Philosophers, as we are told,
Eat, drink, and sleep, like other men,
And like them burn with heat, or quake with cold;
So that the shallowest wit may ken
Why Socrates might want to build a house;
A house he built, but 'twas so small
The connoisseurs who passed, said one and all,
This is a mansion for a mouse;

Your gentry, who have proverbs pat,
 Cried here is not room to swing a cat;
 The wise man hearing this remark,
 Observed, nor was his meaning dark,
 My cot will answer all my ends,
 Happy were I to fill it but with friends."

QUESTIONS, &c.

" 1. Examiner. Why is true friendship one of the most desirable things in the world, so rarely found ?

" Respondent. Because different persons, of minds, tempers, tastes, principles, and general cast of character, all nearly resembling each other, are seldom brought together for any sufficient length of time to form such a connection as deserves the name of friendship.

" 2. Ex. But cannot a true friendship subsist without these near resemblances ?

" Ref. It is, I believe, generally thought that it cannot, according to the definition of a perfect friendship."

The next question is to require the definition of real friendship, but however we may approve of the idea, the plan, we fear, is too elaborate, and such a sort of catechism too dry and too subtle to arrest the attention, and interest the curiosity of very young persons. Many of the fables are excellent, and the whole constitutes a very pleasing volume, from which much entertainment and much instruction also may be obtained.

ART. 29. *The Village School improved; or the New System of Education practically explained, and adapted to the Case of Country Parishes. Second Edition. To which is added an Appendix, containing Specimens of Catechetical Exercises, an Account of the Method of teaching Arithmetic in Classes, and by the Agency of the Scholars themselves, Mental Arithmetic on a New Principle, &c. By John Poole, M.A. Late Fellow of Oriel College, Oxford; Rector of Emere and Swainswick, Somerset, and Chaplain to the Right Hon. the Earl of Egmont. 12mo. 3s. Hatchard, 1813.*

We have before spoken favourably of this practical Explanation of the new but now almost universally adopted System of Education originating with Dr. Bell. We are not the least surprized that Mr. Poole should be called upon to produce a second edition, for he has selected from the two systems of Dr. Bell and Mr. Lancaster the most valuable parts, omitting what in his judgment appeared either objectionable, of inferior importance, or less suitable to the particular school under his own observation and protection. The Appendix now added is nearly as extensive as the book itself, and will be found equally deserving of attention. We approve exceedingly of the catechetical questions on the

history of Christ, on the miracles, parables, on the form of prayers for children, English grammar, but more particularly of Mr. Poole's method of teaching arithmetic. The whole will be found most exceedingly useful, and we recommend it without the smallest hesitation or reserve, to all who may be engaged, or disposed to engage, in the benevolent employment of superintending or patronizing village schools.

ART. 30. *A Father's Bequest to his Son, containing Rules for his Conduct through Life, intended as a Companion to Gregory's Father's Legacy.* 12mo. 4s. 6d. Chapple. 1813.

This is a judicious, sensible, and impressive little volume, and admirably adapted for the most beneficent purposes. It exhibits, in a pleasing but unornamented style, admonitions to a young man on his first entering the world, on the subject of Religion, Manners, his choice of Companions, Studies, and, finally, domestic habits, including grave and suitable advice on the choice of a wife. How well we are warranted in speaking favourably of this small tract, the following apostrophe taken without any care of selection from a great number of others equally entitled to distinction, will sufficiently demonstrate. "Wherever you wander, in whatever situation, or under whatever circumstances you may be placed, preserve your integrity, and let no pressure of occurrences, however severe, compel you to commit an action, the retrospect of which may cast a blush upon your cheek, or cause an inward pang. However a contrary line of conduct may at times appear to them with advantages, be assured that rectitude of conduct will always be the surest guide to ultimate prosperity and happiness." P. 5.

Again, on the subject of politeness.

"The real gentleman never sacrifices truth at the shrine of politeness: he merely clothes it in a richer garb, and renders it more beautiful by the polish which it receives at his hands: he neither alters its nature, nor lessens its value, but makes it the uniform guide of his actions and conversation." P. 39.

Once more.

"If you would seek to obtain a correct taste, study not the popular productions of the present day, but turn your attention to those imperishable and stupendous labours of genius, which have survived the physical and mental powers of their authors, and will hand their names to remotest posterity." P. 76.

ART. 31. *Effusions of Fancy; consisting of the Birth of Friendship, the Birth of Affection, and the Birth of Sensibility.* By Miss Macauley. 12mo. 140 pp. Longman. 1812.

These, reader, are not poems, but written in a style which the learned have long known, by the name of *Prose run mad*. A few

verses, however, are interspersed. Friendship, Affection, and Sensibility have here very bad *births*. But who is Miss Macauley?—Let her say for herself.

“Unable, from the decline of health, to pursue my profession of the stage, in which for eight years I have been engaged; compelled (at least for a time) to relinquish its fatigues, until returning strength might again place it in my power to resume my professional duties—literary pursuits were my only hope. I journeyed six hundred miles, to present a dramatic piece to the theatres; but, after being tossed on the billows of expectation for a length of time, my every hope on that head was lost, and it became necessary for me to pursue another plan.” P. xi.

Why the play was refused, will readily be understood, by a very slight inspection into these Effusions; but, as the tale is somewhat distressful, it may be some consolation to the reader to be told, that a note on the above-cited passage gives hopes of the Lady's return to her profession, which she only left by command of physicians.

With an amiable self-flattery, Miss M. seems desirous to apply to her own case the instances, which are but too well known, of genius struggling with poverty. That she has the latter, we regret; that she had the former, we sincerely wish.

ART. 32. *The Dictionary of Distinctions, in Three Alphabets; containing, 1. Words the same in Sound, but of different Spelling and Signification; with which are classed such as have any Similarity in Sound. 2. Words that vary in Pronunciation and Meaning, as accentuated or connected. 3. The Changes, in Sound and Sense, produced by the Addition of the Letter e. The whole peculiarly calculated to prevent many important Mistakes in Speaking, Reading, and Spelling; adapted to the Use and Instruction of the British Youth, and also of many Adults. Intended also to render our Pronunciation more easily attainable by Foreigners, the Shades of Difference being pointed out and noted in the Manner of Mr. Walker's Dictionary. Occasionally interspersed with critical Remarks, chiefly philological. With [an] Appendix, comprising the Proper Names of the Old and New Testament, and Apocrypha, alphabetically arranged in Classes, from Words of one Syllable to Words of Seven, and their Pronunciation noted according to the most approved Orthoëpists. By John Murdock, Teacher of the English and French Languages, Author of a Treatise on Pronunciation, &c. and Editor of the Stereotype Edition of Walker's Pronouncing Dictionary. 8vo. 10s. 6d. Law and Co. &c. 1811.*

That this work is the result of prodigious labour, and is in general correct and useful, we have ascertained by examination; nor can we hesitate to recommend it to all young persons, studious
of

of accuracy in their native language, or to foreigners desirous of acquiring a correct pronunciation of English.

We apprehend, however, that the author is entirely mistaken, when he represents the word *abyss*, (used in poetry only) as pronounced like the two words *a beam*. In our opinion, the *s* ought to be distinctly heard in it, though with the softened sound of *z*; and the *y* ought to have the short common sound of *i*. The true pronunciation therefore may be represented thus, *abissin*.

The author also, in his preface, page 3, refines much beyond our power of following him, when he declares that *brake* and *spoke*, as substantives, have a longer sound, than the same words, used as parts of the verbs *break* and *speak*. These, however, if blemishes, are of very trifling import, and detract little from the general value of the book: nor have we any objections to make of greater weight. We should say that the dividing of the scriptural names into classes was rather an inconvenience than an advantage; yet, when offered to the use of children, perhaps it is otherwise.

In general the author's definitions are extremely short, but a remarkable deviation is observable at the word *MISER*, where after quoting Blair's very severe character of a miser, he proceeds to say; "It appears to have been a considerable omission, when Mr. Blair expressed himself so bitterly against the poor wretched miser, that he took no notice of the malefactions [an affected word] of the spendthrift." He then goes into the contrast between them, which is well and very truly thus wound up.

"The miserable being that makes wealth his god, is guilty of this one species of idolatry, but, in other respects, he may be a very harmless animal. The prodigal lavishes his property indiscriminately, but chiefly among the very worst of the community.—When he has wasted his own, then he begins, "either by open force or covert guile," unmercifully to prey upon others, and having so many imperious wants, is much more rapacious and insatiable than the miser. If the miser has injured his thousands, we may surely keep within compass when we affirm that the spendthrift has ruined his ten thousands." This singular deviation from the author's general plan, is surely not a little remarkable.

ART. 33. *Lives of Marcus Valerius Messala Corvinus, and Titus Pomponius Atticus, the latter from the Latin of Cornelius Nepos, with Notes and Illustrations, to which is added, an Account of the Families of the five first Cæsars. By the Rev. Edward Barwick, Author of the Translation of the Life of Apollonius of Tyana.* 8vo. 5s. Longman and Co. 1813.

We had occasion to speak favourably of a former classical production by this Author, and the present is in no less degree entitled to respect and commendation. Such biographical specimens exhibit a fair and honourable field for the exercise of

classical diligence, and it would be exceedingly beneficial to literature, to have these chasms in ancient history filled up with ingenuity and judgment. There are several illustrious characters who made a distinguished appearance at the time in which they lived, of whom particulars can only be collected by the examination of the various authors who were their contemporaries. Messala Corvinus was one of these, and the admirable sketch given of his life by Gibbon, suggested to this author the present undertaking. He has performed his task well, and the Notes and Illustrations which he has subjoined, are creditable both to his taste and learning. If the author shall feel himself disposed to pursue this line of study, we recommend to his attention Falster's *Memoriæ Obscuræ*, a book which exhibits an extraordinary number of facts, concerning many celebrated names of antiquity, notices of whom, as in the case of Messala Corvinus, can only be obtained from the careful investigation of numerous contemporary authors.

ART. 34. *Memoirs of Frederica Sophia Wilhelmina, Princess Royal of Prussia, Margravine of Bareith, Sister of Frédéric the Great. Written by Herself. Translated from the Original French.* 8vo. 2 vols. 1l. 1s. Colburn. 1812.

Few works have appeared, within the limits of our experience, so effectually calculated to excite and confirm the deepest contempt for the intrigues, cabals, and profligacy of despotic courts, as this publication. We were at first disposed to call in question its authenticity, but the detail is so minute, circumstantial and particular, that we are compelled to allow its claims. The brutality which this princess and her brother experienced from their father, exceeds all probability, and is only paralleled by the mean, wretched, and abominable obsequiousness, with which his tyrannic orders and caprices were obeyed, by a fawning crew of courtly miscreants. The very inferior part which the sovereign of Prussia has acted on the theatre of Europe since these Memoirs were composed, induces the most melancholy reflections on the fates of princes, and the waywardness of fortune. A dawn of better hopes with respect to this once illustrious House, at this moment cheers the political horizon. May it be the harbinger of those virtues, by which alone, thrones can be secured, and subjects rendered prosperous and happy.

ART. 35. *Miscellaneous English Exercises, consisting of selected Pieces of Prose and Poetry, written in false Spelling, false Grammar, and without Stops, calculated to convey Amusement and Instruction to Young Minds, as well as to promote Improvement in the Orthography of our own Language. By the Rev. W. Jillard Hort,*

Hort, Author of the Practical Cyphering Book, &c. &c. 12mo. Longman. 3s. 1812.

We have seen and not disapproved Exercises in false Speaking occasionally introduced in elementary books, but a book confined altogether and professedly to specimens of bad grammar and erroneous orthography is certainly a novelty. It may however, be of use, and as probably the author has the care of a seminary of young persons, he will find the convenience of placing it before his pupils in this form.

ART. 36. *Geography for Youth, adapted to the different Classes of Learners.* By the Rev. John Hartley. Perry, Dublin. 5s. 1813.

Geography, which was formerly too much neglected in our schools, now forms, as it always ought to do, an indispensable branch of early education. We have in consequence had, within the few last years, a great variety of works on the subject, more or less calculated to facilitate to students a knowledge of the globe which we inhabit. The book before us offers a useful compendium for those who are engaged in the task of instruction; and we are informed in the preface, that the author, who is now no more, made Mr. Pinkerton's elaborate work his principal guide. The task of editing the work was benevolently undertaken by a friend to serve an afflicted widow and her family, and we hope it may answer the end proposed.

ART. 37. *Essay on the Principles of Translation. The third Edition, with large Additions and Alterations* 8vo. 12s. Longman. 1813.

The character of this work is so established that our only office is to announce its re-appearance in a new edition. The author informs us in the preface, that he has added to the matter and carefully revised the style. He has also considerably enlarged the number of illustrations, introduced as examples, both of excellence and defect in translation. The assurance and confirmation of one great truth, has been established by a very valuable and important work—that translation is a branch of literature of more dignity and of greater difficulty than has hitherto been allowed by the general opinion.—It requires a combination of talents not usually found in the same person, a combination of severe diligence, extensive study, considerable ingenuity and refined taste—this will ever be a standard book, and will undoubtedly receive farther additions and improvements.

ART. 38. *Three Letters, on, 1. The Danger of further Concessions to the Roman Catholic Claims; to which is added, a rough Sketch, or Heads of a Form of Petition. 2. The inefficacy and injurious Tendency*

Tendency of the Curates' Bill, in its present projected State. 3. Recommending the united Efforts of the Bible Societies, &c. &c. to avert the Mischief which threatens their pious Exertions in promoting the universal Knowledge of the Holy Scriptures. By a Country Clergyman. 8vo. pp. 24. 1s. J. J. Stockdale. 1813.

These letters embrace objects so different, that, short as they are, they can only stand in a mixed class. The first is addressed to the Editor of the "Protestant Advocate;" yet does not appear, we believe, in the pages of that publication. The Protestant Advocate is a periodical publication, occasioned by the pressure of the present times, and intended to afford a vehicle for the expression of the alarms and opinions of protestants at this juncture. It appeared first at the beginning of October, 1812, and has been continued monthly from that time, containing no small quantity of very important matter. It is not usual to consider periodical works as subjects for periodical criticism, otherwise we should have taken a more extended notice of that work. We shall perhaps do so, when it shall have attained the extent of a volume.

If we cannot speak very highly of the powers exhibited by this Country Clergyman in the three Letters here announced, we must in justice praise his intentions. The case he has stated upon supposition, on the subject of the proposed Curates' Bill, is a strong one, and many of still greater hardship may be put. The Bill indeed, as at present reported, seems to make it impossible that any clergyman should take a small living unless he can be sure of residing always upon it, and doing his own duty; providing also for his inevitable ruin if by any circumstance he should be disabled from so doing. So hard a measure will not surely be dealt to unoffending men, merely because they have now no constitutional means of protecting themselves.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Popular Survey of the Reformation and fundamental Doctrines of the Church of England. By George Cuffance. 8vo. 12s.

Observations on certain Passages of the Old Testament, cited in the historical Books of the New Testament, as Prophecies, and applied to Events there recorded, in Answer to Paine's "Age of Reason." Part the Third. By a Master of Arts. 8vo. 7s.

A Practical Treatise on the Ordinary Operations of the Holy Spirit. By the Rev. G. S. Faber, D.D. Rector of Long Newton, Durham. 7s.

Two Sermons, preached at the last Lent and Summer Assizes for the County

County of Surrey. By Thomas Sampson, D.D. F.R.S. Rector of Groton, Suffolk, and Minister of Denmark Hill Chapel, Camberwell. 3s.

The Principles of Protestant Dissenters stated and vindicated, in a Sermon preached at the Old Jewry Chapel, March 10, the Day appointed for a general Fast, and published at the Request of many who heard it. By Abraham Rees, D.D. F.R.S. &c. 1s. 6d.

A Plea for the Catholic Claims; a Sermon preached at the Chapel in Essex-street, March 10. 1813, being the Day appointed for a general Fast. By Thomas Beldham. 2s.

A Sermon on the Influence of Religious Knowledge, as tending to produce a gradual Improvement in the social State. Preached at the Meeting-house, Monkwell-street, Jan. 3, 1813. By the Rev. James Lindsay, D.D. 2s.

ROMAN CATHOLICS.

Letter on the Subject of Roman Catholic Emancipation. From the Rev. Rowland Hill to Mr. Butler, and Mr. Butler's Reply. 6d.

Protestant Authorities against Concessions to the Roman Catholics; being Speeches of the late Dr. Hurdley, Lord Bishop of St. Asaph, and Lord Ellenborough, in the House of Lords, May 13, 1805. 6d.

A Pastoral Charge on the Jurisdiction of the Catholic Church, addressed to the Catholic Clergy of the Midland District. By the R. R. Dr. Milner, B.C.V.A. 1s.

A Second Letter to the Rev. Herbert Marsh, D.D. By the Rev. Peter Gandolphy, Priest of the Catholic Church. 3s.

A Reply to the Bishop of Gloucester's Protestant Letter. By the Right Hon. John Lord Somers. 2s.

LAW.

The Trial of Frederic Kendall, A.B. for setting Fire to Sidney College, Cambridge, from Notes, taken in Court. By a Member of the University. 1s.

A Digest of the Penal Laws of England, relative to Offences against God and Religion, including the several Laws which affect Protestant Dissenters and Roman Catholics. To which are added, the Toleration Acts, with Notes. By John Frederic Archbold, Esq. of Lincoln's Inn. 8vo. 18s.

Chancery and Court Hand explained: with an easy, rapid, and distinct Short-hand, and engraved Examples. By Edward Lawton, Esq. Barrister at Law. 8vo. 5s.

A Treatise on Summary Proceedings under the Laws of Excise and Customs, applicable also to summary Proceedings in general before Magistrates. By Daniel Howard, Solicitor. 8vo. 10s.

The Denford Question, together with the Law upon it, and the Decision of the Court of King's Bench, with Remarks, pointing out wherein the Opinions delivered by the Judges are erroneous, inconsistent, and contrary to Law. By William James. 2s. 6d.

An Appeal to the Public. By Henry Otway, Esq. With a few Lines addressed in a Postscript, on seeing the Bill of Mrs. Otway's Proctor. 1s.

Some Rules of Practice for the Vice-Admiralty Court of Jamaica, established Jan. 5, 1805. To which are added, a Digest and Notes. By Henry John Hinchcliffe, Esq. Judge of the Vice-Admiralty Court of Jamaica. 8vo. 5s.

MEDICAL.

A Letter to Sir Francis Millman, Bart, M.P. President of the Royal College of Physicians, illustrative of the Causes which have led to the proposed Reform in the Condition of Apothecaries and Surgeon Apothecaries, &c. By one of the Committee. 8vo. 2s. 6d.

Dr. Harrison's Address on Abuses and Defects in the Admission and Practice

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NATURAL HISTORY.

An Essay on the Philosophy, Study, and Use of Natural History. By Charles Fothergill. 8vo. 8s.

BIOGRAPHY.

The General Biographical Dictionary. A new Edition. Revised and enlarged by Alexander Chalmers, F.S.A. Vol. IX. 12s.

EAST-INDIA COMPANY.

The Happy Era to One Hundred Millions of the Human Race; or, the Merchant, Manufacturer, and Englishman's Right to an unlimited Trade with India. With the Rise, Progress, and approaching Death of the East India Company's Charter; shewing the Time when it was no Monopoly. By an Engineer. 2s.

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A Debate at the General Court of Proprietors of East India Stock, Wednesday, March 24, 1813, for taking into Consideration the Propositions submitted by Lord Castlereagh to the Hon. House of Commons. By the Editor of the former Debates. 2s.

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An Address to the Public on an important Subject, connected with the Renewal of the Charter of the East India Company. By the Rev. Rob. Hall, A.M. 1s. 6d.

An Essay on the Duty, Means, and Consequence of introducing the Christian Religion among the native Inhabitants of the British Dominions in the East. By J. W. Cunningham, A.M. Vicar of Harrow on the Hill, &c. 5s. 6d.

POLITICAL.

Letters addressed to the Right Hon. the Earl of Clancarty, President of the Board of Trade, &c. on the Inexpediency of permitting the Importation of Cotton Wool from the United States, during the present War. By John Gladstone, of Liverpool. 1s.

The Retreat of the French. Translated from a German Pamphlet published at Petersburg. 1s. 6d.

Substance of the Speech of W. Huskinson, Esq. in a Committee of the whole House, upon the Resolutions proposed by the Chancellor of the Exchequer respecting the State of the Finances and the Sinking Fund of Great Britain; on Thursday, March 20th.

Principles of the Constitution of Government. By William Cunningham, Esq. of Entekine, North Britain. 4to. 15s.

A Letter to Lord Castlereagh on the North American Export Trade, during the War, and during any Time the Import and Use of our Manufactures are interdicted in the United States, &c. By Charles Lyne, Esq. 1s.

An Attempt to ascertain the Author of the Letters, published under the Signature of Junius. By the Rev. J. B. Blakeway, M.A. F.S.A. 3s.

An Inquiry into the Cause of the present high Price of Corn, and of other Articles, and an Exposure of the true and only Reason why the Public, in the Midst of the greatest Abundance, are saddled with a Price that ought not to exist religiously, morally, legally. By a Clergyman of the Diocese of Bristol. 1s. 6d.

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Letters on a Naval War with America, which appeared in the Courier, under the Signature of Nereus. 3s.

Facts tending to prove that General Lee was never absent from this Country for any Length of Time, during the Years 1767—1772; and that he was the Author of Junius. By Thos. Girdlestone, M.D. 7s. 6d.

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Memoir on the present distressed State of the Icelanders, and the easy and certain Means of bettering their Condition. By an Icelander. 1s. 6d.

A Series of Popular Essays, illustrative of Principles essentially connected with the Improvement of the Understanding, the Imagination, and the Heart. By Eliz. Hamilton. 2 vols. 8vo. 1l. 4s.

An Essay toward a Theory of Apparition. By John Ferrier, M.A. 8vo. 4s. 6d.

CORRESPONDENCE.

 The following Paper was promised in our last, p. 317.—
being the Address of MR. PROCTER, the worthy Author of
the Letter there printed, to the Persons for whom he is labouring
with a Zeal so truly Christian.

“ To the Miners, Colliers, and other Inhabitants of his Majesty’s Forest of Dean, in the County and Diocese of Gloucester, on the opening of the FOREST SCHOOL, built by Subscription, for the Education of the Poor.

MY DEAR FRIENDS,

The first duty of a Parent is, to “ *train up his Child in the fear and nurture of the Lord, and when he is old he will not depart from it.*” Let a Parent read this Promise, contemplate its effects, understand its gracious consequences, and the first of duties will become the first of his wishes.

By the liberality and kindness of many Noblemen, Gentlemen, and Clergymen, a Building is erected, and a Master provided, for the Education of your Children. The School will be open to all, without any exception; and conducted upon those Principles, which are now so generally and successfully adopted in the United Kingdoms.

As this Mode of Instruction excludes, in a great degree, *corporal punishment*, it is the more necessary to call upon you to enforce a strict conformity to the Rules of the School, by your authority and interference. Whenever, therefore, a complaint is made against a Child, the Parent will be expected to use such means, as may bring him to a peaceable, orderly, and submissive conduct; if this is refused, the Child will be expelled.

The attention of your Children will be particularly called to that blessed book, *the Bible*; not merely to learn to read, but, by the Divine Blessing, to understand both its *spiritual* and *moral* precepts; that, in their respective vocations, “ *they may adorn the doctrine of God their Saviour in all things,*” as *Christians* and as *Men*; as *Christians*, by their knowledge of the Scriptures, by the purity of their Faith, and by leading sober, righteous, and godly lives, agreeable to that Faith; as *Men*, from the impression of the fear of God upon their young minds, that they may practice the consequent duties, *may honour and obey the King, and all that are put in Authority under him; may be obedient unto Magistrates; respectful to Superiors; shewing all meekness unto all men; being ready to every good Work*; in short, that walking in the Paths of Religion, they may be respected and happy in this life; and, when that is finished, may find it “ *a gain to die.*”

The good-will of the Subscribers extends also to yourselves, as well as to your Children; to your Souls, as well as to your Bodies. A convenient place of Worship was much wanted, and, thank God! much desired, by many of you. The Building is so fitted

up, as to answer this excellent purpose; the Aged and the Infirm will now have an opportunity of assembling together. The representation of your constant attendance on the weekly Lectures, for so many years, has raised up many pious and religious Friends, and will, under God, be the means of procuring to you a lasting Blessing, even the perpetuity of the Gospel. At the present, you are entirely dependant, for religious Instruction, on the will of others. A Clergyman of the Establishment, *in case of my Death, may or may not* visit you, as he pleaseth. To remove this uncertainty, it is intended, by further means, to raise a Fund sufficient for a Clergyman; who, from love to your souls, will dedicate a great portion of his time in publicly preaching, and privately visiting your Cottages; in disseminating the Scriptures; and assisting the Schoolmaster in impressing, upon the minds of your Children, *the Principles of the Christian Religion.*

This explanation is given, that you may see how kind God hath been, in prospering the attempt of an individual to serve you;—that you may be thankful to that God, for opening the hearts of so many friends; and, as it is your bounden duty, daily pray for your Benefactors.

If *one soul* should *hereby* be saved, it would be an infinite mercy; but as the *Glory of God* is the *only* motive for raising this Building, we will hope that *His Blessing* may rest upon it; and that generations yet unborn may *there* receive the Word of eternal Life!

Believe me, my dear Friends,

Your faithful, sincere, and affectionate,

PAYLER MATTHEW PROCTER."

December, 1812.

We are obliged to Philophilas for his friendly communication: the continuation of the Work to which he alludes is under consideration. But he is much mistaken in his idea of the success of the Publication, it having occasioned a considerable loss to the parties who engaged in it.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

A Tour through Italy, exhibiting a View of its Scenery, its Antiquities, and its Monuments; particularly as they
are

are objects of classical Interest and Elucidation; with an account of the present state of its Cities and Towns: and occasional observations on the recent spoliations of the French. By the Rev. *John Chetwode Eustace*. In two large Quarto Volumes.

A second Edition, enlarged and improved, of Mr. *Barwick's Treatise on the Government of the Church*, under the title of a *Treatise on the Church*.

A new Edition of *Wakefield's Lucretius*, in four Octavo Volumes, at the Glasgow Press, with the addition of a *Table of the Various Readings of five Ancient Editions*, in the Library of the Right Hon. Earl *Spencer*, including the Editio Princeps of *Ferrandus*. This collation was executed by the late Dr. *Gerard*, at his Lordship's expence, and has been presented by him to the printer of this Edition; also, the marginal Annotations of *Bentley* as they exist in MS. in his copy of *Lucretius* now in the British Museum, which the Trustees have granted permission to have copied for Publication.

A new Edition of *Crevier's Livy*, in six Octavo Volumes.

An additional Volume to the *Picture of Verdun*, in which the Author contrasts the loyalty and dignity of the old Government with the vulgarity, insolence, and depravity of the upstart satellites of the new dynasty.

A second part of *Arithmetical Questions*, adapted to the use of Village Schools, by Mr. *Brown*, Schoolmaster, of *Surfleet*, near *Spalding*.

A collection of original Verses, under the title of *Rural Rhymes*, by a self-taught Rustic Poet in the neighbourhood abovementioned.

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A Translation from the Russian Language of Captain *Lisiansky's Voyage round the World* in company with Captain *Krusenstern*, with additional Drawings, Charts, &c.

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A new Edition, revised by the last Editor, Mr. *Wrangham*, of *Langhorn's Translation of Plutarch's Lives*, in six Octavo Volumes.

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Meditations for Penitents, and for those engaged in the important Duty of Self-Examination, in an Octavo Volume, by Mr. *Brewster*, Author of the *Meditations of a Recluse*, &c.

THE
BRITISH CRITIC,

For MAY, 1813.

“Nihil tam circumspectè dici potest, quod non rapiatur ab improbis, vel in aliquam calumniam, vel in ansum peccandi, ut jam vix tutum sit rectè monere.” ERASM.

Nothing can be said with so much caution but that malice will make it a calumny or a snare, so that it is hardly safe to give good advice.

ART. I. *Memoirs of the Kings of Spain, of the House of Bourbon, from the Accession of Philip the Fifth to the Death of Charles the Third, 1700 to 1788; drawn from original and unpublished Documents. By William Coxe, M.A.F.R.S. F.S.A. Archdeacon of Wilts, and Rector of Bemerton.* 3 vols. 4to. 6l. 6s. Longman and Co. 1813.

IN the whole course of modern history it would be difficult to point out a people who have acted a more distinguished part than those of the Peninsula, or a contest more important in its nature and consequences than that which they are now maintaining, to secure the integrity and independence of the Spanish monarchy. At the moment when all, except ourselves, had sacrificed their honour and independence; when the ancient institutions of policy, and the distinctions of nation and country were melted down into one common tyranny, the brave and magnanimous people of the Peninsula spontaneously flew to arms, to vindicate their rights, and avenge the degradation of their injured monarch. For a long period they have been divided among themselves, without an efficient government, or even a point of union, and be-

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trayed

trayed by weak or treacherous chiefs; yet each individual maintained the contest as if victory depended on his single arm. Their valour at length arrested the career of usurpation, and their exploits contributed to elicit that spark, which has exploded with such a tremendous effect in the north, and which now appears to electrify every heart, from the German ocean to the Vistula, and from the Baltic to the Mediterranean. In this conflict, our own country has borne a part which must warm the bosom of every Englishman. Disdaining the petty views of selfish policy, we have nobly stood forth as the protectors of the oppressed; we have strengthened the arm, and ministered to the wants of the patriot; individually as well as collectively, we have soothed the horrors, and repaired the devastations of war; we have humbled the insolent vanity of those who derided us as a nation of pedlars; and we have taught these pretended lords of the world, that our arms have not lost the vigour, nor our hearts the courage, of those who fought and triumphed at Cressy, Agincourt, and Blenheim.

In vain have ignorance, prejudice, envy, and party spleen endeavoured to weaken our efforts, to chill our ardour, or to divert our attention from a theatre so flattering to our national character. The burst of general exultation which has hailed every success, as well of our allies as of our own countrymen, and the avidity with which information the most distantly connected with the situation and affairs of the Peninsula is sought, suffice to prove the deep interest which every individual takes in the event of this stupendous conflict. At the present moment, therefore, the memoirs of the Bourbon kings of Spain, by an author whose diligent researches and extensive information have already gained a high share of public confidence, cannot fail to excite a lively and general attention. With elevated expectations we opened these volumes; and how far those expectations have been gratified we shall leave our readers to judge, from the remarks and selections we shall proceed to lay before them.

The work is dedicated by permission to the Marquis of Wellington, in a neat but spirited and appropriate address.

In a plain and unassuming preface the author states the motives which induced him to undertake these memoirs, and specifies the authorities from which his narrative is drawn. The printed works relating to the transactions of Spain during the last century, are, as is well known, extremely scanty; if we except the French memoirs of Noailles, and the Spanish commentaries of St. Philip, which throw considerable light on the war of the succession, and the early part

of the reign of Philip the Fifth. But this deficiency is amply supplied by the rich collections of manuscript materials, to which the respectable character and extensive connections of Mr. Coxe gave him access.

“ They comprise the diplomatic correspondence of the British government, with the courts of Europe in general, during the greater part of the last century, the correspondence and papers of our ministers and agents in Spain, and a great variety of plans, reports, and communications, from numerous individuals, either directly or indirectly connected with the British government.”

To those who have perused the memoirs of Sir Robert and Lord Walpole, and the history of the house of Austria, it would be superfluous to expatiate on the able and judicious manner in which such documents are employed by Mr. Coxe, in developing the great operations of policy, delineating individual character, and giving authenticity and interest to the page of history. For these communications the author announces his obligations to the Earl of Hardwicke, H. P. Windham, esq.; the Earl of Harrington, the late Earl of Orford, Benjamin Keene, esq.; Frederic Nassau, esq.; the Earl of Malmesbury, Lord Grantham, the Marquis of Lansdowne, Lord Auckland, and Lord Holland. Among these, the papers and dispatches of Sir Benjamin Keene, who filled the post of British ambassador in Spain for 28 years, are mentioned with particular and deserved commendation.

The narrative itself is preceded by an introduction, comprising the history of Spain from the union of Castile and Aragon, to the transfer of the crown to the Bourbon dynasty. It is calculated to exhibit in a proper light the long and arduous struggle between the rival houses of Austria and Bourbon, the gradual decline of Austria in the two branches of Spain and Germany, the ascendancy and encroachments of Louis the XIVth, and the alternate intrigues and wars which led to the celebrated testament of Charles II. and the establishment of a Bourbon prince on the vacant throne. To prove the merits of this sketch, it will be sufficient to observe, that no transaction of real importance is passed over, no distinguished actor on the political scene exhibited, without proper and characteristic delineation; no operation of war and policy, of which the causes and effects are not correctly traced.

The first chapters of the narrative detail the transactions relative to the accession of Philip duke of Anjou, who, con-

trary to the general hope and expectation, was called by the will of Charles to fill the throne of Spain: his reception and acknowledgment by his new subjects; the negotiations of Louis with the other powers of Europe, and the arrangements consequent on a change of dynasty. At this period also his marriage was concluded with Maria Louisa, princess of Savoy, with a view of securing the Italian dominions against the attacks of the emperor. The correspondence relating to these events also brings on the stage a personage, who may be considered as the most remarkable of her sex, in modern times; whose adventures, power, and disgrace approach to the character of Romance. It is scarcely necessary to observe that this personage was the celebrated princess Orsini, or as she is generally called by English, as well as French writers, *Madame des Ursins*. The passages which Mr. Coxe has judiciously selected from her correspondence, and the descriptions of her contemporaries, fully prepare the reader for the important part which she was afterwards destined to act. Similar skill is employed in developing the character of the high-spirited, but amiable Maria Louisa, queen of Philip, to whose courage, talents, and address, still more perhaps than his own, he was indebted for the preservation of his throne. The letters which have been drawn from the authentic memoirs of Noailles, present an interesting picture of the royal couple; and the chagrin which clouded the first period of their union, was derived no less from the embarrassments arising from a decrepit government, an exhausted country, a divided ministry, and a jealous and turbulent people, than from the inquisitorial system, intriguing spirit, and selfish policy of the French court.

We now arrive at the commencement of the war for the Spanish succession, a portion of history to which every man of reflection will eagerly turn, that he may judge of the present from the past, and calculate on the event of the future. On this important subject the diligence and judgment of Mr. Coxe have left us nothing to desire. In that memorable conflict, as in the present, the Spanish nation developed all the peculiarities, virtues, and defects of their character. We find them jealous of their independence, and the integrity of their monarchy, devoted to the sovereign of their choice, lavish of their blood, and unconquerable in adversity, but tardy and negligent in prosperity; too confident in their own strength and resources, averse to foreign interference, divided among themselves, and, in their eagerness for command, too often neglectful of favourable opportunities,

ties, as well as of the public weal. May we see them, as at that period, again rally round the throne, and again prove themselves worthy of those ancestors, who after ages of warfare, at length rescued their country from Moorish domination.

After Philip had taken tranquil possession of the Spanish dominions, the incroachments and ambitious projects of Louis XIV. roused the greater European powers to resistance; and the emperor Leopold was enabled to contend in arms for that valuable inheritance which had been wrested from his family by negotiation. This contest, as our readers will recollect, commenced in Italy, where the talents of Eugene restored the sinking cause of Austria. England, Holland, Savoy, and the minor powers, successively became parties: it spread into Germany and the Netherlands, where the great exploits of Marlborough added new lustre to the British name. Finally, by the aid of Portugal, it extended into the Peninsula itself, where Catalonia and the provinces attached to the crown of Aragon, supported the cause of Charles, the son of Leopold, against those of Castile which remained faithful to Philip. Till the present extraordinary period, perhaps no æra of modern times was marked by a greater variety of events, or more singular revolutions of fortune. Among these our attention is more particularly attracted by the combined attack from Germany and Italy, which was intended to reduce the emperor Leopold to that submission, which we have seen extorted from his successor; the frustration of that design by the victory of Blenheim; the brilliant series of victories which crowned our arms in the Netherlands; the deep and irreparable breach in the iron frontier of France, and the storm which after threatening the walls of Vienna, lowered in return over those of Paris. Not less remarkable are the defeat of the French before Turin, and their consequent expulsion from Italy, with the recovery of the Milanese and Naples; and finally the battles of Saragossa, Almanza, and Brihuega in Spain, the two flights of Philip from his capital, and the alternate successes and reverses of the contending parties in the Peninsula.

Within any moderate compass, it is impossible to enter into a more particular detail of these events. We shall not, however, deny ourselves the pleasure of introducing the flight of Philip from his capital, and his subsequent return, after the unfortunate battle of Saragossa in 1710.

“ A contest being now inevitable, the Spaniards disposed their forces for battle. Their left was supported on the Ebro, their centre stretched over some broken ground, which was adapted to favour the manœuvres of infantry, their right extended to the height of Torralva, which overlooks Saragossa. But Philip had still only 19,000 men discouraged and discontented, to oppose 30,000 flushed with recent victory.

“ On the ensuing morning, at break of day, a cannonade was opened, and Philip, after riding along the lines, to encourage his troops, took post on an eminence in the midst of his camp, from whence he could survey the field. At mid-day the engagement began. The Spanish cavalry on the right vigorously charging the allies, dispersed the squadrons of the Portuguese, and a party even penetrated almost to the convent of the Chartreux, where the archduke (Charles) waited the result of the combat. But the imprudent ardour of the Spaniards giving time to the allied generals to bring forward their reserve, the victorious troops were repulsed in their turn. The Spanish left was broken in the first charge, and put to flight. The allied infantry mounted the ascent on which the Spanish centre was posted, with a firm and resolute step, and pouring in a destructive fire, disordered the lines by a rapid and impetuous attack. Most of the new levies threw down their arms, but some of the veteran troops, with a small body of cavalry, made a resolute stand against the whole force of the victorious army, retired to the neighbouring height of Garba, and did not surrender till they were reduced to a fifth of their number.

“ Within two hours after the commencement of the battle, the Spaniards had totally abandoned the field, and the marquis of Bay, with a remnant of 8000 men, effected his retreat towards the frontier of Soria. Philip, who had remained a spectator till the fate of the day was irrecoverably decided, quitted the field, and hastened by Agreda to Madrid, to prepare for the removal of his court.

“ On entering the capital, he was received not as a fugitive prince, but as a sovereign who possessed the affections of his subjects, and whose misfortunes and firmness in adversity endeared him still more to their hearts. He removed by a special decree the residence and tribunals to Valladolid, the ancient capital of Castile; and assembling the nobles and principal persons of his court, permitted all who chose, to continue in the capital. The nobles recollected the severity used against those who had not followed the court in the retreat of 1706, and a momentary hesitation prevailed in the assembly. But the impulse was given by Montellano, Montalto, Medina Sidonia, and Frigiliana, who announced their resolution to share the distresses and fortunes of their monarch. Their loyal example was followed by persons of every rank.

“ After

“ After two days passed in hasty arrangements, Philip left his capital amidst a vast concourse of people, who expressed their loyalty by tears and prayers; and cheerfully sacrificed the remnant of their property to relieve his difficulties. His departure was the signal for a general emigration. He was accompanied by the greatest part of the nobles; above 30,000 persons covered the road to Valladolid; even ladies of the first distinction followed on foot, and scarcely any remained in the capital except those whose age, infirmities, or poverty did not permit them to remove.

“ Meanwhile Charles, escorted by his English and German auxiliaries, entered Saragossa in triumph, and to conciliate the Aragonese, restored their darling privileges and ancient constitution. Long and vehement debates, however, ensued among his generals relative to the plan of operations. Staremberg contended for the necessity of pursuing the ruined army, and closing the communication with France, by the occupation of Navarre. But he was over-ruled by the representations of the British commander Stanhope, and the allies directed their route to Madrid, expecting to be joined by the Portuguese, and with the hope that the possession of an open capital would ensure the submission of all Spain.

“ With a view either to conciliate or awe the people, Charles made his public entry into Madrid, preceded by an escort of 2000 horse, and, followed by his body guard, officers of the household, and principal adherents. To evince his zeal for the Catholic faith, he visited the shrine of our lady of Atocha, the most venerable in all Spain. Not even the pomp of the procession could attract any spectators except a few straggling children; and an ominous and mournful solitude, far more impressive than the most public opposition, reigned in the deserted streets and squares. Chagrin and disappointment overwhelmed the pageant monarch: on reaching the gate of Guadalaxara he refused to continue his mock cavalcade to the palace of the Retiro, as was the usual custom, and made a hasty retreat through the gate of Alcala, exclaiming ‘ Madrid is a desert!’

“ The expression of Mancera was the universal sentiment. When pressed with menaces to acknowledge Charles, the aged noble, with a spirit which the weight of an hundred years could not suppress, replied, ‘ I have but one God, one faith, and one king, to whom I have sworn allegiance. I am on the brink of the grave, and will not sully my honour for the few moments I have yet to live.

“ Under these inauspicious circumstances the archduke was proclaimed in the capital. The government of the city was dissolved, and the different departments of an ephemeral administration divided among Guerrera, Palma, Belmonte, Laguna, Uzeda, Hajar, Teruan Nunez, Don Antonio Villarvel, and

other nobles, who had either originally adopted, or now joined the party of Charles."

After relating the mission and instructions of Noailles, who was sent by Louis XIV. to ascertain the resources of Spain in this crisis, and if necessary to persuade Philip to relinquish his crown, and the nomination of the duke of Vendôme to command the army, Mr. Coxe proceeds.

"Philip was roused by the impending danger and animated by the exhortations of the queen and princess (Orsini). He resolved never to abandon a crown which he had so dearly purchased. On the following morning he assembled his nobles, and ordered Noailles to submit to them the commission with which he was charged. The communication excited general alarm, but all concurred in declaring the necessity of immediate succour from France, while they announced their resolution to shed their blood and sacrifice their property in defence of their sovereign and their country. Noailles did not flatter them with idle hopes; he stated that no foreign succour could be effectual, from the distance, and difficulty of collecting and provisioning a large force. He also adverted to the weakness of the enemy: he urged that their own prompt and vigorous exertions would be more effectual than foreign aid; and represented that now was the moment for verifying their professions of loyalty and attachment. He gave hopes that to favour their patriotic efforts, the king of France might probably be induced to make a diversion on the side of Roussillon.

"These exhortations and arguments were not employed in vain. The grandees held a solemn assembly, to consult on the means of averting the impending danger. The duke of Medina Sidonia opened the deliberation, by proposing to send an address to Louis, deprecating his resolution to abandon Spain to her fate, and calling for immediate aid. Of the whole assembly, the duke of Ossuna alone expressed the opinion that they could maintain the contest unassisted; and expatiated on the indelible disgrace which would fall on the nation, should they apply for foreign succour, after they had been once deceived by France. But the imminent danger had vanquished all personal and national prejudice. His harangue was heard with indifference, and the proposal of Medina Sidonia unanimously adopted. The count of Frigiliana, who was considered as the readiest and most eloquent writer, drew up an address, which was immediately signed by all present. It was dispatched to the duke of Alva, Spanish ambassador at Paris, with an injunction to present it in his official capacity.

"The Castilian spirit was roused to maintain the national honour and independence. A junta of war was formed for maturing and facilitating the military arrangements, which was to continue

ne permanent in its sittings : and its measures were directed by Noailles, who was requested to assist at the deliberations.

“ Having fulfilled the public part of his instructions, the next care of Noailles was to impress on the mind of Philip the necessity of relinquishing the crown, should the enthusiasm of his subjects prove ineffectual. He in vain employed every argument which could be drawn from respect, gratitude, and affection to his grandfather ; from the superiority of the enemy, and from the weakness and disorder of the Spanish monarchy. Philip, animated by his queen and the princess, and roused by the trying circumstances of the moment, seemed to gather strength from his very difficulties. He controverted or silenced the arguments of the ambassador, and persisted in his resolution rather to be buried under the ruins of his monarchy, than to abandon a people who had given him, and still continued to give, innumerable proofs of loyalty and affection.

“ Appreciating the character of his subjects, who like himself needed the stimulus of adversity to rouse their energies, he said, ‘ My troops are indeed weak, dispersed, and undisciplined, yet will soon cease to be so. If the army of Aragon has suffered, that of Extremadura is entire, and still improving. I have no good general, but the duke of Vendome will supply that deficiency. I am glad the English have led the archduke to Madrid : in my capital he will learn the disposition of my people ; he will see that it is a firm will and not force which retains them in their duty. The enemy have taken false measures ; they have neglected the means of success, and we ought to profit by their errors. What permanent progress can they make without strong places, and without magazines, in the midst of a hostile people, above 90 leagues from the source of their supplies ? Is it likely that the archduke will abandon Catalonia and Aragon to join the Portuguese ? If he does, the diversion on the side of Roussillon will soon draw him back. At all events, we must endeavour to prevent their junction, avoid a decisive engagement, and prudently reserve our strength. But if forced to a battle, a defeat will be fatal to the archduke, and therefore it is better to risk this last chance than to abandon the kingdom. If we look also to our finances, our affairs are not so desperate. We have anticipated only two months of our revenue ; and any deficiency will be amply supplied by the loans and free gifts of the people. In 1706, our situation was more critical, for we had then lost all Valencia, and the frontier places of Catalonia. His spirited queen joined him in these magnanimous representations ; and both declared that if driven from Spain, they would emigrate to America, and re-establish the seat of empire in Peru or Mexico.

* * * *

“ Vendome arrived at this moment to call into action the spirit of the monarch, and the zeal of his subjects. On first hearing in his way that the enemy had taken the route to Madrid, he exclaimed,

exclaimed, "If the king, his queen, and the prince of Asturias are safe, I will answer for the rest!" He found the state of affairs far more favourable than he had expected. Of the defeated army of Aragon, 5000 horse and 8000 infantry, besides a part of the Walloon guards, had been again recalled to their standards on the frontier of Soria; 6000 men still remained on the side of the Douro, the same number in Andalusia; the principal army in Estremadura mustered no less than 20,000 men. Volunteers flocked from every district, and innumerable detachments, chiefly directed by the able partisans Don Feliciano Bracamonte, and Don Joseph Vallejo, infested every road, and carried on a desultory warfare to the very gates of Madrid.

"Posterity, says the contemporary biographer, will never cease to admire the affection, fortitude, and fidelity of the people of Castile. Instead of sinking under the misfortunes of their king, they were animated by his reverses: they lavished their property and lives to repair his losses; maintained troops at their own expence, and made repeated levies to support the cause of their king and country. Accumulated disasters served only to animate their zeal and loyalty, which burst forth with such boundless transports, as would not be believed, if we detailed the efforts made by each district; and each individual.

"Vendome was struck with a change so unexpected at the very moment of the deepest reverse, and declared that even a force of 50,000 men would not enable the archduke to maintain his position at Madrid. He bestowed the warmest praise on the firmness and prudence of Philip, and the prudence of his queen, which had first called forth, and still continued to excite the national enthusiasm.

"As Valladolid was exposed to the incursions of the enemy, the tribunals were removed to Victoria. The queen established her residence at Corella, a small town on the frontier of Navarre, remarkable for the beauty of its situation; while Philip repaired to take the nominal command of the army.

"Vendome was too prudent to risk the fate of Spain for the sake of a brilliant exploit, but employed the important time in forming and organizing the troops, and collecting the means for resuming offensive operations. He wisely left the enemy to wear away themselves in excess and inactivity, and the still more destructive contests with the native peasantry and partisans. He was ably assisted in the details of the military service by the duke of Popoli, the count of Aguilar, las Torres, and Valdecabras; while the zeal and abilities of Don Balthazar Patino, marquis of Castelar, were equally displayed in collecting supplies, and procuring contributions. By their joint efforts an army of 25,000 men was again formed, and completely appointed in the face of a victorious enemy, within the short period of fifty days.

"All the necessary preparations being matured, Vendome did not suffer the allies to effect a junction with the Portuguese, which

which would probably have enabled them still to maintain themselves in Castile. When their dispositions indicated this design, he pushed forward through Salamanca and Placentia, and took post at the important passage of Almaraz, on the Tagus, where he at once prevented the junction, and was ready to unite with the army of Estremadura.

“The result verified the predictions of the general. To divide the forces and attention of the allies, a powerful diversion was now made on the side of the Eastern Pyrenees; where the failure of the expedition against Certe enabled the French to resume offensive operations. After the allies had retired into quarters, on that frontier, troops were collected from Dauphiné and the eastern parts of France; and Noailles, at the head of 20,000 men, with a powerful train of artillery, advanced into Catalonia, to attack Gerona, the key of the province on the north.

“This expedition was a decisive blow to the hopes and designs of Charles. His troops had remained in the environs of the capital, exhausted by the heat of the climate, hourly decreasing from disease, and the effects of intemperance, or the incessant attacks of the peasantry and irregulars. The generals had employed the most pressing arguments and representations to call the Portuguese troops into activity, and induce them to advance into Spain, that their united forces might overwhelm the discomfited army of Philip, before it could regain spirit and strength. But in vain; for after a short and fruitless excursion into Estremadura, the Portuguese retired into early quarters, leaving Philip to turn his undivided efforts against his most dangerous enemies.

“Surrounded with difficulties, with an enemy increasing in their front, circumscribed to the very ground on which they could maintain themselves by force, hopeless of assistance or co-operation from the Portuguese, the allied generals were only anxious to extricate themselves in safety from their critical position. In the midst of their hesitation, they were alarmed by the news of the invasion of Catalonia, which was conveyed to Charles from his consort, by means of a deserter. This intelligence left no alternative. To secure the safe return of the archduke, he was escorted by no less than 2000 horse; while to cover and conceal his retreat, a royal decree was published, announcing the removal of the court to Toledo, and the army took post at Campozuelos. Charles had scarcely quitted the vicinity of the capital, before the antipathy of the people broke forth with redoubled force; and his ears were assailed with the sound of bells and acclamations, which proclaimed the triumph of his rival. He was accompanied by the few nobles who had figured in the short-lived pageantry of his government, and who dreaded to meet the resentment of an offended sovereign. The person of the archduke being secured from impending danger, the allies began their retreat towards Aragon, taking the route through the mountains which skirt the frontier of Castile.

“Philip,

“ Philip, under the skilful direction of Vendome, now displayed all the superiority, which he had acquired by firmness, foresight, and activity. On the first movement of the allies, his troops were in motion, and pressed vigorously on their retreat. While his army advanced after the enemy, he repaired to the capital, to receive the congratulations of his faithful people. At Talavera de la Reyna he was met by the deputies of the city, who requested him to return, and presented a contribution, which had been suddenly raised, notwithstanding the exactions of the enemy.

“ On the 3rd of December, Philip accompanied by Vendome, re-entered Madrid, where the public joy was as excessive as the preceding consternation had been universal. After paying his adorations at the chapel of the Virgin, he proceeded towards the palace, but amidst the concourse of exulting crowds, who filled the avenues, and rent the air with acclamations, the royal carriage employed several hours in traversing the principal streets. The houses and fountains were decorated with flags and devices; an illumination took place at night; and the general joy presaged the continuance of success.

“ However flattered by these testimonies of popular affection, Philip did not waste the precious moments in useless ceremony. He quitted the capital on the third day, to rejoin the army, which had continued to advance on the enemy, under Valdecanas; while the parties of Bracamonte and Vallejo harassed and delayed their retreat.

“ Assisted by the zeal, and guided by the information of the people, the Spanish columns hourly gained on the allies. Directing their route by Guadalaxara, the infantry crossed the Henares over the bridge, while the cavalry, with Vendome at their head, swam the stream in the midst of an inundation.

“ By this rapid movement, they overtook a body of 6000 men under Stanhope, which formed the rear guard. On the night of the 6th. of December, this column had taken up its cantonments in the town of Brihuega, four leagues from Guadalaxara, to cover the retreat of the baggage through the neighbouring defiles. The post was instantly invested by a strong detachment of cavalry under Valdecanas; the whole army gradually arrived; and the parties of Bracamonte and Vallejo, advancing beyond Brihuega, watched the motions of the main body under Staremberg.

“ The British general, though surprised in a post with no other defence, than an ancient wall, with no provisions, and before he even suspected the near approach of an enemy, did not dishonour his country, nor discredit his past exploits. He barricaded the gates, formed entrenchments in the streets, and pierced the walls of the houses, to maintain his post till he could receive assistance. Nothing, however, would arrest the impetuosity of the Spaniards,
animated

animated by the presence of their beloved monarch. The field artillery being too light to effect a breach, a mine was sprung under one of the gates, and blew up a considerable fragment of the wall. The troops bursting into the town, forced their way through every obstacle, amidst a fire of musketry, which from its continued fierceness, was compared to a conflagration. Before the close of evening, the British commander, whose force had been reduced to 4500 men by the preceding carnage, was compelled to throw himself on the mercy of his assailants.

“ The prisoners were instantly marched away, and preparations made to receive the army of Staremberg, which was defied by the Spanish parties, advancing to the assistance of his colleague. The royal troops were hastily formed on a gentle eminence, which rises in the plain of Villaviciosa.

“ On the first intelligence of the attack, the Austrian commander had collected his troops with all the speed that the scattered nature of their march would permit; but from local obstacles, and the necessity of preserving his order, in the presence of an active and skilful adversary, he did not arrive within six miles of Brihuega, till after the surrender of Stanhope. He made signals to announce his approach; and though he feared from the cessation of the firing, that the event was already decided, he continued to advance. Observing, at length, the whole Spanish army drawn up to receive him, and deeming it more numerous than it really was, he occupied a position behind ravines and cottages, and opened a cannonade, with the hope of amusing the enemy, till night should favour his retreat.

“ Vendome, anxious to crown his splendid enterprize with the total ruin of the enemy, no sooner perceived the suspension of their march, than he gave the signal for battle. Some of the courtiers advising Philip not to expose his sacred person, Vendome, with the true spirit of a soldier, exclaimed, ‘ with you at their head, Sire, so many brave men will be irresistible.’ The advice was congenial to the character of the young monarch himself. He headed the right wing, charged the enemy, dispersed the first line of their cavalry, and forced the second to retreat; but his troops carried away by their ardour neglected to turn on the flank of the infantry, now left exposed. The battle however spread along the line, and the allies, who had no alternative but victory or ruin, charged with such impetuosity, that the royal army seemed irrecoverably broken, and a retreat was ordered to Torrija.

“ In this extremity the Spanish generals and officers collected the remnants of their regiments; forming a small but compact body, they fought like common soldiers in the ranks, and arrested the progress of the hostile attack, till Valdecanas could advance at the head of the Walloons and reserve. He fell on the enemy, exhausted and disordered by their preceding efforts, and
retrieved

retrieved the fortune of the day. At length darkness put an end to a combat, which if prolonged, might have terminated in favour of the allies. Staremberg, left master of the field, spiked his own artillery, and that of the Spaniards, and retreated during the night. After losing 3000 men by the attacks of the Spanish partisans, he reached Barcelona, with only 7000 men, the discomfited remnant of that army which had given law to Spain. The Bourbon troops purchased their advantage with the loss of 3000 killed and 1000 wounded." P. 304.

Long has this extract has been we cannot refrain from adding another, which exhibits the amiable Queen of Philip, in a situation no less critical, during the first retreat from the capital in 1706.

" In this trying situation, and amidst all its attendant embarrassments, the young queen did not belie the spirit which she had hitherto displayed. After a journey of eight days, she wrote to Madame de Maintenon, ' I arrived at Burgos yesterday in the evening, extremely fatigued with rising early, overpowered with the heat and dust, finding no repose but in the most wretched hovels, so dilapidated, that in one instance the wall fell down, to the peril of all within. From this you may judge of the rest. We hoped on our arrival here, to be lodged with more comfort and convenience ; but we have been much disappointed. Notwithstanding these distresses, we shall be happy if the King overcomes his enemies. The worst is, scarcely a day passes without bad news. Saragossa revolted without even seeing the enemy, Carthage is lost ; and the Portuguese are established at Madrid.' " P. 215.

It was not sufficient for the ambitious views of Louis the XIV. to place his grandson on the throne, and leave him the independent sovereign of a monarchy extending over so large a portion of the habitable globe. From the moment of Philip's accession, to his own decease, all the vigilance and address of the French king and his ministry were called forth to retain the young prince in bondage, and to employ the strength and resources of Spain for the advantage of France. Among the points which particularly occupied their attention, we observe various attempts to share the rich trade to the Spanish Indies, and to obtain the cession of the Netherlands, so long the object of French cupidity, amidst the squabbles and intrigues derived from these and other causes, many interesting characters pass in review ; the young Queen, the Princess Orsini, the Cardinal d'Etrees, the Dukes of Vendôme, Orleans, Berwick, and Marshal Tessé, with Amelot and Orry among the French, and Cardinal Portocarrero, Arias,

Arias, the Admiral of Castile, Montellano, among the native Spaniards. Indeed in this important period the cabinet and the field present a scene alike agitated, interesting, and important; and it is difficult to decide which deserves the preference.

During the whole course of this political drama, the Princess Orsini assumes that prominent part which is the portion of superior talents, address, and activity. We observe this extraordinary woman directing, or rather ruling the King and Queen, controlling and removing ministers, superintending plans of finance, and even interfering in the operations of war. Such splendid merit, accompanied with such distinguished favour, was naturally assailed with all the engines of court intrigue. Not merely thwarted and opposed at Madrid, she became at length the object of jealousy at Versailles; and a long and arduous struggle ensued in consequence of the endeavours of Louis the XIV. himself to obtain her dismissal. But the firmness and resources of the princess triumphed over the arts of a monarch, who had foiled the ablest statesmen of his age; and she continued with increased favour and unabated spirit, till long after Philip was firmly established on the Spanish throne.

After describing the preliminary steps, and the final order given to the princess to quit the court, and take the route through the South of France to Rome, the author continues.

“ On this trying occasion the queen displayed a coolness and discretion, which seemed incompatible with the native vivacity of her temper. She bowed in submissive, though sullen acquiescence, to the decree which separated her from her friend and confidant, who had assisted in sharing the burthens of a laborious government, and whose spirit and talents had enlivened the tedium of her monotonous life.

“ The princess also received the unexpected mandate for her dismissal, and banishment into Italy, with dignity and fortitude. On the ensuing morning she departed from Madrid, without seeing the queen, after exhorting her in a letter to submit with resignation to the will of Louis, and to prove her submission by instantly chusing a new camarera mayor. But while she made no resistance in leaving the capital, she displayed no inclination to quit the kingdom, within the eight days prescribed. She took up her abode at Alcala for a considerable time, in spite of repeated commands from Versailles, to hasten her departure, and she seized every pretext to linger in the different towns in her passage towards Bayonne.

“ But in the midst of this apparent calmness and submission, she

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was buoyed up by the hope, that the unfavourable opinion which Louis had entertained of her conduct would gradually wear away; and that her numerous friends at Versailles would interest themselves in her behalf. She did not, however, conceal her indignation at the malicious representations of the cardinal and abbot, (d'Etrees) to whom she wholly attributed her disgrace. She called upon the King of France to respect her injured innocence; she deprecated the injustice of listening only to the accusations of her enemies; and with the firmness of a person aggrieved, rather than humbled, she demanded permission to repair to Versailles, and vindicate her conduct."

We pass over the progress of the plot to mark the denouement.

"The reception of the princess at Versailles far surpassed her most sanguine expectations. Persons of the highest distinction, as well as the duke of Alva, ambassador of Spain, went out to meet and escort her to Paris; the members of the royal family honoured her with their visits; her residence was crowded like the royal levées, and by the express command of Louis, Torci, the most vehement opponent of her return, was constrained to testify his respects. Her appearance at Versailles was no less marked with honours and distinctions. She was received, not as a suppliant, but as an injured person called into notice, to render the disgrace and disappointment of her calumniators more public. She was admitted to frequent and confidential interviews with the King and Madame de Maintenon; and experienced from Louis such unusual marks of favour and condescension, as shewed his anxiety to efface the recollection of his past resentment.

"To the honour of this extraordinary woman, she bore this tide of returning favour, with the same outward marks of serenity and firmness, as she had shewn in her disgrace. She was, however, too much gratified with such flattering and lavish distinctions, to hasten from the scene of her triumph. Whether she hoped to exercise the same rule at Versailles as at Madrid, or whether she felt a real reluctance to encounter the difficulties of her former situation, is doubtful; but she suffered many months to elapse, equally disregarding the solicitations of her royal mistress, and the hints of the French cabinet, that her presence was necessary in Spain.

"The visible ascendancy which her captivating manners gained over the mind of Louis himself, at length awakened the jealousy of Madame de Maintenon, who omitted no effort to remove so dangerous a rival. In such circumstances, no difficulties were permitted to prolong her stay, and she was allowed to model at pleasure the government and administration of Spain."

At length all the contending powers were wearied by the
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long and arduous struggle for the Spanish crown. Louis the XIV. in particular saw his kingdom exhausted by a long series of astonishing efforts, against almost the whole combined power of Europe, and his military force palsied by successive and dreadful defeats. He appeared to be reduced to the humiliating necessity of relinquishing his numerous usurpations and incroachments, of renouncing his vast plans of domination, and of sacrificing that throne which had been acquired and maintained by such immense sacrifices of blood and treasure. Unable to keep the field, he was compelled to take refuge in the cabinet; and, unfortunately for Europe, those who had encountered and shaken his military power, were finally divided and foiled by his address and intrigues. The two negotiations of the Hague and Gertruydenberg, which may be considered as the preliminary steps to the disgraceful peace of Utrecht, are therefore satisfactorily described by Mr. Coxe, and exhibited in a proper and striking light. But after the length to which we have extended our extracts, it is impossible to pay to these important transactions the attention they deserve, and therefore we shall here close our review of the first volume.

(*To be continued.*)

ART. II. *An Account of the Systems of Husbandry adopted in the more improved Districts of Scotland; with some Observations on the Improvements of which they are susceptible. Drawn up for the Consideration of the Board of Agriculture; with a View of explaining how far those Systems are applicable to the less cultivated Parts in England and Scotland. By the Right Honourable Sir John Sinclair, Bart. President of the Board of Agriculture.* 8vo. In 2 parts. Pp. 452, and 229. 18s. boards. Constable and Co. Edinburgh; Nicol, and Longman, London. 1812.

FROM the advertisement, prefixed to this work, we learn that the author personally examined several of the more improved districts in Scotland; conversed with the farmers in their own fields; explained to them distinctly, not only the general objects he had in view, but also the particular facts he wished to ascertain; and he obtained from them, not hasty answers, to questions suddenly put, but details, ma-

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turely considered, and carefully drawn up. The reader has now an opportunity of examining the result of the whole investigation. Sir John S. claims the merit only of collecting, condensing, and digesting, the important information, which was most liberally furnished. The credit of the knowledge which this work may contain, belongs, he says, entirely to the intelligent and public-spirited farmers from whom that information has been derived. He proceeds to say,

“ I trust that there are several observations contained in this work, which will prove of service in those districts of England, where the cultivation of arable land, owing to the attention of the farmer having been principally directed to the management of grass land, to the profits of the dairy, and to the breeding of stock, has hitherto been but a secondary object. At the same time, it has been my wish to make this Treatise useful also to the farmers of Scotland: and for that purpose, I have incorporated a variety of hints, which attention to English husbandry, and the communications of many respectable correspondents in the southern part of the United Kingdom, have enabled me to suggest.” P. vi.

The concluding lines of this advertisement may be reserved, for the conclusion of our account of the work.

The *Introduction* points out the “ *causes*, which have principally contributed to the excellence of Scottish husbandry, as practised in its more improved districts:” and then explains the *plan* of this work. Among the causes enumerated, there is one which we cannot reconcile with our ideas of equity: “ the value of the tithes of any estate can be fixed by the decision of the supreme court of justice; and when once fixed by a legal valuation, and converted into what *may be called a corn-rent*, the amount cannot afterwards be increased.” P. 6. If a *real corn-rent* were paid, that is, a certain *quantity* of corn, there might be no wrong: but why should not the author’s prudent care for *land-owners* be applied to *tithe-owners* also?

“ The leases should be granted on liberal terms, with regard to covenants, but with a proper increase of rent, partly perhaps depending on the price of grain, to prevent any material defalcation in the relative income of the estate.” P. 428.

The next cause assigned, “ the establishment of Banks, and the extension of paper-money,” tends to explain the late enormous advance in the price of corn, and all other necessities of life. The *plan* of the work divides it into two parts. Part I. is purely *practical*; detailing first, the best practices

practices of the most distinguished Scotch farmers, regarding those points which require attention, previous to the commencement of arable culture; and secondly, those particulars which are connected with the actual cultivation of an arable farm, and the most profitable means of maintaining its stock: concluding with, 1. A general view of the improved systems of husbandry adopted in Scotland; 2. An account of the improvements of which those systems are susceptible; and 3. Some observations on the means, by which the useful practices of the best Scotch farmers may be most advantageously disseminated, throughout the less improved districts of England and Scotland; together with a general view of the public and private advantages which may be derived from their more general adoption. There are some questions, however, connected with the husbandry of Scotland, and with the improvement of that country, which are rather of a more abstruse nature; the explanation of which requires a good deal of research, and much reflection, thoroughly to comprehend, in particular, the *size* of farms, and the establishment of a liberal system of connection between the landlord and tenant. These points, therefore, together with the characters of those who are employed in agricultural labours, in the more improved districts of Scotland, are placed in a distinct division of the work, (Part II.) and discussed in separate dissertations. In an Appendix are stated some particulars connected with the improvement of waste lands in Scotland, (a subject to which the public attention cannot be too frequently called), and several other points, respecting which the author trusted, that the information he had to communicate would be acceptable to the public."—P. 8. We cannot find room for a minute detail of the contents of this extensive work; and our readers, we trust, will be satisfied with occasional remarks upon it, and a general opinion concerning the whole.

" Nothing can be more absurd than the enormous barns usually attached to all the great farms in England. Grain in the straw keeps infinitely better in the open air than in close barns; it is less apt to be destroyed by vermin, and saves the enormous expence of constructing and repairing great barns. Threshing mills, when generally introduced, will soon prove the absurdity of erecting such unnecessary buildings." P. 15.

We apprehend that these enormous barns are not now often built in England, and that corn is almost every where stacked in the open air.

In erecting new and large farm-houses, we apprehend that, on many soils, the making of *fish-ponds* would be cheap and

easy. They would furnish materials for buildings, plenty of good water, and a salutary amusement, together with an occasional variety of very agreeable food, and also be pleasant objects in a rural scene. This improvement is almost wholly overlooked by agricultural writers.

Sect. vi. gave us much satisfaction. "The advantages which the nation would derive by a due attention to the important objects of *roads* and *carriages*, are not easily calculated."—P. 64. "The road should be laid as flat as possible; the less it is rounded the better, provided it is not hollow in the middle."—P. 65. We should rather say, let it be just so much rounded that rain water may pass off, not carrying along with it any of the materials. We recommend another method of mending roads, particularly *soft* ones. Let one of the ruts be well filled in, and pressed down by a heavy roller, drawn by two horses abreast. Then let the other rut be treated in the same manner. "Oxen are at least equal, if not superior, to horses, for working threshing-machines."—P. 78. This does indeed

"merit well the attention of every farmer in the kingdom; more especially, as the price of horses is constantly increasing, and as it can hardly now be doubted that, for working in the threshing-mills, and other extra labour, a few oxen on a farm might be attended with infinite advantage."

The following passage (among others) should induce English farmers to send their sons for instruction into North Britain.

"On the whole, it may be safely asserted, that there is no country in Europe, where farming is at all understood, where the implements of husbandry are so few, so simple, so cheap, or so effective as those in Scotland—a circumstance of infinite moment to the industrious husbandman." P. 96.

But here it may be suggested, that a young man possessed of, or heir to, an estate in England, should be sent (for learning business as a farmer) to a *soil of the same kind* in Scotland. The right management of a farm in the *Fens of Lincolnshire* would not be learned in the *Northern Highlands*; but that of a farm, on the *Wolds* of the same county, might be so.

We cannot hesitate strongly to recommend this work to the attention of the public, as containing an abundance of useful information, on subjects not formerly discussed in

print, but now indeed abundantly. A *compression* of matter and style may well be recommended to agricultural writers, by which about a hundred pages in this volume might have been spared. This would greatly promote (we think) the purpose expressed by the author in the concluding words of his advertisement.

“ I cannot submit this work to the consideration of the public, without congratulating my country on the anxious desire to obtain agricultural knowledge, which now prevails in every part of the United Kingdom. Indeed, when I consider that zeal for improvements, and that thirst for useful information, by which the British isles are, at this time, so peculiarly distinguished, I cannot entertain a doubt, that agriculture will soon reach a degree of excellence in this country, which it has never hitherto attained in any other ; and that the merit of discovering the most effectual means of *providing food for man*, the first of all political objects, will, in future ages, be attributed to the skill, the abilities, and the enterprize of British farmers.” P. vii.

ART. III. *On the Influence of Sectaries, and the Stability of the Church. A Charge, delivered to the Clergy of the Archdeaconry of Stafford, on the Days of Visitation at Cheadle, Stafford, and Walsall, in June, 1812. By the Rev. Robert Nares, M.A. F.R.S. and F.A.S. Archdeacon of Stafford.* 4to. 44 pp. 2s. 6d. Rivingtons. 1813.

THAT the Church of England has been always surrounded with enemies, and had to struggle with difficulties and dangers, is a fact known to all who are acquainted with her history ; and that this has been permitted by an all-wise Providence, for the purpose of keeping the several orders of her ministers active and diligent—each order in its proper station—is a position advanced by the Archdeacon, which every sound and intelligent member of the Church will readily admit. The danger, however, which, at the period when this Charge was delivered, and for several years preceding that period, was most dreaded, arose from the rapid increase of sectaries, especially of those called METHODISTS; though an alarm, perhaps equally great, may have since arisen in another quarter. Mr. Nares admits that there was room for alarm when he addressed his brethren, in consequence of the growth of methodism both without

the Church and within her pale; but the object of the Charge is to prove, that the alarm which then prevailed was greater than the occasion justified, and therefore in no small degree pernicious. "To tear a danger," he justly observes, "is to increase it; because every attack is encouraged by trepidation and confusion."

This is unquestionably true; and therefore as the real danger, even from Protestant sectaries, will be greatly increased if the legislature should break down the legal fences of the established Church, to gratify the Roman Catholics of Ireland, the Clergy ought to arm themselves with double courage, to look that increased danger steadily in the face, and to prepare themselves to oppose the attack, from whatever quarter it may be made on them. They will here, we think, find it completely proved, that they have nothing to dread from Methodism, provided they discharge their own duty with zeal and activity, tempered with prudence. Let them not, however, forget—so long as for a moment—that the *Puritans* of the 17th century, who resembled the Methodists in many particulars, were enabled to prevail against the monarchy, the aristocratical part of the legislature, and the established Church, by the impatience of all legal restraint, which then pervaded the nation, combined with a false alarm, industriously excited among the lower orders of the people, of the intention of the court to introduce popery into the kingdom. Far be it from us to suppose that the constitution, which is now so well understood, and has been so long established, can again be overturned by similar means; but we are afraid that there is even now such a general impatience of all legal restraint in the country, that were the Methodists to unite with the discontented, and renew the cry of *popery*, they might be able to excite very serious disturbances. We consider the public therefore as much indebted to this author for having, in his *Charge*, so completely proved that the Methodists are unworthy of credit; and that the Church of England, beside the support which she receives from the fundamental laws of the kingdom, rests on the sure "foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

He begins his address by tracing the progress of Methodism from its origin in 1729, to the year 1741, when the two great leaders of the sect differed between themselves, and made a schism in the body, which has never since been healed.

"About that period, George Whitefield, soon after his return from America, publicly declared his full assent to the doctrines of
Calvin,

Calvin, on predestination and election, which he always afterwards maintained. John Wesley had already published his sentiments in favour of the opposite doctrines of *Arminius*, which he also continued to hold, without variation, to the end of his long life. Had these men been contented to be received as mere human teachers, there would have been nothing uncommon or extraordinary in such a difference of opinion. But, as both chose afterwards to assume the style and manner of Apostles; as they pretended, and perhaps in their enthusiasm sometimes believed, that their thoughts, words, and many of their most trivial actions, were suggested by the especial influence of the HOLY SPIRIT, how can we reconcile so remarkable a disagreement, with those extraordinary pretensions? Is God the author of confusion? Will the Holy Spirit teach one doctrine to one man, and the very contrary to another, both especially employed in what they continually delighted to call the work of God? Is this credible? Is it even possible? If not, we have, almost in the beginning of their history, this very strong reason for denying the pretensions of one at least of these teachers; and, as their claims were so similar, and supported by means so exactly alike, there arises immediately a strong suspicion, that we ought to deny the pretensions of both." P. 6.

This, however, was not the only point of doctrine in which they differed; for Wesley held the doctrine of *sinless perfection* in the elect, while Whitefield taught his followers to speak in the most humiliating language of the Christian himself, and to ascribe all perfection to Christ. The former represented those whom he called the *elect* as "freed from all self-will; as desiring nothing, no not for a moment, but the holy and perfect will of God;" a doctrine which Whitefield called *monstrous*, and condemned, we think justly, as the very quintessence of spiritual pride. Yet with a remarkable inconsistency, they professed to agree in one point, which, from some parts of their conduct, might least of all have been expected of either, in attachment to the Church of England!

"Their declared object was to reform, not to divide the Church. When they transgressed the ordinances of the Church of England, and introduced their own regulations in contradiction to its canons and discipline, their usual plea was that of necessity; and their authority the pretence of a peculiar call from heaven. But if, as may, and often has been proved*,

"* Even with the force of demonstration, or little short of it. See Potter on Church-government, and an excellent digest of all the best works on the subject, lately published at Dublin, under the title of 'A Treatise on the Government of the Church,' &c. By Edw. Barwick, Esq. of Trin. Coll. Dublin."

the discipline of our Church is derived from the practice and appointment of the Apostles, and stands, therefore, on inspired authority, no reasonable person can admit of a commission to disobey and disturb that discipline, under a less evidence than that of miracles. This evidence, the new teachers never directly attempted to claim; though indirectly they did, as I shall afterwards have occasion to observe. Our Saviour himself, who had the highest possible commission to found a new Church, disturbed not the ordinances of the old while it subsisted; but submitted to them all, being determined in every thing to fulfil all righteousness. But righteousness can never be fulfilled by intruding into holy offices, acting in resistance to authority, and promoting division and confusion. The modern Apostles are, moreover, undeniably convicted of self-contradiction; since if they really were, as they pretended, true sons of the Church of England, *they* must have believed, whether others did or not, all that I have now alledged of its divine origin; yet whenever their enthusiasm prompted them to undertake any thing irregular, in pursuit of their great object of making proselytes, which they called *the work of the Lord*, they never were restrained by regard to Church-discipline, nor even the direct prohibition of Bishops. Yet the Bishops were their lawful superiors, whom they were bound, by their professed principles, and still further by their oaths, to reverence and obey." P. 10.

The Archdeacon proves completely, that Wesley, at least indirectly, laid claim to the power of working miracles, by attributing supernatural effects to the efficacy of his own prayers. He likewise examines the claims of him and Whitefield to a *divine call* to preach, in direct *opposition to each other*; or even to unite in the preaching of doctrines which could be productive of nothing but the most pernicious effects on the minds and lives of their deluded followers. Among doctrines of this tendency he justly reckons that with which Wesley and Whitefield appear to have been equally infatuated, when they directed mankind to judge of their spiritual state, not by the purity of their faith and the testimony of a good conscience, rationally acquired, but by *inward feelings* instantaneously excited by supernatural agency; and having proved, by some melancholy instances, that thousands have been led to despair by that doctrine, and still greater numbers to an enthusiastic and ill-founded presumption, he observes, that

" This doctrine arose out of another erroneous opinion, in which the rival Apostles of methodism agreed:—namely, their exaggerated opinion of the depravity of human nature. With them a robber or a murderer was not at all worse than any other human

human being, not converted to their mode of saint-ship. They spoke of human creatures in general, as if their Maker and Creator had been the Evil Spirit, rather than God. They interpreted the words of our ninth article in their strongest and most harsh sense, as if every person born was worthy of the worst species of eternal punishment in hell. They regarded even little children as masses of corruption and sin; overlooking, or explaining away, the declarations of our Saviour that 'of such is the Kingdom of Heaven;' and that the most indispensable quality in a true believer, is, to receive the Gospel, 'as a little child;' that is, evidently, with pure and unsuspecting innocence. Hence it was, that they taught every one of their converts, however unoffending in word and deed, to describe himself as *the vilest of sinners*; imposing thus a base and degrading hypocrisy upon the conscience. For how could a harmless and well-meaning creature believe this of himself, while his own recollection preferred no accusation?—who, if he had not wholly escaped the snares of sin, had endeavoured at least to avoid them, with the most scrupulous care. When St. Paul, whom they meant to imitate in this declaration, called himself 'the vilest of sinners,' he uttered no such hypocritical cant. His mind was doubtless filled with the recollection of those Saints of Christ, whom he had driven to bonds, punishment, or death, through a misguided and furious zeal. He recollected the time, when he had breathed out threatenings and slaughters against that Church, which now he knew to be divine. But no such offences stain the ordinary course of human life, nor any which can call for so deep a sorrow, or so painful a repentance." P. 20.

It has been observed, that the professed object of these two singular men, Wesley and Whitefield, was to reform, not to divide or destroy the Church of England; and the Archdeacon is far from denying that even a true Church *may* be corrupted, and of course may require reformation; but neither the Apostles of Methodism nor their followers have ever directly censured either the doctrines or the constitution of the *Church*. The charge which they bring forward is against the Clergy, whom they accuse, and teach others to accuse, of not preaching the Gospel!

"Is it then not preaching the Gospel, to refuse to preach in a style, of which neither the Gospel nor any other part of the Scripture gives us any example? Compare our Saviour's admirable Sermon on the Mount, or St. Paul's preaching at Athens, with the rants of Whitefield, and his most favoured disciples. Did the truly inspired teachers ever thunder out hell and damnation to those who refused to be converted? Very different indeed would have appeared the discourse of St. Paul to the Athenians, had he

he adopted this style. The sermons of many of the holiest and best preachers of the ages immediately succeeding the Apostles, are still extant. Have we any thing of this mode of preaching in them? Or are the groanings, howlings, fits, and sudden recoveries of thir hearers any where recorded? In copying the ancient rather than the modern style, St. Paul rather than Wesley, and Chrysostom than Whitefield, I trust we are much more than justified." P. 28.

The author having quoted, from Archbishop Potter's admirable *Discourse on Church Government*, a passage, proving the heinous sin of intruding into the episcopal functions, or into any of the lower offices of the Church; and having himself proved that this irregular preaching and ministry, undertaken by Wesley and Whitefield, could not be of God, says,

"It remains then to consider what reason there is to apprehend, that this sect, or rather *these* sects, of Methodists may continue to be extended, to the serious injury, or ultimate subversion of the Church. Of this, for my own part, I have no manner or degree of apprehension. Credulity, superstition, the love of strong emotions, particularly of a religious kind, the influence of popular harangues, however coarse, and perhaps, in many instances, the more powerful for being coarse, and the more operative for being nonsensical; bold pretensions to superior holiness, austerity, and zeal; the terrors of the Lord, strongly urged; the promise of divine gifts: and, to those who can fancy themselves chosen, even the positive assurance of Heaven; these are instruments which must, by their own nature, produce very powerful effects. But the effects of the greater part of these instruments are produced only upon the timid, the ignorant, and the weak: and the time, I trust, is past, when reason and religion could be overthrown by cant and nonsense; and the harangues of illuminated mechanics could be able to preach down the established Church of God." P. 30.

We should heartily agree with the learned Archdeacon in this conclusion, did not we perceive in all orders of men in the established Church—in the Clergy as well as Laity—a lukewarmness and indifference, which, as they were the cause of removing the candlestick of at least one ancient Church out of its place, *may* be productive of a similar effect in the Church of England. That spurious *liberality*, which, though itself most *intolerant*, is the boast of every man pretending to science, leads all such pretenders to represent "modes of faith" and forms of Church government as matters of no moment; and to load with most opprobrious abuse

abuse all who "contend with earnestness for the faith which was once delivered to the saints," or for those rights which the AUTHOR and FINISHER of our faith certainly conferred on his CHURCH. Hence, in nine questions out of ten, at issue between the Church and the Dissenters, these very *liberal* members of the Church take part with the Dissenters, because, forsooth, the Dissenters are not supported by the *State*; and because, in the opinion of our political economists, who are all men noted for their *liberality*, the tithes and church-lands might be more *usefully* employed, than in supporting a Hierarchy, on which they pour out epithets, with the repetition of which we will not pollute our pages! For this lukewarmness in the professed members of the Church, as well as for the daily multiplication of dissenting sects, the present author thus accounts.

"The minds of men have latterly been stimulated to a feeling of impatience, under *every* kind of government. They are eager for independence and power. They prefer therefore, naturally, a Church governed in some degree by themselves, to one which is independent of their influence, though appointed by the Apostles. One evil also, collaterally introduced by that blessed and providential event the Reformation, has not yet passed away. Owing to the great variety in the forms of Churches then established, men have long become, and continue to this hour, very generally ignorant of the true nature of Church Government. They regard it as merely a human ordinance, undefined in its nature, and arbitrary in its form, and not as a divine appointment. They connect it too much, in their ideas, with the civil establishment. They reflect not, or perhaps have never been instructed, that the ministers of God in their various degrees, have a spiritual authority, neither derived from human laws, nor at all dependent upon them: an authority which is as perfect under toleration or even under persecution, as in the most complete establishment: the same under the heathen emperors, as under Christian kings and governors: the same under the tyranny of Nero, as under the paternal protection of George the Third. This power, derived from the commission of our Saviour to his Apostles, and from the Apostles to their successors, can only be continued and communicated by the means which they appointed. That authority or commission, the two pretended Apostles of Methodism well understood, and could not, as we have seen, in their consciences deny: but they eluded its operation upon themselves by various arts, and occasionally by bold defiance; though they could not, by their opposition, either alter or diminish its genuine force." P. 32.

We have dwelt long upon this Charge, and for the same reason, probably, which induced the author to print it, because

cause the topics handled, and the principles expressed in it, seem to the writer of this article likely to be useful. Our readers will readily judge, from the specimens here given, whether that opinion be correct or not.

ART. IV. *Æschyli Tragædiæ, &c. &c.*

(Concluded from our last, p. 397.)

WE now proceed to the
SUPPLICES;

V. 1. Ζεὺς μὲν ἀφίκτωρ ἐπίδοι προφρόνως
στόλον ἡμέτερον.

Stanley translates ἐπίδοι by *inspectet*, but in the *Curæ secundæ* he says, “Verbum Æschylo peculiare, vide quæ ad *Sept. Theb.* v. 109.

ἐπιδ', ἐπιδε πόλιν
ἂν ποτ' εὐφιλήσαν ἔθες.”

Now the note is this :

“ἐπιδ', ἐπιδε, ἐπιβλέπει, ἐπισκόπει, Callim. *Fragm.* 126.
δέσποναι Λιβύης Ἡρώιδες, αἱ Νασσαμώνων,
ἄλιν κ' δολιχάς θύας ἐπιβλέπειε,

Varro *De L. L.* VI. *Quem volumus domum curare, dicimus Tu domi videbis, ut Plautus, cum ait, Intus para, cura, vide quid opus fiat: sic Terentius respicere accipit, et e contrario ὅρᾱν εἰς τινα εἶναι ponere fiduciam in aliquo, Xenophon Κύρῳ Παίδ.*”

But Stanley is here quite mistaken, and seems not to have known this use of the verb ἐπιδειν, *to regard with a favourable eye*: in the fragment of Callimachus ἐπιβλέπετε is used in the sense of *inspection*, as Jos. Scaliger, who cites the passage in the *Conjectanea in Varronem De L. L.*, has seen. In our remarks upon Mr. Blomfield's *Prometheus*, we illustrated, by a variety of examples, this sense of ἐπὶ in composition, and our readers may, if they please, turn to the passage. But ἐπιδε, in the *Seven against Thebes* means, as the Schol. B. observes, ἥτοι εὐμενῶς ἐλέψον. Ἐπιδειν is *to behold pitifully, to look upon favourably, with compassion*: so it is used in the *Supplices*, v. 151.

Θέλῃσα δ' αὖ θέλῃσαν ἀγνὰ
μ' ἐπιδείτω Διὸς κέρα,
ἔχῃσα σέμν' ἐνώπι' ἀσφαλές :

Thus

Thus we have in v. 218,

ἰδοῖτο δὴτα πρὸς μὲν ἄπ' ὀμματός :

Again in v. 495,

καὶ γὰρ τάχ' ἂν τις δίκλος εἰσιδὼν τόδε :

Again in v. 1038,

ἐπίδοι δ' Ἀρτεμὶς ἀγνὰ σόλον
οἰκλιζομένα.

This is the force of the preposition in ἐποίκλειρω *Choeph.* 128.

ἐποίκλειρόν τ' ἐμὲ.

All verbs of vision compounded with the same preposition occasionally assume the same meaning: "Luc. IX. 38. ἐπίβλεψον ἐπὶ τὸν υἱὸν μου: verbum ἐπιβλέπειν, *respicere*, idem est ac *misereri*, quomodo etiam usurpavit simplex βλέπειν usurpavit Eurip. *Helena* v. 1457."

[βλέψον πρὸς ἡμᾶς, καὶ μετέστησον κακῶν,

"but this is the same as προσβλέψον ἡμᾶς, ἐπιβλέψον ἡμᾶς]: eodem sensu occurrit verbum ἐπόπισθαι apud Aristoph. *Thestoph.* p. m. 824.

τίς ἐμῷ ἐκ ἐπόψεαι

πάθος ἀμέγαρον;

[the words occur in v. 1057, and are inaccurately cited, τίς ἐμὸν ἐκ ἐπόψεαι Πάθος ἀμέγαρον ἐπὶ κακῶν Παρσίων;] ubi Bourdin. ἐπόψεαι, ἐλεήσει, h. e. *miserabitur*, quomodo quoque *respicere* usurpatur apud Latinos: *Nemesian.*" *Ecl.* IV. v. 20.

Respice me tandem, puer o crudelis Iola,
nec non *Juvenal. Sat. VIII. v. 1.*

Et spes, et ratio studiorum in Cæsare tantum;
Solus enim tristes hac tempestate Camoenas
Respexit."

E. Palaiet's Obs. philologico-crit. in sacros N. F. Libros, Lug. Bat. 1752. p. 181.

"*Respiciendi verbum in precationibus sedem habuisse indicat Ovidius, qui IV. Fast. Venerem Verticordiam talibus precatur,*

Semper ad Æneadas placido pulcherrima vultu
Respice, totque tuas, diuina, tuere nurus.

Virg. L. II. Æn.

Jupiter omnipotens, precibus si flactis ullis,
Aspice nos.

unde et Fortunam *Respicientis* cognomine ad opem ferendam consecratam esse Cicero *De Legg.* L. II. scribit:—hinc et *deos respicere* dicebant, Plaut. *Bacch.* A. IV. S. 3. *Rudente.* A. V. S. 2. Terent. *Andr.* A. IV. S. 1. *Phorm.* A. V. S. 3." B. Brissotius *De Formulis et Solennibus P. R. Verbis* Parisiis, 1583, p. 88.

Hence Virgil says in *Ecl.* I. v. 28.

Libertas, quæ, ferat tamen, respexit inertem,

though neither Gesner, nor Faber, nor Forcellinus have noticed the passage.

V. 215. *μη νῦν σχόλαζε, μηχανῆς δ' ἔσω κράτος.*

Stanley translates it by *artificiis adsit robur*, and Dr. Butler is altogether silent upon the passage: its meaning may be admirably expressed by the words *finis coronet opus*. We shall confirm our opinion by a host of examples, to which the student would do well to attend. We have in v. 63.

*δημηγόρου δ' ἤκησεν εὐπειθεῖς σροφὰς
δῆμος Πελασγῶν· Ζεὺς δ' ἐπέκρανεν τέλος,*

which Stanley translates by *Jupiter vero finem statuit*, but he should, as we shall hereafter see, have said *imposuit finem*, or *supremam manum*; for then he would have preserved, in the Latin in (*imposuit*), the Greek ἐπὶ, ἐπέκρανεν. We have in v. 533.

*ἄναξ ἀνάκτων, μακάρων
μακάριατε, καὶ τελέων
τελειότατον κράτος, ὅλβιε Ζεῦ,
πειθῆ τε, καὶ γενέσθω,*

which Stanley had originally translated by *perfectorum perfectissimum robur—persuadearis, et fiat*, but he corrects himself thus, *sine te exorari, et ratum fiat quod opto*, and this is indisputably the meaning. It is a very remarkable circumstance that Aldus and Turnebus here read *τελειότατε*, which we decidedly prefer; for *κράτος* clearly belongs to *γενέσθω*, and we strongly suspect that in position it actually followed *γενέσθω*. As to the metre, which may be affected by such a change in the position of *κράτος*, we shall leave others to settle this point: it is sufficient for us to observe that the passage cannot be understood without referring *κράτος* to *γενέσθω*. Bothe reads *γενεθλω* and connects it with the subsequent line. Schutz reads, as Dr. Butler informs us, *Πειθὼ τύχα θ' ἐπέσθω*. We introduce no emendation whatever, but merely a change of position. The following examples are taken from

from J. Toup's *Emendationes in Suidam* Vol. I. p. 194—6. Edn. 1790 :

“ Lucian. in *Tyrannicida*, ἰσχυροκλόνεισε, καὶ τέλος ἐπιθήκει τῷ ἔμῳ δαμάσει, Polybius L. I. p. 59. σπυδάζοντες εἰς δύναμιν πέρους ἐπιθεῖναι τῷ πολέμῳ, Theophylact. *Epist.* 33. p. 59. κέντριξε δὲ αὐτὸν ἅει ἐπὶ τὸ πέρας ἐπιθεῖναι τοῖς ζηημένοις, Procopius in *Perfictis* p. 50. Ed. Hoefschelii, καὶ σπονδαῖς αὐτὸς πέρους ταῖς ἀπέραντοισ ἐπιθήκει, ita Menander in Excerpt. p. 115. et Priscus p. 47. Dionys. Halicarn. *Antiq. Rom.* L. II. c. 44. ἕως τὸ κάλλιπον ἐπιθησῶσι τῷ πολέμῳ κράτος, give the finishing stroke to the war, Plutarch in *Nicia*, p. 217, Ed. Bryan, τῇ εἰρηνῇ κράτος ἐπιθέντας, give the finishing hand to the peace, Demosth. περὶ παραπροσβ. p. 158. Ed. Taylor, ἄρ' ἔκράτος πόλεμος καὶ νίκη αὐτοῖς καὶ τοῖς συμμάχοις δίδοναι; ubi κράτος et νίκη fere synonyma videntur: vide cl. D'Orvill. *Animad. in Chariton*, p. 629. ita quoque locutus est Plutarch. in *Æmilio* p. 157. ἔδοξεν ἂν ἀρχὴν λαψόμενος, ἀλλὰ νίκην καὶ κράτος πόλεμος κομίζων, Procopius in *Perfictis*, p. 21. ἀναθήσεσθε τὸ τῷ πόλεμῳ κράτος, idem in *Vandal.* p. 108. ἑραβεύει δὲ ὁ θεὸς, ὥπως πόλιν αὐτῷ δοκεῖ καὶ τὸ τῷ πόλεμῳ δίδωσι κράτος, et p. 137. ἀνέλεσθαι ἔδενι πόλεμον τὸ τῷ πόλεμῳ κράτος, haud aliter Sophocles in *Elect.* v. 84.

ταῦτα γὰρ φέρει

νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων :

cf. etiam Plutarch. in *Catone*, p. 338. Ed. Lutet. 1624. et Suid. ad ν. παρόν, Pausanias p. 480. habet σθένος νίκης, quod male sollicitat cl. Kuhniius.”

From this variety of examples the youthful scholar will readily be able to detect the proverbial expression, in whatever form it appears. H. Stephens in the *Thef. Ling. Græc.*, says: “Potest fieri ut desumpta sit hæc phrasis (κορωνίδα ἐπιτιθέναι) ex Homericō illo, χρυσὴν δ' ἐπέθηκε κορώνην, de fabro arcum fabricante,” and so Eustathius, whom he partly quotes, thought, Edn. Rome, p. 73, l. 25. ὅθεν καὶ τὸ ἀγαθὸν τέλος τῶν πράξεων, χρυσὴν κορώνην ἢ παροιμία καλεῖ, ὥς ὅτε τις εἶπη, χρυσεάν ἐπιτεθῆναι κορωνίδα ταῖς πράξεσιν, ἢ τοῖς λόγοις, ἥτοι συμπέρασμα καὶ τέλος, ἀπο τῆς τριαυτῆς τῷ τόξῳ κορώνης τὴν μέγαφορὰν λαβῆσαν, though he corrects himself unnecessarily (but perhaps he did it to display his knowledge) by adding, ἢ τυχὸν καὶ ἀπὸ τῆς τῶν νήων κορωνίδος, ἢ καὶ ἀπὸ τῆς τὰς θύρας συγκλειῆσης κορώνης: for the addition of χρυσὴν to κορώνην clearly directs our attention to the Homeric line, as the origin of the phrase. B. Faber in the *Thef. Scholast. Erudit.* will tell to us how it is expressed in Latin “Cic. *Off.* III. 7. *Imponere fastigium operi*, Quint. *Proæm.* L. I. *summam manum*, Virg. *Æn.* 7, 572, *extremam manum*.”

V. 426. τὰν φυγάδα μὴ προδῶς,
τὰν ἔκαθεν ἐκβολαῖς
δυσθέοις ὀρμώμεναν,

διωγοῖς ἀθέοις, says the Scholiast; Stanley turns the words thus, *expulsione infelici proruentem*: he should have said *malis ominibus proficiscentem*. Thus we have in the *Eumenides*, v. 93.

σέβει τοι Ζεὺς τὸδ' ἐκ νόμων σέβας,
ὀρμώμενον βροτοῖσιν ἐυπόμπῳ τύχῃ,
which Stanley translates by *provenientem mortalibus auspicata fortuna*. We have in v. 1035.

ἄτ' ἐκ δόμων, μεγάλαι φιλόμοι
νυκτὸς παῖδες, ἄπαιδες,
ὕπ' ἐυθύφρονι πομπῷ.

All these passages have the same allusion of *setting out under good or bad auspices, with good or bad omens*.—Δυσθέοις ἐκβολαῖς is the reverse of *θειῇ πομπῇ*, (*ἀγαθῇ τυχεῖ*, cum diis bene juvantibus) used by Herodotus, L. III. c. 77. *θειῇ πομπῇ χρεωμένους*, where Wesseling, p. 236, has this note:

“Laurentius Popma, *Instinctum et divinum impulsus scriptor voluit, uti L. I. 62. IV. 152. Æsch. Agam. v. 757. πομπῇ Διὸς, Ξένις*: apud Suidam in *ἀναλόθησαν* scriptor incertus, *θερίον αὐλοῖς πομπῇ κρείττονι ἐνλυγχανεῖ*, quo de loco Abresch. ad Æsch. L. I. 23.”

It is to be observed that *θειῇ πομπῇ* is generally used for *divine instigation* in a favourable sense, and hence it denotes *commencing a journey, or entering upon a business, with a favourable omen*.

“*Πομπῇ κρείττονι* est idem ac *πομπῇ θεῇ*, sic *βελῇ κρείττονι, divino consilio*, ap. Suid. v. *συμβληά*, sic *ὁσία πομπῇ* ap. Ælian. V. H. VIII. 1. *Σώκρῃς*—*Φωνὴν πολλάκις ἔφασκεν ὁσία πομπῇ* (vulgo *ὁσίαν πομπῆς*) *ἐγκεκλήρωμενην αὐτῷ*, hac de re vide cl. Triller. *Obsc. crit.* p. 82. Ed. Francf. 1782.”—Toup's *Emendationes in Suidam* Vol. I. p. 30.

We shall now proceed to vindicate our translation of the passage in the *Supplices*, which we cannot do better than by citing the note of Ruhnken on Velleius Paterculus L. II. c. 46

“*Hunc proficiscentem Syriam diris cum ominibus, tribuni pl. frustra retinere conati*: Cic. *Pro Sexto* 33. *Exierunt malis ominibus atque execrationibus duo vulturii paludati*, Phil. XII. 8. *Proficiscantur*

cantur legati optimis ominibus, Justin. XX. 2. Faustisque profecti ominibus, Thucyd. VII. p. 497. ἀλλ' ἐν χῆς τε καὶ πασιάνων, μεθ' ὧν ἐξέπλεον, πάλιν τῷ τῶν ταῖς ἐναντίοις ἐπιφημίμασιν (ominibus) ἀφορμαῖσθαι."

Thus too Cicero says in Cat. I. *Hisce ominibus—proficiscere ad impium bellum ac nefarium.*

V. 523. ἀεὶ δ' ἀνάντων ἐστὶ δαῖμ' ἐξάισιον, which Stanley translates by *regum metus semper infaustus est*; but ἐξάισιον is equivalent to μέγα: "ἐξάισιος, δαίμων πρὸς ἰσχύν, *Gloss. Steph. Immanis*, ἐξάισιος, παμμεγέθης, *Gloss. Cyrill. ἐξάισιος, vastus, immanis.*" Muncker. *In Antonini Liberalis Transformatt.* Ed. Teucher. Lipsiæ, 1791. p. 122.

Before we conclude our remarks upon this the first volume of Dr. Butler's Edition of Æschylus, we shall lay before our readers our opinion upon a very disputed passage in *the Seven against Thebes*, which will, as we hope, give a very satisfactory explanation of it. It occurs in v. 958.

ἰὼ πολλοῖς ἐπανθήσαν-
τες πόνοισί γε δόμοι :

this is Stanley's text, which we decidedly prefer: that the Schol. B. read *πόνοισι*, is evident from the gloss, *δυστυχίαις*: Stanley turns the words thus, *Heu multis abundantes cladibus ædes*, and in the Commentary he is quite silent: Mr. Blomfield reads the passage thus,

ἰὼ πολλοῖς ἐπανθήσαντες
πόνοισί γε δόμοις,

and says in the note, "ἐπανθήσαντες Ed. MSS. ἐπανθήσαντες Butlerus, recte quidem, si δόμοις recepisset, ἐπανθίζω enim vim habet transitivam." Mr. Blomfield is quite right as to the transitive force of ἐπανθίζω, which many critics have erroneously taken in an intransitive sense: in the *Gloss.* he says,

"ἐπανθίζω, *floridum reddo*: Butlerus confert *Chæroph.* 148.

ἱμᾶς δὲ κακῶσις ἐπανθίζειν νόμοις,

Agam. 1457. ἀπηνθίσω

[νῦν δὲ τελείαν πολύμναστον
ἐπηνθίσω δι' αἶμ' ἀνιπλόν]

florasti, seu potius *colores deterxisti*, Hefych. ἀνθῆ, τὰ χεῖματά, *Agam.* 1665.

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272.2

ἀλλὰ τόσδε μοι μάστιγαν γλάτταν ᾧδ' ἀπανθίσαι, i. e. τὸ ἄνθος ἐκβάλλειν, sicut de vino Alexis Athenæi II. p. 36. E.

ἀπανθήσαντα δὲ
σκληρὸν γένεσθαι."

In the passage of the *Agam.* v. 1065. G. Wakefield, as Dr. Butler informs us, most ingeniously conjectured ἀκονθίσαι, and the context is not unfavourable to the idea; for the subsequent line is,

κακβαλεῖν ἔπη τοιαῦτα δαίμονας πειρωμένους,

but Mr. Blomfield has very well explained the word, which Stanley strangely translates by *dilature*.

As to the *Agam.* v. 1457, the passage is evidently corrupt, and we may perhaps examine it at another time. As to the *Choeph.* v. 148.

ὕμᾱς δὲ κικυλοῖς ἐπαυθίζειν νόμος,
παιᾶνα τῷ θανάτῳ ἐξαιδωμένους,

The Schol. A. says ἐπανθίζειν, σέφειν ὡς ἄνθεσι: Stanley translates it by *abundare*, and even in his *Curæ secundæ* persists in "the error of giving an intransitive signification to the word, ἐπανθίζειν [ἐπανθίζω], *abundare*, Cic. *Off.* III. 33. *Obsoletis floret Epicurus*." Now we must first remark that ἀνθίζω, ἐξανθίζω, ἐπανθίζω, are terms used in *painting*, and applied properly to *colours*, but have frequently metaphorical significations, clearly referable to this art. Suidas establishes the fact for us, ἐξανθίζω, τὸ βάπτω, ὡς τὸ, Ποικίλας ἐξηνθίσαιε τὰς βαφάς. Both Kuster and Toup are silent here; but H. Stephens in the *Thes. Ling. Græc.*, after having cited Suidas, adds, "sed ἐξανθίζω puto esse proprie *floribus quibusdam coloribus tingo*:" it appears to us that Suidas refers to a passage (which may be corrected from Suidas), in Lucian's *Piscator*, p. 575. T. I. Ed. Reitz. Amstelodami, 1743. αὐτὰ ἦν ἃ φημι ταῦτα, πόθεν ἄλλοθεν ἢ παρ' ὑμῶν παραλαβὼν, καὶ κατὰ τὴν μέλιτταν ἀπανθισαμένους, ἐπιδείκνυμι τοῖς ἀνθρώποις; οἱ δὲ ἐπαινῶσι καὶ γνωρίζουσιν ἐκάστω τὸ ἄνθος, θῆεν, καὶ παρ' ὅλης, καὶ ὅπως ἀνελεξάμην, καὶ λόγῳ μὲν ἐμὲ ζηλήσοι τῆς ἀνθολογίας· τὸ δὲ ἀληθές, ὑμᾶς, καὶ τὸν λευκῶνα τὸν ὑμέτερον, οἱ τοιαῦτα ἐξηνθήκατε ποικίλα, καὶ πολυειδῆ τὰς βαφάς, where the commentators are all silent. Again, H. Stephens says, "διανθίζω, *floridis coloribus pingo*, inquit Budæus, unde χλαμύδες διανθισμέναι, Blut. in *Philopæmene* 120. in poster. pag.:" Again, "ἐπανθίζω, *floridum reddo*, i. e. *colorem hilariorum illino apud Lucianum*, inquit Budæus: utitur au-

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tem Lucianus cum alibi, tum hic, δι' ἔμπριον ἐλέφαντα καὶ ἕξον καὶ ἐκόλλων, καὶ ἐρρύθμιζον καὶ ἐπρήνθιζον χρυσόν." Thus we have in Herodotus Book I. c. 98. οἱ πορομαχεῖνες ἠνθισμένοι εἰσι φαρμάκουςι. But ἄνθεω, ἕξάνθεω, ἐπράνθεω are generally used as *medical* terms, and their metaphorical senses are clearly deducible from this as the primary idea. This is the sense, which we give to the passage in question, a sense, which is admirably illustrated by T. H. Reitzius in the *Ad-denda et Corrigen-da* to his edition of Lucian, inserted in Tom. III. p. 850.

"Quando ait (Hemsterhuis) 'verbum ἀνθεῖν latissimæ significationis contra Græci sermonis usum male collocari,' adeoque ad malas res ejus usum non videtur admissurus, ignoscat, si secus sensero: fateor quidem exempla ab doctis. Jentio ib. prolata ad *abundantiæ* significatum probandum, omnia de re læta loqui, ideoque ad stabiliendum Luciani vulgatum non sufficere, sed alia sunt, unde satis pater, minime de rebus lætis id verbi semper adhiberi: ita medicis principibus Hippocrati Galenoque ἐξανθήματα, et ἐξανθισμάτια esse *pustulas in cute erumpentes*, plus satis notum: exemplorum copia est apud Foesium in *Æcon. Hippocr.*; ipsumque verbum ἀνθεῖν ad morbi summum gradum significandum, iisdem æque ac ἀκμάζειν est usitatissimum, ut σκεπέλιον εἰ ἀνίλικα ἀνθεῖ (ἡ νῆτος) *Aphor.* 30. L. 2. *Epid.* et sæpe: sic ἐξανθεῖν εἰ τὴν χροὴν ισοθήματα, morbi, qui in cutis superficiem erumpunt, idem in *Coac. Prænot.* alibique frequenter: quin et de asperitate (ne dicas semper etiam ad ruborem pustularum sanguineum in hisce respici) πρηχλῆς ἐπηνθεῖ ὠχρόλευκος, *asperitas eminebat, efflorescebat in lingua, cum pallore albicans*, ex L. VII. *Epid.* aliaque adfert idem Foes. sed quod Alciphron p. 4. ἀφρὸς ἐξηνθήκει de mari tempestatibus agitato, id non adeo plane de re læta dictum est, quin idem L. III. p. 442. de pustulis ex plagis ortis adhibeat dicens, τῆς κεφαλῆς γὰρ ἀπείσρη τὸ δέρμα, καὶ φουλιάντας ἐπιπάλιν ἐξήνθησε: *Æsch.* S. c. *Theb.* v. 958. πολλοὺς ἐπαπθήσαντες δόμοι πόνους (quod adlegat doctis. Abresch. in *Animadv. ad Æsch.* p. 331, ubi et alia ejusd. poetæ habet, qui, ut medici, non semel utitur πάθος, et νόσος ἀνθεῖ, ac μανίας ἀνθος ex Sophocle etiam adfert:) addo Plutarch. *Theb.* p. 3. E. αὐτοὺς ἐξήνθησαν αἱ ναῖαι, denno *proptululabant scelerata*."

This interpretation is such, as we think cannot fail to recommend itself to the notice of Dr. Butler and Mr. Blomfield, supported as it is by such powerful arguments. We add too, that *Æschylus* seems to be particularly fond of introducing metaphors from the medical art. Thus we have in the *Choephora*, v. 537.

ἀκὸς τομαίων ἐλπίσσασσι πημάτων

Agam. v. 17.

ὕπνε τόδ' ἄλμα λπον ἐλεμένων ἄκος.

“ *Æschylus Choeph.* v. 468.

ὡ δυσκαλῖπαινον ἄλγος

δύμασιν ἔμμοτον.

Stanleius vertit *heu dolorem non sedandum ædibus impactum*, sed ἄλγος ἔμμοτον non significat *dolorem impactum*: loquendi ratio est a medicis desumpta, qui vulnera et ulcera ingravescentia ob exortam in iis cavitationem, adeo ut sanatione per penicillos, aut per linamenta disceptata, quæ ipsis induuntur, indigent, ἔμμοτα vocant: plura videri possunt de ea voce apud Foesium in *Æconom. Hippocratica*: ἄλγος ἔμμοτον igitur est *dolor sanatione per linamenta vulsa indigens*, i. e. *gravis*; namque ea ut cera, quæ tali curatione indigent, ipso Hippocrate teste gravissima sunt: utriusque versiculi sensus hic est, *Heu gravem dolorem ædibus sedatu difficilem.*” G. D’Arnaud’s *Specimen*, p. 238.

Æschylus in the *Fragments* thrice uses the word πέρφιξ, a medical term.

“ *Pemphigodes*, πεμφιγγώδης, epitheton certæ febris, quæ *flatulenta*, spirituosâ, inflata, dicitur, in qua per cutem aereum effluvium exhalare sentimus, Hipp. l. 6. *Epid.* s. i. t. 29. Gal. in *Com.* quamvis alii aliter explicant, dicentes eam notare febrem, in qua propter ichoris maligni et fervidioris copiam pustulæ ferventes, cum in ore, tum in habitu corporis erumpunt, Foes. p. 492. Gott. in *Est species febris synochi non putris vehementioris*. Casp. *Rejes C. El.* q. 68. n. 7. πέρφιξ vocab. multæ significationes esse, docuit Galen. dict. loc. *Pemphix* dicitur etiam malum cum exanthematibus, sive pustulis similibus iis, qui a morfu cinicium, aut urticarum percussione inducuntur, &c. teste Vit. Riedlin. *Obj. Medic. Cent. I. Obj.* 46, p. 107.”

Bartholomæi Castelli *Lexicon Medic. Græco Lat.* ante a Jac. Pancratio Brunone iterato editum, nunc denuo ab eodem et aliis plurimis novis Accessionibus locupletatum, et in multis correctum, Lipsiæ, 1713. “ *Pemphigus*, Germ. *Blasensieber*, Belg. *Bleimutflag*, Dan. *Blæresieber*, Suec. *Blåddæppest*, Angl. *Follicular fever*, Gall. *Fièvre vésiculaire*, Ital. *Pengigo*, Hisp. *Burbuja*, Lusit. *Febre com Burbulhas*,” *Lexicon Nosologicum Polyglotton omnium Morborum, Symptomatum, Vitiarumque Naturæ, et Affectionum propria Nomina N. diversis Lingg. explicata continens*, auctore Philippo Andrea Némlich, Hamburgi 1801. J. Casaubon in *Abnæum* L. XIV. c. 20. Lug. 1664. p. 933. cites and corrects the errors of *Epierates*.

ἔτ' Ἥλις, ἔνθα δελφάκων ἐγὼ κρέα
 κάλλιστ' ὅπωπα πύρρος ἀκμαῖς ἡνθισμένα,

and adds, “ ἀνθίζεν πύρρος ἀκμαῖς est *toflura flavum reddere et κρεμνάζειν.*”

We had intended to present to our readers, by the way of conclusion, some specimens, without any comment, of the mode of criticism, which is adopted by the learned editor, to enable them to form a just opinion of his merits as an editor of *Æschylus*, but we perceive that we shall exceed, by so doing, the limits which are usually assigned by us to the length of any one article, and we shall therefore pay particular attention to Dr. Butler's own notes, when we come to discuss the second volume. We are inclined to think that Dr. Butler will be perfectly satisfied with the treatment which he will receive from us.

ART. V. *Sermons. By the Rev. John Still, LL.B. Svo.*
 251. pp. 7s. Salisbury, printed; Cadell and Co. London, 1812.

OF these discourses only three are on particular occasions; two on Fast Days, and one on the Festival of the Nativity. The rest are on subjects well selected and well handled. Two are on the nature of angels, as ministering to us, (Serm. 2.) or in a fallen state, (Serm. 15.). Of the two Fast-Sermons, that which stands last in the book, (Serm. 14.) was first written. It was produced for the General Fast, in 1808; whereas the other (Serm. 1.) was preached in 1812. Both are animated with the most vivid spirit of patriotism and of piety. Of true patriotism; not that so called, as if in ridicule, which consists in depreciating the successes, foretelling the disasters, slandering the counsels, and triumphing in the misfortunes of the country. They are also extremely well-written. The following testimony to the high merit of Switzerland, subjoined as a note to the 14th Sermon, is too just, as well as too energetic to be past by. The preacher had lamented in his discourse the fall and oppression of Switzerland. At the end he says;

“It is not easy for one who has seen Switzerland in her brighter days of peace and independence,—who has passed many summers among the enchanting scenery of her mountains, and in the pleasing society of her virtuous inhabitants, to speak with perfect composure of the annihilation of Helvetic Liberty! Less

abounding than ourselves in the luxuries of life, they possessed an equal share of its solid comforts:—with more temperance, more frugality, more contentment. The manly simplicity of character, the gentle manners, the cordial hospitality, the enthusiastic love of liberty, the unaffected piety of that ill-fated people, I never can forget; nor is it possible I should think of their misfortunes but with the most affectionate concern.”
P. 232.

How honourable is this to the heart as well as head of the author: the soundest judgment united with the most generous feeling! The two Sermons on the Agency of Spirits are employed; the first in tracing from the scriptures the ministration of Angels upon earth; the second in examining from the same source that of evil Spirits. Both are well drawn up. The remaining discourses are these. 4. On the moral Perfection of our Saviour's Character. 5. On the Pleasures of Devotion. 6. Early Habits of Religion. 7. On the Death of the Old and Young. 8. On the Character of Joshua. 9. On the Sacrament. 10. On the Condition of good and bad Men in a Future State. 11. On St. Paul. 12. On returning Good for Evil. 13. The Parable of the Marriage Feast.

It is of little consequence from which of these discourses we take our further specimen: they are all sound and all well written. Let us, however, prefer this admonition in the tenth Sermon, which is of universal application.

“The conversion of a sinner is, assuredly, the work of God's Holy Spirit; but that our endeavours to awaken the consciences and to convince the understandings of men may sometimes prove instrumental to the attainment of so glorious an end I would fain hope and believe. No doubt many who come to the house of prayer, come, as good christians ought to do, with a pious and devout preparation of mind,—with an earnest and anxious desire to treasure up in their hearts the words of eternal life, and to make the divine commands the rule and measure of their conduct.

“But is it not equally the interest of all to do this? have not all souls to be saved or souls to be lost? Why, then, it may be asked, why are there, in this village, so many of its inhabitants, some of whom come *seldom* within these walls, some who *never* come? If they who neglect their church resorted to other places of divine worship, they would have their excuse; but this is not the case. Is it, then, wise; is it decent, that religion, the one thing needful, should be the only thing neglected? Do such persons forget that, by the condition of their nature, they are born to die? that, by the appointment of God, they must rise again,
with

with their bodies, from the grave, to stand before the judgment seat of Christ? or, are not they, who now refuse to join their neighbours and fellow-mortals in the necessary and commanded acts of public worship, are they not as anxious as others, that when they depart this life, their bodies shall be committed to the dust with due solemnity of christian burial? Oh! wretched and deluded men! awaked! awake! come hither and worship the Lord your God, whilst yet your bodies are animated with living souls; come hither! repent of your sins, amend your lives, and die in peace.

“The mournful examples of men, apparently alienated from the God of their salvation, it is impossible to contemplate but with sorrow and concern: still our duty must be done. If the wicked cannot, will not be reformed, the good, at least, may be persuaded to persevere in running the race that is set before them, be the difficulties and obstructions thrown in their way ever so numerous or so powerful.

“They will bear in mind both the promises and the threatenings of the Gospel. They will set no greater value on the things of this life than they deserve, and the evils of it will diminish to their view, in proportion as, by the grace of God, they are enabled to raise their thoughts from earth to heaven, and to overlook the shadowy scenes of transitory joy as nothing worth, compared with what is revealed of that permanent and unfading bliss, which, they are assured, is the birth-right of christians; they can anticipate, with a delight which never entered the bad man’s heart, that awful period when a God of justice and of mercy shall bestow on the righteous the rewards which, in his revealed word, he has promised to them; they can think, without dismay, of that gulf which must for ever lie between those who are “comforted,” and those who are “tormented.” P. 157.

We shall only observe, in conclusion, that the motive for the present publication appears to be purely benevolent, as the author pledges himself that “if any profit arise from the sale, it will be given to the SALISBURY INFIRMARY.” That the charity may benefit considerably by this assignment, it is natural to wish, and by no means unreasonable to expect.

ART. VI. *Travels in Southern Africa, in the Years 1803, 1804, 1805, and 1806, by Henry Lichtenstein, Doctor in Medicine and Philosophy, and Professor of Natural History in the University of Berlin; Member of several learned Societies; and formerly in the Dutch Service at the Cape of Good Hope. Translated from the original German by Anne Plumptre. 4to. Colburn. 1812.*

WE have been greatly disappointed in these Travels, which are very dull and very unsatisfactory. The great object seems to be an attack on our countryman Mr. Barrow, with whom the author expresses himself in various places much at enmity. But to us he appears to corroborate all that Mr. Barrow has advanced. His attacks have more of childishness and petulance than of truth, one deviation from which even the translator, Miss Plumptre, has noticed in a note. The truth is, as Mr. Barrow has judiciously observed, that some German vagabonds had found their way among the Dutch boors, and corrupted their simplicity; and this allegation, which indeed every page of this volume confirms, is the sum and height of offence. Mr. Lichtenstein has followed Mr. Barrow very closely in the track of his journey, and the careful reader will perceive that, as far as this first volume extends, which forms but a small part of Mr. Barrow's expedition, the English Book of Travels has been made a sort of text-book to the German. This author really communicates nothing at all new in any part of science or of morals. He indeed calls himself a professor of natural history, but his knowledge of this subject appears very limited indeed. He has not undertaken to describe any thing; not a single object, animal or vegetable, is illuminated by his observation. Those he mentions are precisely the same which are found represented by Mr. Barrow. We may go further, and observe that this professor of natural history often confounds things, and mistakes one plant or animal for another. He evidently knows nothing of the English language, or of Mr. Barrow's book but through the medium of a French translation. What French translations are, and have been ever since the establishment of tyranny, every one must know. The case of the venerable and truly learned Larcher is but one among a thousand. He was obliged to expunge from his valuable translation of Herodotus many pages of curious dissertation on the subject of Athens and Sparta,

Sparta, because the emissaries of the tyrant fancied that they savoured too strong of liberty.

Having thus expressed ourselves, it would be inconsistent to detain the reader with much elaborate extract. We shall therefore satisfy ourselves with subjoining a fragment from the Journal of General Janssens, whom we knew and respected, in whose integrity we can confide, and whose talents are far above Mr. Lichtenstein's.

We should premise, that there is no map to this volume, so that the reader will find it necessary to have Mr. Barrow's book before him, from which it will appear that the routes were nearly the same. This will also render it unnecessary for us to occupy further space and time in delineating the different places between Cape Town, Algoa Bay, Graaf Reynet, &c. &c.

“ On the 10th of June, General Janssens with his train reached the Great Fish-river, but the messengers who had been sent to Geika did not return till the 14th. They had been received in a very friendly manner, but the King declared, that menaced as he was by his enemies, he was afraid to go so far from his residence, and must intreat the General to come some days journey nearer to him. Directly after them came Conrad Buys to the camp. He brought with him three deserters from the ninth battalion of Jägers, who had taken refuge with the Caffres, but Geika, in delivering them up, earnestly solicited that they might be pardoned. There was also an Englishman in his party, who had given himself out as a traveller from London, but who was afterwards found to be a deserter. In the course of his journey the General met in different places with six other English deserters. Some were concealed among the savages, some among the colonists: many such had wandered as vagabonds about the colony, and their influence upon the character of the colonists had been extremely pernicious. Even the most uneducated European surpasses the African colonist, bred up in perfect solitude, in a certain readiness of wit; and these men, not being troubled with very strict principles, seldom made use of their superiority for any other purpose than to preach their convenient doctrines to the rough borderers, which was often the occasion of seducing them into crimes, and into disobedience to the government. The General therefore awarded the English deserters to an abode near the Cape Town, where, being an inhabited country, they might be under the constant eye of the magistrate, and gain their living in a more creditable manner. The Dutch deserters were carried prisoners to the Cape, and there punished according to the military law.

“ Buys repeated Geika's invitation, and expressed great doubts whether the compact with the rebel Caffre Chiefs would ever be executed.

executed. Geika had many complaints to make of their robberies and petty attacks, and he was every moment in expectation of their falling upon him with their united power. The General exhorted Buys to use all his endeavours to dispose Geika to peace, as the colony suffered exceedingly from these dissensions among the Caffre Chiefs. He further required of him, that he should himself return into the colony, as his abode with the King was a great cause of discontent to the rebels. Buys declared his willingness to comply with the Governor's wishes in both instances. He had twelve Caffres with him, four of whom were amongst Geika's most distinguished officers; these were Enno, Casso, Spondo, and Umláo: the last is the brother of Tholy. When they were introduced to the Governor, they said pretty much the same as Buys had done: some presents were made to Enno, who was brother-in-law to the King, and he was dispatched to inform the latter and the Queen-mother that the General was on his way, and would meet them in five days at the Kat-river.

"On the following day therefore the journey was recommenced. The route lay through a wild country, every where entirely uncultivated, and abounding in game to an almost inconceivable degree. There were many sorts of antelopes, quagga, and wild boars, and in one day the hunters killed so large a number of animals of different kinds that their united weight amounted to some thousands of pounds. This was an excellent supply, as in making provision for the journey, it was not calculated that the company were to go so far from any habitations of Christians. The country was not mountainous, but there was no tracked road, and a number of little streams to cross without a beaten way through, so that they were very inconvenient for the loaded waggons: sometimes it was even necessary to cut a way through the bushes, or the waggons could not have got on. On the 21st of June the General and the party at length reach the appointed place, having travelled six days constantly in a south-easterly direction. In the interval the perplexed state of public affairs was increased by some colonists of Bruinjes-hoogte, whose cattle had been stolen by the wandering Caffres, having followed the robbers; and as the latter would not give back their prey, two of them had been shot. This affair had, however, no farther consequences, and in the end Geika said that the colonists had done right.

"On the 22d, some couriers who had been sent forwards announced the approach of King Geika. They were commissioned to request that the Governor would on the morrow dispatch some of his officers and dragoons to meet him, and that a waggon or car might be sent for his mother, as, on account of her corpulence, travelling was fatiguing to her. These requests were complied with, and the waggon with the guard of honour set off in the morning. They met the Caffre King seated on a horse with-

out a saddle, and as the detachment drew near he stopped. After contemplating them for a few moments with a pleased and curious eye, he seemed to consult the principal people with him, then rode a few steps forward, then halted again, and seemed for some minutes doubtful whether in his confidence he was not running himself into danger. At last he appeared to come to a hasty resolution: he made a long whistle with his mouth, and at this signal his whole train, which consisted of about 150 persons, women included, put themselves in motion. His mother got into the car, the King remained on horseback, and all the rest were on foot: thus they proceeded in a brisk trot to the Dutch camp. When arrived there the King dismounted, and being conducted to the General's tent, he with the most perfect ease, and not without dignity, held out his hand to him.

“ Geika is one of the handsomest men that can be seen, even among the Caffres; uncommonly tall, with strong limbs and very fine features. His countenance is expressive of the utmost benevolence and self-confidence, united with great animation; there is in his whole appearance something that at once speaks the king, although there was nothing in his dress to distinguish him, except some rows of white beads, which he wore round his neck. It is not hazarding too much to say, that among the savages all over the globe a handsomer man could scarcely be found. Nay, one might go farther, and say that among the sovereigns of the cultivated nations it would perhaps be difficult to find so many qualities united, worthy of their dignity. His fine, tall, well-proportioned form, at the perfect age of six and twenty, his open, benevolent, confiding countenance, the simplicity yet dignity of his deportment, the striking readiness of his judgment and his answers, his frankness, and the rational views he took of things;—all these properties combined are not often to be found among those, who, according to our commonly received opinions, have had infinitely greater advantages in the forming their persons and minds.

“ Besides his mother, two of his wives accompanied him, whose names were Nonihbe, and Solohgüü. These three came with him into the General's tent, where, after the first courtesies had passed, and while they were partaking of a little entertainment, a conversation was begun, which, from the unembarrassed manner, and liberal assurances of the King, so far beyond all expectation, was interesting in the highest degree. On account of the warmth of the day, the side coverings of the tent were thrown half open, and the military officers and colonists stood round. Near Geika, at the entrance, were his principal people, and behind them, in a semicircle, the whole train of the Caffres, with their haffagais at their feet.

“ At dinner, the King, with his family, were invited to the Governor's table, and although he was a perfect stranger to most
of

of the dishes, as well as to the manner of eating, he immediately caught the use of the knife and fork, and instructed his wives in it, who were not so ready as himself. He several times declared that he liked the European manner of dressing meat exceedingly; and when any thing particularly pleased his palate, he immediately handed a piece over his shoulder to his attendants, who were standing without. He seemed to drink wine with pleasure, but drank little; his wives liked it still better; indeed, as it appeared in the end, they rather liked it too well. The European dress pleased him particularly; and as there was a suit of clothes among the presents destined for him, it was presented upon the spot. He was exceedingly anxious to put it on immediately, and some of the officers, who in the interim had entirely won his confidence assisted him. He then shewed himself with evident delight to his subjects, who on their side uttered many exclamations of astonishment and admiration. The clothes were much too short and too small for him; but he, notwithstanding, looked extremely well in them, and they made him indeed appear of gigantic stature. Nothing seemed to please him more highly than the military hat with the feather and cockade. Yet feeling himself rather confined, he afterwards expressed a wish to have, instead of them, the General's large cloth cloak; this, however, was so indispensable to the latter on the journey, that it could not be spared, and instead of it the King was promised that one should be sent to him." P. 317.

We understand that the second volume, promised in the introduction to the present, has arrived, and is in the hands of the translator. Miss Plumptre has executed her part thus far with much dexterity and good sense. We understand that this second volume is to contain much novelty. We are promised an account of a botanical journey to Zwelendam and the neighbouring country. We are also to have the description of the journey to the tribes of the Beetjuans, a people who had never before been visited by Europeans. In conclusion, the author proposes to add an account of a solitary excursion to Bosjesveld and Tulbagh. Mr. Lichtenstein, in taking leave of his readers, proposes to give a list of all the works which have hitherto appeared upon Southern Africa, with concise strictures on the merit of each particular work—a bold undertaking. We are also to have, with the second volume, a map of the Dutch colony at the Cape of Good Hope. This we shall be very glad to see and compare. Mr. Lichtenstein dates his work from Berlin, at which place we understand his family is settled.

ATT. VII. *An Ecclesiastical History Ancient and Modern, from the Birth of Christ, &c.* By J. L. Mosheim, D.D.

ART. VIII. *The History of the Church of Christ, volumes 4th. and 5th.* By the late Rev. Joseph Milner, A.M., and the Rev. Isaac Milner, D.D., &c.

(Continued from p. 164.)

WE have already accompanied these two respectable Historians, from the commencement of the Christian era, to the beginning of the sixteenth century, in which the most important revolution took place, that has been affected in the Church, since Christianity was established by Constantine as the religion of the Roman Empire. We need not inform our readers that we allude to what is properly and emphatically styled *the Reformation*. That he might do justice to this great event, Mosheim felt himself under the necessity of deviating in some respects, from the plan to which he had hitherto strictly adhered in the conduct of his narrative; and influenced by the same motive, Dr. Milner has devoted one half of the fourth, together with the whole of the fifth volume of his work, to the history of the reformation in Germany, from the year 1517, to the Diet of Augsberg which was held in 1530. Of what he calls the general Church, Dr. Milner loses sight entirely during that period, or at least he takes no further notice of her than is absolutely necessary to illustrate the principles and conduct of the German reformers. Mosheim continues to write the history of the Church at large as well in the East as in the West; but that he might place the reformation in that prominent point of view which it is well entitled to occupy, he divides this fourth and last book of his history into several SECTIONS, subdivided each into parts and chapters arranged as nearly as possible according to his original plan*. The first section is devoted to the history of the reformation, which, for the sake of perspicuity, is divided into four parts, each part being subdivided into chapters.

“ The FIRST part contains an account of the state of Christianity immediately before the commencement of the reformation. The SECOND, the history of the reformation, from its beginning until the date of the confession drawn up at Augsberg. The THIRD exhibits a survey

* See our xlii. vol. p. 150.

the same history, from this latter period to the commencement of the War of Smalcalde. The FOURTH carries it down to the Peace that was concluded with the advocates of the reformation in the year 1555. This division is natural; it arises spontaneously from the events themselves."

We were under the necessity of commencing our review of these two Ecclesiastical Histories by considering them in two separate and distinct articles; and we afterwards observed that we might be obliged, by the very different plans on which they are written, to have recourse to that method of reviewing them again. This would be the case at present, had we not determined to confine our attention wholly to the events recorded by Dr. Milner from 1517 to 1530, and to take no other notice of Mosheim's history of that period, than what may be necessary to enable our readers to form some estimate of the merits of the two histories where there appears any discrepancy between them. Both have great merit; but the fullest and best authenticated account of the origin and early progress of the reformation is certainly given by Milner; and as Mosheim's work has been long in the hands of the public, it is not, except where this edition differs from the preceding, a proper subject for our review. We shall, however, avail ourselves, in some degree, of its arrangement, in making our report of Milner's work, which, valuable as this part of it is, abounds with repetitions, and seems indeed to have been composed on no regular plan.

The two historians are perfectly agreed in the accounts which they give of the profligacy of the Popes and Bishops, and of the other circumstances which led to the reformation; and Dr. Milner affirms, (vol. iv. p. 306.) on apparently good authority, that so little regard was paid to the scriptures in the beginning of this century, "that a Greek Testament could not be procured at any price in all Germany!" It is universally known however, that the preaching of *indulgences* in Saxony by Tetzel a Dominican Monk, was the circumstance which first roused the opposition of Luther to the church and court of Rome; and by some of our most fashionable Historians that opposition has been attributed to no better motive than resentment, that the lucrative traffic was not given to the Augustine Monks, the order to which Luther himself belonged. From this foul aspersion he is completely cleared by both Historians; and the writer of the present article is not ashamed to confess, that, until he read Dr. Milner's narrative, he was not fully convinced either of the purity of the motives which induced the Saxon Reformer to enter on his great career, or of his disinterested conduct
from

from the beginning to the end of it. As a Monk, Luther preached from time to time, and occasionally heard confessions.

“ In the memorable year 1517, it happened, that certain persons, repeating their confessions before him, and owning themselves to be atrocious offenders, yet refused to comply with the penances which he enjoined them, because they said they were possessed of diplomas of indulgences. Luther was struck with the evident absurdity of such conduct, and ventured to refuse them absolution. The persons thus rejected, complained loudly to Tetzel, who was preaching in a town at no great distance. The Dominican Inquisitor had not been accustomed to contradiction. He stormed and frowned, and menaced every one who dared to oppose him; and sometimes he ordered a pile of wood to be constructed and set on fire, for the purpose of striking terror into the minds of heretics. Luther was at that time only thirty-four years old, vigorous both in mind and body, fresh from the schools, and fervent in the scriptures. He saw crowds flock to Wittenberg (where he resided) and the neighbouring towns, to purchase Indulgences; and having no clear idea of the nature of that traffic, yet sensible of the obvious evils with which it must be attended, he began to signify, in a gentle manner, from the pulpit, that the people might be better employed than in running from place to place to procure INDULGENCES. So cautiously did this great man begin a work, the consequence of which he then so little foresaw. He did not so much as know at that time, who were the receivers of the money. In proof of this, we find he wrote to Albert, Archbishop of Mentz, who, he understood, had appointed Tetzel to this employment, but with whose personal concern* in the gains he was then unacquainted, intreating him to withdraw the licence of Tetzel, and expressing his fears of the evils which would attend the sale of indulgences. He sent him likewise certain Theses, which he had drawn up in the form of queries, concerning this subject. He expressed himself with the greatest caution and modesty. In fact, he saw enough to alarm a tender conscience, but he knew not well where to fix the blame. He was not, as yet fully satisfied in his own mind, either as to the extent of the growing mischief, or the precise nature of its cause. In this state of doubt and anxiety, he wrote also to other bishops, and particu-

“ * The Indulgences against which Luther raised his voice, were published throughout the whole Western Church by Leo X., for the purpose of raising money to finish the magnificent Church of St. Peter in Rome. The sale of them in Germany was committed to the Archbishop of Mentz, who himself received immense profits from the traffic, but delegated John Tetzel a Dominican Inquisitor, who had already distinguished himself in a similar transaction, to preach their efficacy.”

larly to his own Diocesan, the Bishop of Brandenburg, with whom he was a particular favourite." Milner, vol. iv. p. 319.

It is not to be supposed that the Archbishop would pay the smallest regard to such a letter from an hitherto obscure Monk : but his own Diocesan warned him of the troubles in which he would involve himself ; and exhorted him, for his own sake, to be quiet. The firm and intrepid reformer was regardless of trouble or personal danger.

" With deliberate steadiness he ventured to persevere ; and having tried in vain to procure the concurrence of the dignitaries of the Church, he published his Theses, ninety-five in number ; and in fifteen days they were spread throughout Germany. Their effect on the minds of men was rapid and powerful, though Tetzels, by threats, had silenced some pastors who had faintly opposed him, and though bishops and doctors, through fear of the flames, remained perfectly silent." P. 321.

To show how well Luther was qualified for the arduous task which he had thus undertaken, the author gives here a short account of his parentage, education and private life ; observing that there are two points concerning him, on which all the more respectable, even of the papal party, concur in one testimony. These are,—“ that his learning, genius, and capacity, were of the first magnitude,”—and—“ his morals without blemish.” The justness of this eulogium Dr. M. fully admits, Luther having endeared his memory to him even before he commenced his attack on Indulgences, by preaching at Dresden a sermon on *predestination*, of which two very opposite opinions appear to have been formed by the audience. An honourable matron, who had heard it, being asked by George the Duke, how she liked the discourse, answered,—“ I should die in peace, if I could *hear* such another sermon ;” to which the Duke, we are told, replied in much anger,—“ I would give a large sum of money, that a sermon of this sort, which encourages men in a licentious course of life, had never been preached.” As the sermon is not before us, we have no grounds on which to decide between these two very different opinions of it ; but we are strongly inclined to prefer the Duke's, because sermons on *predestination* and *election* have always the tendency which he attributed to Luther's, when preached before audiences not well instructed in the doctrines of the Gospel ; and because the old lady's opinion of the efficacy of *hearing* sermons is indisputably wrong, being in direct opposition to higher authority than even that of the illustrious reformers. “ *Be ye doers*

of the word (said St. James *) and not *hearers only*, deceiving your own selves."

But though Luther's doctrine of *election* and *justification by faith*, which we shall state more fully by and by, appears to have combined with his zeal, intrepidity, and disinterested conduct, to raise him, in Dr. Milner's estimation, above all the other reformers, that combination has not so warped his judgment as to deprive him of candour. He ingenuously admits that the reformer was of a choleric temper, and indulged too frequently his natural propensity to facetiousness; but, continues he, "the Monks of that age were, in general, guilty of the like faults, and often to so great a degree as to mix scurrilities with sacred subjects." This is certainly true; and it is likewise true, as is here observed, that "the vices and follies of those whom Luther opposed, afforded a strong temptation to a spirit both of anger and of ridicule."

Luther's attack on Indulgences was resisted not only by Tetzel, but by two much more formidable antagonists—ECHIUS, of Ingolstadt, of whom we shall hear more afterwards, and PRIERIAS †, a Dominican, master of the sacred palace. The reformer, far from intimidated by such opposition, defended his own thesis with such effect, that Prierias judged it expedient to lay some of Luther's publications, doubtless those which he deemed most exceptionable, before the Pope. Leo appears to have read them; for he said to the master of his palace—"BROTHER MARTIN IS A MAN OF A VERY FINE GENIUS, and these squabbles are the mere effusions of monastic envy." Perhaps this is the only authority on which our modern historians have attributed Luther's conduct to envy and resentment; but the word *squabbles* appears to have been applied by the good natured Leo, as well to the Dominican's defence, as to the Augustine Monk's attack of Indulgences! for he immediately enjoined Prierias to be, for the future, silent on the subject.

The subject, however, was taken up not only by other Dominicans, but even by the Emperor Maximilian himself; and the Pope was roused from that indolence, which, had he been permitted to indulge it, would, in all probability, have checked the progress of the reformation for many years. He now proceeded from one extreme to the other; and

* Chap. i. ver. 22.

† Mosheim calls him *de Priore*.

after secretly condemning Luther at Rome, ordered him to appear there within sixty days to answer for himself before certain judges, of whom his antagonist Prierias was appointed one. From this storm; the reformer was sheltered by the prudence of Frederic, the Elector of Saxony, who contrived to get the cause tried at Augsburgh, before Cardinal Cajetan, the Pope's Legate. As Luther had not yet called in question, even in his own mind, the authority of the Pope, he treated his Legate with the greatest possible respect; but the conferences were in a few days suddenly broken off, and the Reformer returned to Wittemberg, where Melancthon had, in the mean time, been appointed Greek Professor.

In 1518, Indulgences were opposed in Switzerland by Huldric Zuinglius, who disputed with Luther the palm of priority in opposition to the errors and corruptions of the church of Rome. In the same year the Emperor Maximilian died; and during the interregnum the Elector of Saxony, as vicar of the empire, possessed sufficient power to protect Lutheranism in its infancy. In these circumstances, the Pope finding it impossible to stop the proceedings of the German reformer by violence, had recourse to milder measures. He employed Charles Milwitz, a Saxon knight, to confer both with Luther himself and also with the Elector, that an end might be put, if possible, in an amicable manner, to all their disputes with the Roman See; and this might have been accomplished, as Luther himself confesses, had such mild measures been adopted at the beginning of the rupture. Even now he offered to be silent on the subject of indulgences, if his antagonists should be enjoined to be silent likewise; and he actually wrote a submissive letter to the Pope, for which he is gently censured by the translator of Mosheim's history, but ably and completely vindicated by Dr. Milner. After stating what were Luther's principles respecting obedience to powers, whose authority he then allowed, that author says—"After long and diligent reflection on the best authenticated facts, and the peculiar situation of Luther, the very doubts, which arose in his mind, appear to me, I confess, to imply both extraordinary integrity of principle, and great vigour of intellect;" and in this opinion we fully agree with him.

Happily for the cause of truth, his doubts respecting the extent of the Pope's authority, were speedily removed, and that too by means of the violence of the Papal advocates. Eckius who has been already mentioned, having circulated thirteen propositions against the errors of Lutheranism, and
affirmed

affirmed "that the pontiffs are vicars of Christ and the successors of St. Peter," challenged Luther and Carolstadt to try their strength with him in a contest on the points in dispute. Carolstadt * was archdeacon of Wittenberg, and one of the first adherents to the doctrines of Luther; but though a dignitary of the church and a doctor of divinity, he appears, in the whole of his subsequent conduct through life, to have been but a weak and unsteady man. It is no wonder, therefore, that he was worsted in the debate, by his learned and acute antagonist; especially as the question debated was the limits of *nature* and *grace*, and he chose to maintain the *whole doctrine* of Augustine respecting grace. The issue of the contest was very different when Eckius took up Luther; for the victory was now as complete on the side of the reformation, as it had formerly been on the side of popery. It was when preparing himself for this dispute, that Luther, as he says, in a letter to a friend, written at the time, first began to "entertain doubts, whether the Roman Pontiff be not the very Antichrist of the scripture or his messenger;" but he proceeded no further in his reasonings with Eckius, than to derive the primacy of the Pope, which, for the sake of peace, he was yet willing to allow, from the decrees of councils and the general consent of the church.

The consequences of this disputation were that the breach between the court of Rome and Luther was rendered wider than ever; and that Melancthon, who was present, was entirely gained over to the cause of the reformation, and so ably defended, against the misrepresentations of Eckius, the part which Luther had sustained in the disputation, as to show at once how ably he could support any cause which he should cordially espouse.

Soon after these events Luther having, both in the pulpit and from the press, insisted on the duty of administering the communion in both kinds to the people, and finding the rage of his enemies greatly increased against him, wrote to Charles V. who had been lately elected Emperor, imploring his protection in the most respectful terms. He wrote also to the Pope an admirable letter; and that he might not approach his Holiness empty, as he said, he presented him with a small treatise on Christian liberty, from which many valuable sentiments are transcribed into this history; but Leo, whose natural disposition would have led him to peace on any reasonable terms, suffered himself to be overcome by his most pernicious counsellors, and breathed nothing but vengeance against the Saxon reformer. Luther's prin-

* Mosheim calls him *Carlostadt*.

principal doctrines, however, were, at this period, ably defended by the pen of Melancthon, while he was himself protected by the Elector of Saxony, and offered further protection, if he should stand in need of it, by some powerful knights in the very heart of Germany.

About the middle of the year 1520, Luther published, in his native language, and addressed to the Emperor and German nobility, a small treatise on the necessity of a reformation in the church; and in the autumn of the same year he printed another tract concerning *the Babylonish captivity of the church*. In this work he ingenuously acknowledges that he now most sincerely repented of the concessions which he had made two years ago respecting the nature of indulgences; and earnestly wishes that he could persuade the booksellers and all others to burn every line which he had written on that subject, and to substitute in their place this proposition;—"Indulgences are the wicked contrivances of Romish flatterers." In this work likewise, he, for the first time, called the papacy **THE KINGDOM OF BABYLON**, which, with other passages equally offensive, so exasperated the court of Rome, that Leo X. after having hesitated for almost three years, published his famous damnable bull against Luther, which, in the event, proved so fatal to the established hierarchy.

"Forty-one propositions, extracted out of Luther's works, are condemned in that bull as heretical, scandalous, and offensive to pious ears; all persons are forbidden to read his writings upon pain of excommunication; such as had any of them in their custody are commanded to burn them; and he himself, if he did not, within sixty days, send or bring his retraction in form to Rome, is pronounced an obstinate heretic, is excommunicated, and delivered to Satan for the destruction of his flesh; and all secular princes are required, under pain of incurring the same censures, and of forfeiting all their dignities, to seize his person, that he might be punished as his crimes deserved." (Vol. iv. P. 474.)

From the effects of this anathema, which was condemned as imprudent by moderate men of all parties, the Saxon reformer was protected with wonderful address by the Elector, who displayed, on the occasion, at once dignity and firmness. Diffident, however, of his own judgment in questions merely theological, he consulted Erasmus on the questions at issue, who replied ironically.—"Luther has committed two great faults, he has touched the Pope on the crown, and the Monks on the belly!" The Elector smiled at the sarcastic observation when Erasmus subjoined, with great seriousness, "That Luther

was just in his animadversions on the ecclesiastic abuses; that a reformation of the church was become absolutely necessary; that the reformer's doctrine was true in the main; but that there was a want of mildness in his manner."

In the mean time the Pope's Nuncios were burning Luther's works in different places, and threatening all ranks who should give him any countenance, with the papal vengeance. These compliments Luther returned by appealing to the superior authority of a General council from the sentence of the Roman Pontiff, whom he accused;

"1. As a rash, iniquitous, tyrannical judge;—2. As a hardened heretic and apostate;—3. As an enemy, Antichrist and opposer of the sacred scriptures;—As a proud and blasphemous despiser of the sacred church of God, and of all legal councils."

He next published two tracts against the bull—entitling the FIRST—"Martin Luther against the EXECRABLE BULL OF ANTICHRIST," and the SECOND—"A defence of the articles of Martin Luther, which are condemned by the Bull of Leo X." He then

"Erected an immense pile of wood without the walls of Wittemburg, and there, in the presence of the professors and students of the university, and of a vast multitude of spectators, committed to the flames the Papal Bull of his excommunication, together with the volumes of the decretals and canon law which relates to the pontifical jurisdiction."

This last part of his conduct Dr. Milner attempts, as Mosheim had attempted before him, and we think not without success, to vindicate as the most prudent step which he could take in the circumstances in which he then stood; but he candidly acknowledges that,

"The asperity of Luther's style of writing (on this occasion especially) throws a shade over all his virtues; and though the rudeness and indelicacy of the age in which he lived apologized, in part, for this defect, and though the same expressions which he used would, at this day, indicate a far greater acrimony of temper, it was impossible for his friends to justify his want of mildness and moderation." (p. 493.)

This defect he did not attempt to justify, but candidly confessed it as his besetting sin, against which he was struggling through the aid of Divine Grace. As he had appealed from the Pope to a General Council, and had circulated some of the most arrogant and extravagant claims of the court of Rome, extracted from the volumes which he had publicly burnt, he had still many friends even among those

who were not inclined to go every length with him; and the Emperor himself refused to give up the Heretic to Papal vengeance, but summoned a Diet of the empire to meet at Worms, for the purpose of checking these new opinions, which threatened to disturb the peace of Germany, and overturn the religion of their ancestors. Luther was summoned to that assembly, and obtained a *safe conduct* from the Emperor, on condition that he should not preach at any of the towns through which he might pass; but this condition our reformer violated on pretence that the word of God ought not to be fettered; and preached at Erfurt as he went to Worms, and at Eisenach as he returned. In acting thus he acted foolishly and dishonourably.

“The man,” says Johnson, in his life of COWLEY, “whose miscarriage in a just cause has put him in the power of his enemy, may, without any violation of his integrity, preserve his life by a promise of neutrality: for the stipulation gives the enemy nothing which he had not before; the neutrality of a captive may be always secured by his imprisonment or death. He that is at the disposal of another may not promise to aid him in any injurious act, because no power can compel actual obedience. He may engage to do nothing, but not to do ill.”

Such was exactly the situation of Luther. He was so far in the power of his enemies, that he could not have gone to Worms at all, nor indeed have ventured from Wittenburgh, but under protection of the Imperial *safe-conduct*, which was granted on the express condition that he should not preach, where, without that protection, it would have been *impossible* for him to preach. It was absurd to plead, as he is here said to have done, that he had not *promised* to obey that prohibition. The very circumstance of his accepting a *safe-conduct*, and entering on his journey under its protection, was as solemn an obligation to adhere to its conditions as any that language could have conveyed to the Emperor; and had Luther been seized after preaching his first sermon on the road, the same charge could not have been brought against Charles and the Diet of Worms, that, in the case of John Huss, was brought against Sigismund and the council of Constance.

At Worms, however, he arrived in safety, and defended his doctrines in the presence of the Emperor and princes, &c. with such ability as compelled the admiration of the enlightened part even of his enemies, and endeared him more than ever to his own sovereign, the Elector of Saxony. Many artful attempts were made, both publicly and privately, to induce him to retract his errors, which had been condemned at

Rome; but he remained immoveable, and was at last condemned as an excommunicated heretic by an edict procured by very unfair means. He was, however, allowed a safe conduct for twenty-one days that he might return home and settle his affairs, before he should be exposed, without protection of any kind, to the fury of his enemies; and the Elector foreseeing the rising storm, contrived, as it is conjectured, with the approbation of the Emperor himself, to shelter him from that storm by concealment. Three or four horsemen, in whom confidence could be placed, disguised themselves in masks, and concerted their measures so as to meet the persecuted monk near Eisenach, on his return home. "They played their part," says our author, "well. They rushed out of a wood, secured Luther, as it were, by force, and carried him, May 3, 1521, into the castle of Wartburg."

In this retreat, which he called his Patmos, the Saxon reformer remained for ten months unknown, as the translator of Mosheim seems to say, even to his keepers, with whom he frequently hunted under the name of *Yunker George*, a country gentleman. He found time, however, in the castle of Wartburg, or as Mosheim calls it, Wartemberg, for employment more important than hunting; for he wrote there against *confession* as practised in the church of Rome, against private masses said for the living and the dead, and against the obligation of monastic vows. He likewise vindicated his doctrines which had been censured by the divines of Louvain, and replied to one of those divines, who had written in defence of the Pope's bull against him. Dr. Milner, however, embraces the opportunity which the abridging of these tracts afforded him, to draw a very illiberal comparison "between the papistical notions of SIN, and certain modern corruptions in divinity," which he has not the courage and candour to state. It was in his Patmos likewise that Luther began to translate into German the holy scriptures, and, according to Dr. M., *completed* his version of the New Testament, of which Michaelis gives a very high, and, we doubt not, a just character.

From the order of this author's narrative it seems to have been in the castle of Wartburg, likewise, that the reformer wrote his animadversions on Henry VIII. of England, and the divines of Paris who had lately censured his doctrines; and he treated the monarch with as much severity and contempt as he had ever employed against the meanest antagonist. The Parisian divines were likewise answered by Melancthon, with a cogency of argument and

temperance of language which reflected honour on the Lutheran cause.

When Luther returned from his exile, he found every thing in confusion at Wittemberg, chiefly owing to the turbulence of Carollstadt.

“ This useful colleague (as our author, not very consistently, calls him) of the great reformer, soon discovered, during the absence of his master, a temerity of judgment and a violence of temper, which absolutely disqualified him for the helm in the present tempestuous conjuncture. Not content with promoting, in a legal and quiet way, the auspicious beginnings of reformation, which had already appeared at Wittemberg, in the gradual omission and rejection of the private mass, and other popish superstitions ; he headed a multitude of unthinking and impetuous youths, inflamed their minds by popular harangues, and led them on to actions the most extravagant and indefensible. They entered the great church of All Saints, broke in pieces the crucifixes and other images, and threw down the altars.” (Milner, vol. v. p. 33.)

Dr. Milner justly observes, that such indecent and irregular conduct by no means becomes those, who profess themselves the disciples of the Prince of Peace ; but Carollstadt appears to have been, at this period, absolutely crazed by fanaticism and spiritual pride. Like certain modern fanatics, he declared human learning to be useless, if not injurious, to the student of the scriptures. He frequented the shops of the lowest mechanics, and consulted *them* about the *meaning* of the *sacred oracles* ! He refused to be longer called by the appellation of *Doctor*, or any other honourable title. He encouraged the young academics to quit the university and forbear their studies. He avowed to Melancthon that he wished to be as great a man, and as much thought of as Luther ; and when that truly learned and amiable Reformer cautioned him against pride, envy, and unchristian emulation, he professed to regard not the authority of any human being ! He even united himself to *Munzer, Stork, Stubner, and Cellarius*, who appeared, at this time, as prophets, professing to have familiarly conversed with God ; and some of whom afterwards headed the Anabaptists, who excited the peasants to rise in rebellion through all Germany, which brought on what was called the Rustic war.

When Luther, in his confinement, was informed by Melancthon of the pretensions of these impostors and enthusiasts, he replied,

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“As you are my superior both in discernment and erudition, I cannot commend your timidity in regard to these prophets. In the first place, when they bear record of themselves, we ought not implicitly to believe them; but rather to try the spirits according to St. John's advice. As yet I hear of nothing done or said by them, which exceeds the imitative powers of Satan. It is my particular wish that you would examine whether they can produce any proof of having a Divine commission. For God never sent any prophet, who was not either called by *proper persons*, or authorized by special miracles, no, not even his own Son. Their bare assertion of a divine AFFLATUS, is not a sufficient ground for your receiving them; since God did not even choose to speak to Samuel, but with the sanction of Eli's authority.” (P. 47.)

These are most judicious observations, which, had they been duly attended to by the first reformers, would have prevented much of that anarchy and enthusiasm, which disgraced many of the reformed churches, as well Lutheran as Calvinistical. One of the most powerful objections which Erasmus urged against the conduct of Luther, was, that he and his adherents permitted men to act as stewards of the mysteries of God, and to consecrate the Lord's supper, without having competent authority for such ministrations; and the objection was unanswerable, upon the principles here laid down by Luther himself. The only persons who, at that period, were esteemed *proper* to authorize men to act as *prophets* or preachers of the gospel of Christ, and to administer his sacraments, were the bishops, who had derived their authority by uninterrupted succession from the blessed Apostles; nor had there *then* been in the whole Christian world, a single church, which was not, in the diocesan sense of the word, episcopal. Whether Luther was perfectly aware of this fact, we will not take upon us positively to affirm; but he certainly had no objection to the *episcopal constitution* of the church, for he retained it in all the churches over which he had any influence, changing only the denomination of *Bishop* into that of *superintendent*, a word of precisely the same import; but to the episcopal *succession* he appears not, in his practice, to have paid the smallest regard. We are fully aware that *necessity* is the plea usually urged for his conduct in this particular case; but it is a plea which cannot be admitted. The episcopal succession might have been preserved in Germany, by the very same means by which it was preserved in England and in Sweden. It appears from this work (vol. v. p. 580.) that, in the year 1525, two bishops in Silesia, James of Saltze, and Balhazar of Premnitz,

Premnitz, had adopted the doctrines of Luther, and from them the episcopal succession might have been regularly conveyed, through all the Lutheran churches in Germany.

We are perfectly aware that by our modern *true churchmen* on the one hand, and our *philosophical* divines on the other, this is deemed a matter of no importance. One of these parties thinks it sufficient to constitute a church that what they call the gospel be preached, no matter by what authority, provided that gospel contain the doctrines of the *unconditional election* of individuals, *justification by faith alone*, and the *total corruption of human nature*; while the other party despising those doctrines, values the New Testament only for its morality, and considers the preachers of that morality as mere philosophers, who act by no other authority than the authority of reason. That both these opinions are perfectly erroneous we have had repeated occasions to prove; but were the case otherwise, even they who hold them will surely admit, that universal prejudices of long standing should not, if harmless, be wantonly and needlessly opposed; that at the era of the reformation the authority of bishops was universally *believed* to have been derived, neither from the civil magistrate nor from the election of the people, but by succession from the apostles themselves; that, since this succession *could* have been preserved uninterrupted, it *ought* to have been preserved; and that by disregarding it, the German reformers not only furnished the clergy of the church of Rome with one plausible argument, to say the least of it, against the authority of the novel churches, but also gave countenance to all the extravagancies and enthusiasm of Carolstadt and Munzer, and the other anabaptists. If Luther and his adherents had a right to authorize superintendants and other ministers to act as ambassadors of Christ in the churches of Saxony, by what mode of reasoning could it be proved that Carolstadt, and his adherents, had not an equal right to do the same thing, or to build churches on a model altogether different in other countries? That the doctrine of Luther was more rational and scriptural than that of Carolstadt and Munzer, we readily grant; but Carolstadt himself thought otherwise, and the translator of Mosheim's history seems to have been of the same opinion! For on what source then did Luther derive greater authority than Carolstadt to form new churches? Evidently from none known to scripture or ecclesiastical antiquity.

(To be concluded in our next.)

ART. IX. *Lachesis Lapponica, or a Tour in Lapland, now first published from the original Manuscript Journal of the celebrated Linnaeus. By James Edward Smith, M.D. F.R.S. &c. President of the Linnæan Society. In Two Volumes. 8vo. 11. 1s. White and Co. 1811.*

THE great Linnaeus so long neglected! Ah! gentle reader, it is little more than the Ghost of Linnaeus. So little do these volumes contain that can at all characterize the author, that, having read them long ago, we literally *forgot* to make our report upon them. Yet we will not deny that there is something curious in being presented with his actual journal, and with fac-similes of the rude sketches, which he struck off at the time with his pen.—Why then, it may be said, was the book itself so long withheld from the world? Alas, it was written in his native language, Swedish, and it was no easy task to find a person qualified to give a correct translation of it.

But *Lachesis Lapponica*,—why *Lachesis*?—*Lapponica*, if you please,—but *Lachesis*, whom we know only as one of the Fates, what has she to do with a Tour?—As well might it be *Clotho*, or *Atropos*; or nearly so, for we are aware that a kind of distinction may be made. Of this whimsical title, (under which however the author has referred to it in his other works) his ingenious Editor gives no explanation; nor can we attempt to hazard one. When he called his scientific productions *Flora*, or *Fauna*, the intention was obvious; but, as for this, we must be content to consider it as a mere sport of genius.

To botanists, the occasional description of the situations in which certain plants were found, will have some interest: to the general reader, as a book of travels, though by Linnaeus, the *Lachesis* can have but little. Of the former kind, the passage we here subjoin is worthy of notice.

“ So that the Heath, *Erica*, in the woods, and *Andromeda* in the marshes, were more abundant than any thing else.” Vol. i. p. 23.

According to the remark of his Editor, Linnaeus had here written *Daphne*, which he has changed to *Andromeda*, because

“ His remark is not in any respect applicable to that genus [*Daphne*], and he evidently can mean only *Andromeda polyfolia*. He had not as yet named either of these genera in print. The origin of *Andromeda* will be explained hereafter, and the fanciful idea which gave rise to it, had not perhaps at this time occurred. He therefore now either intended to call this plant *Daphne*, or he accidentally

dentally wrote one name by mistake for the other, having both in his mind." Vol. i. p. 23.

The former conjecture seems to us the more probable. In page 28, Linnæus throws out an idea that Adam and Eve were perhaps giants; but the passage is confessedly so obscure in the original, that it is doubtful whether he really entertained that notion. The adventurous spirit of the philosopher will be observed in the following passage.

"A quarter of a mile further is Doggsta, on the other side of which, close to the road, stands a tremendously steep and lofty mountain called the Skulaberget, (the mountain of Skula), in which I was informed there was a remarkable cavern. This I wished to explore, but the people told me it was impossible. With much difficulty I prevailed on two men to shew me the way. We climbed the rocks, creeping on our hands and knees; and often slipping back again; we had no sooner advanced a little, than all our labour was lost by a retrograde motion. Sometimes we caught hold of bushes, sometimes of small projecting stones. Had they failed us, which was very likely to have been the case, our lives might have paid for it. I was following one of the men in climbing a steep rock; but, seeing the other had better success, I endeavoured to overtake him. I had but just left my former situation, when a large mass of rock broke loose from a spot which my late guide had just passed, and fell exactly where I had been, with such force that it struck fire as it went. If I had not providentially changed my route, no body would ever have heard of me more. Shortly afterwards another fragment came tumbling down. I am not sure that the man did not roll it down on purpose. At length, quite spent with toil, we reached the object of our pursuit, which is a cavity in the middle of the mountain. I expected to have seen something to repay my curiosity, but found a mere cavern, formed like a circle or arch, 14 Parisian feet high, 18 broad, and 22 long. The stones that compose it are of a very hard kind of quartz or spar, yet the sides of the cavern are in many places as even as if they had been cut artificially. Several different strata are distinguishable, particularly in the roof, which is concave like an arch. In that part a hole appears, intended, as *I was told*, for a chimney. Whether it is pervious to any extent, I know not. Some convulsion of the mountain seems to have shivered the rock in longitudinal fissures. All the shivers of stone which, lie on the floor, are quadrangular, and of a considerable size. I am fully persuaded of this grotto having been formed by the hand of Nature, and that art had afterwards merely cleared away the fragments of stone." P. 52.

For this comparatively inconsiderable object, were all the hopes of modern botany so dangerously hazarded. Linnæus
thus

thus describes a singular species of food prepared by the inhabitants of this part of Lapland, called Angermanland.

“ In summer the people eat *segmiolk* (thick milk) prepared in the following manner. After milk is turned, and the curd taken out, the whey is put into a vessel, where it remains till it becomes sour. Immediately after the making of cheese, fresh whey is poured, lukewarm, on the former sour whey. This is repeated several times, care being always taken that the fresh whey be lukewarm. Finally, they let the mixture remain for some time, the longer the better, and it becomes at length so glutinous, that it may be drawn out from one side of the house to the other. Even if a vessel be filled with it, and set by in the cellar, as is usually practised for winter provision, care must be taken that not the least drop may run out, otherwise the whole would escape, so great is the cohesion of its particles. This prepared milk is esteemed a great dainty by the country people. They consider it as very cooling and refreshing. Sometimes it is eaten along with fresh milk. In taking it from the dish, it cannot be poured out, as it all runs back again, if not cut with a knife, or, as is more usual, parted by holding the finger against the edge of the spoon.”
P. 59.

The following also is curious.

“ On my inquiring what I could have for supper, they set before me the breast of a cock of the wood (*Tetrao urogallus*), which had been shot, and dressed some time the preceding year. Its aspect was not very inviting, and I imagined the flavour would not be much better; but in this respect I was mistaken. The taste proved delicious, and I wondered at the ignorance of those who, having more fowls than they know how to dispose of, suffer many of them to be spoiled, as often happens at Stockholm. I found with pleasure that these poor Laplanders know better than some of their more opulent neighbours, how to employ the good things which God has bestowed upon them. After the breast is plucked, separated from the other parts of the bird, and cleaned, a gash is cut longitudinally on each side of the breast bone, quite through to the bottom, and two others, parallel to it, a little further off, so that the inside of the flesh is laid open, in order that it may be thoroughly dressed. The whole is first salted with fine salt, for several days. Afterwards a small quantity of flour is strewed on the under side to prevent its sticking, and then it is put into an oven to be gradually dried. When done, it is hung up in the roof of the house, to be kept till wanted; where it would continue perfectly good, even for three years, if it were necessary to preserve it so long.” P. 78.

In the following description of the river Umoea, the great naturalist is almost poetical.

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“ When the sun rose, nothing could be more pleasant than the view of this clear unruffled stream, neither contaminated by floods, nor disturbed by the breath of Æolus. All along its translucent margin, the forests which clothed its banks were reflected like another landscape in the water. On both sides, were several large level heaths, guarded by steep ramparts towards the river, and these were embellished with plants and bushes, the whole, reversed in the water, appearing to the greatest advantage. The huge pines, which had hitherto braved Neptune’s power smiled with a fictitious shadow in the stream. Neptune however, in alliance with his brother Æolus, had already triumphed over many of their companions, the former by attacking their roots, while the latter had demolished the branches.” P. 92.

These specimens will satisfy our readers, that though the work does not indeed offer much that is particularly remarkable, as the production of Linnæus, yet as presenting the observations of an acute traveller, upon a country almost totally unknown, it cannot fail to afford him many singular and not uninteresting objects of contemplation. Nor do we at all unite with those who censure Dr. Smith, for bringing forward this unfinished sketch, from the hand of his great master.

ART. X. *On National Government*, by George Enfor, Esq. Author of “ *The Independent Man*,” and “ *Principles of Morality*. First Part. 2 Vols. 8vo. pp. 950. 11. 1s. Johnson. 1810.

IF we were to review these volumes methodically, we must make an essay at least as large as the treatise itself; for as Mr. Enfor writes on every subject connected with government, and details, in his manner, all that history and speculation can supply, with respect to all the governments that are or ever were upon earth, it would be impossible to investigate all the topics on which he has treated, without a diffuseness of dissertation utterly inconsistent with our interest and our duty. If we are ever disposed to repine at the narrow limits into which our observations are compressed, this is not one of those occasions. During the period of our literary toils we have seen the same assertions, the same, or nearly the same, instances, and the same deductions from them, so often printed and published in every form, from an election placard, a tavern speech, or corporation or mob resolutions,

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up to a voluminous dissertation, that we read with little surprise, and find our inclination to refute deprived of its strength by frequent repetition. Yet we know our duty; and if this essay possessed the slightest chance of influencing the decisions of the inconsiderate, or even of swaying the resolves of the ignorant, we should not hesitate in attempting to refute at least the leading and most dangerous parts of it. But Mr. Enfor casts upon us no such duty; if none but those who read his book are to be influenced by its contents, the peril will be extremely small. The unlearned will regard it as a strange medley of facts and opinions, of the existence or application of which they neither have nor desire information; the learned will view it as the mere evacuation of a plethoric common-place-book; a collection of saws and instances, many of doubtful authority, and more of inapposite application; they will laugh to see the old matter of Paine and Co. so fantastically dressed up, and they will pity the poor gentleman who has taken so much pains, without a probability of being either admired by the scholar, or adored by the mob. Even those who concur in his views, but who, not knowing exactly what he means, hope he means mischief, even these will content themselves with "honourable mention," and turn from his far-fetched, and to them unintelligible pages, to listen (we purposely avoid modern names) to the bawl of Bellas and the barbarity of Beckford*.

Mr. Enfor declares his intention to be that of publishing a scheme of national government, in which he will include

"Whatever eminently promotes, internally or externally, the strength, the happiness, and the prosperity of nations. I divide the subject," he says, "into three parts: the whole is already written; yet, as each part is in a great measure complete in itself, and as the work, from the variety and importance of its objects, is necessarily extensive, I find that it will be much more convenient to myself, and I hope it will not be much less convenient to the reader, to publish the three parts at three several times. What may be called the Constitutional part I now deliver to the public; the second and third will soon follow, if some unexpected accident should not obstruct my design."

The introduction, or preliminary discourse, from which this extract is taken, occupies 104 pages. The author begins by decrying those who consider the English constitution not

* Two city patriots in 1771; the one totally forgotten, the other preserved from oblivion only by his statue in Guildhall. See Johnson's *Falkland's Islands*,

only as the most perfect form of government that has ever existed, but who profess that it is as honest in its administration as any government can be which has mortals for its ministers. Without troubling himself with this class, or with another less supercilious and overbearing, who, admiring the English constitution, wish only to reform it, Mr. Enfor declares his opinion, that it is the best course to construct an original commonwealth. To prove this necessity he refers to the power possessed by the Crown of creating peers by the dozen or the score; and to the state of representation in the House of Commons, on which he declaims in the Crown-and-Anchor style. Vainly may Britain hope to preserve freedom amid such abuses; Sparta, Athens, and Rome; Sweden, Germany, and the nations of Spain, all once were free, perhaps more so than Britain; yet they lost their freedom through the corruption of their representative systems; and for want of timely reform France too (the picture would be void without France) after its parliament, the substitute for the states-general, had been debased by Richelieu and Mazarin, saw errors and vices accumulated in the state.

“ Enormities continually arose, and these enormities became daily more odious by their inveteracy. Thus political affairs rapidly advanced to such a desperate extreme, that the government of France stood like a vast pile distracted and overhanging its foundations, so momentous, yet so calamitous, that no wise man, however benevolent, durst approach it with assistance, lest he should be buried in its ruins. It fell: whether absolutely by its own decay, or whether its fall were hastened by the feeble attempts that were employed to suspend its fate, it fell, overwhelming kings, nobles, hierarchy, fanatics, and philosophers, the enemies of freedom, and the friends of liberty, with universal perdition—a dreadful example of the effects of reformation, delayed till reformation became ineffectual.”

Having heated himself with this fine race over the flowery fields of rhetoric, he exclaims to the people of this country:

“ Reform, or you perish suicides, the victims of your own crimes. England, though not erect, is not prostrate; and while Sweden, Denmark, the states of Germany and Italy, Spain and France, are enthralled, she has preserved herself from subjection by the successive and magnanimous endeavours of her people to withstand the tyranny of kings and ministers, and by their insuperable fortitude in forcing these to retract their encroachments. What had England been without Magna Charta a thousand times confirmed? What without the petition of right in Charles the

First's reign? What without the bravery of Hampden, who, though a single citizen, resisted the rapacious prerogative of the Crown? What without the bill of rights, the habeas corpus, the condemnation of general warrants? She would have been as Spain, as Sweden, as Norway:—nay, perhaps she had been a province to France, the slave of an enslaved people."

Who refuses to admit that without the great constitutional statutes and declarations of law above alluded to, liberty would be as low in England as in other countries? But having them, we do not see so much to hope from a radical reform, and the "construction of an original commonwealth."

After a few passing observations on the catholic question, the author makes a most unfair and incorrect statement of the proceedings in parliament for a reform of the lower house, beginning at the year 1734. Then, having in very appropriate terms inveighed against the use of rhodomontade, as the means of converting investigating minds to a new creed, he returns to a view of foreign governments, and of the praises successively bestowed by the subjects of every one on their own; and as all these governments were bad and perished, he thinks our's no better.

"We have lately heard so much of our glorious constitution in church and state, so everlastingly has this been the parade of all ministerial speeches, that the nauseous adulation, without animadverting to the manifold and flagrant evils authorized by it, has disgusted even some of the most submissive of its votaries. The praises of the British constitution by the noblemen and gentlemen employed in its administration have a strong coincidence with those made by the prelates and cardinals of the Church of Rome, when Rome was the centre of profligacy and intrigue."

No doubt, he says, the English laws possess many wise and equitable provisions; but they cannot be so wise and provident as they are represented by their devotees.—Why?—They were not formed at once by a "constructor of original commonwealths." The painted Britons, the warlike Romans, the Saxons who had no cities, and scarcely a habitation deserving the name of house, and were very illiterate, the piratical Danes, and the freebooters of Normandy, were the founders of that stupendous fabric the British constitution; and these were assisted by the priesthood of that age in rearing and cementing this modern Babel. From the premises it must *logically* follow, that as none of these people could form on paper a system fitted for these days, nothing

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left by them can be fit as a basis for social institutions. Pursuing this line of reasoning, he decries the common law, because Fortescue says it was derived from the Britons; the feudal law, another ingredient in our system, because it is the law between the conquerors and the conquered; and the statute law, the third ingredient, because the statutes are said to have introduced niceties, intricacies, and delays, and the new statutes are no better than the old.

"Bless me!" said Candide, "what a great man is this Procurante; why nothing can please him!"

Let us proceed.

"By these observations," says Mr. Enfor, "I do not mean to condemn peculiarly the British constitution. I conceive that all the governments, generally speaking, established among men, even the most celebrated, were eminently defective. A transient review of some of them will justify the assertion. Who founded the Roman commonwealth? A banditti, who increased their numbers by runaway slaves and traitors, and a general rape; and the leader of these criminals was the deified Romulus, who obtained his godship by being assassinated for his crimes. Who enlarged the foundations of the constitution established by the first Romans? The priest-king Numa, and his familiar, the nymph Egeria. The next legislator for this people was Appius, a man incapable, from his vices, of possessing talents for any wise or comprehensive undertaking. Yet the twelve tables, the code framed by him and his associates, were considered by the Romans as the source of all their public and private laws. Who were the founders of the Spartan republic? Vagabond Dorians. Who the legislators? The fame of Lycurgus has so far eclipsed the reputation of all others in this department that his name stands recorded as sole legislator of Sparta."

Then we have all the faults of the Spartan system copiously detailed, and the institutions, which many authors have praised, heartily abused. The Athenians had a better beginning, but their constitution was *avowedly defective*.—Why?—Because Solon, being asked whether he had given the Athenians the best laws, answered, "the best they are capable of bearing."

By a very natural transition, we suppose, the author then speaks of the constitutions of the Low Countries, the Helvetic Confederacy, and the United States of America. Neither of these satisfies him; not one completely displays a "philosophical temper in the detail of its constituent parts, or great providence in their incorporation."

"The chief reason," he adds, "for the great defects in the best policed commonwealths, beside the general ignorance of those
who

who were busied in their construction, is, that the ancient laws and customs, which were derived from arbitrary, or accidental, or peculiar circumstances, from necessity, prejudice, craft, folly, or vice, become by succession of time so effectually the inveterate principles of thinking among legislators and people, that, when an opportunity offers for their reformation, their utmost efforts in this crisis of their distress and precipitation extend no farther than to lop when they should eradicate, and to cover the mouldering trunk with some fantastic ornaments, as children strew flowers on a tomb."

Mr. Enfor then anticipates some, though he disdains to refute by anticipation all, "of the captious remarks, and trivial *in*uendoes, which the listless and timid, the capricious and the invidious, the subtle, the interested, and the corrupt, may unwarrantably utter." It is not true, according to him, that man is prone to innovation; on the contrary, he is too quiescent. Slaves, in ancient times, have refused the liberty which has been offered them by innovators; they have been attached to their ancient superstitions and customs, and while they would lose life for a turban, or forego their country rather than be deprived of their whiskers, would not lose nor risque any thing for their liberty. The Cappadocians would not accept the freedom offered them by the Romans, the slaves in France rejected the same boon conferred on them by Louis the Tenth; the Polish villeins in 1773, far from embracing the freedom offered by Austria, were guarded by the military to prevent their escaping from free districts into those where the blessings of villeinage were still retained. Many nations have been imprescriptibly the victims of despotism, but if ever the people rose, it was merely to punish some great criminals, which being effected, they relapsed into their former apathy. Even of those who carried their notions beyond this summary vengeance to a renovation of the state, what have they effected? Look to the British Revolution in 1688—a counterpart in politics for the reformation in religion. Look a century afterward, says he, to the conduct of the French: their revolution, that child which had been brought forth with such unexampled agonies, they destroyed almost at its birth. Not even the English at the Restoration with more zeal hailed Charles, the dissolute offspring of a despicable sire, than the French returned to monarchy. A King they would have, for a King they had had. The crown was offered to Moreau, and his virtue rejected it. The sequel is told in holy apologue of the bramble which ruled among the king-loving shrubs.

Slaves, he continues, considering their superior numbers, are too quiet and passive, and do not massacre their masters as they ought. Those at Athens, where the theme of liberty was so triumphantly spoken, never revolted; the Helotes but once; the Negroes in the West-Indies, although in number from 25 to 14 against one white, do not form insurrections sufficiently often to please Mr. Enfor. The people of colour in St. Domingo did not revolt from *right* motives of ambition, but merely in consequence of the French revolution; and Mr. Brougham is severely censured for having insisted, in his book on Colonial Policy, that

“ These Negroes are to be considered as the Jacobins of the West-Indies—that it is devoutly to be wished that the French may succeed against them, and reduce them to slavery—that we should join the French in this contest—and that the Negroes are the common enemy; adding, that we should recollect, by subsidizing the colonial treasury of France we are preserving that trade which brings millions to our Exchequer.”

It is just possible that all these slaves may have found out that they had necessities which, in a state of freedom, they could not supply; and that liberty was incumbered with duties which they could not perform. It is at least fair, not to censure them for choosing for themselves when an election was offered. Perhaps too the ardour of a moderate speculator might be rather cooled by considering, that England and France, before they returned to a monarchical system, had experienced all the good that could be derived from listening to the foppish schemes and empty pretensions of men, who fancied themselves adepts in the art of “ constructing an original commonwealth.”

Mr. Enfor seems, however, to think that nobody has preceded him in his attempt: that the passiveness of mankind has been such as even to keep them silent when they had a right to complain.

“ I have been obliged,” he says, “ in refuting the silly and insidious objection of fools and sophists, who treat theories as dangerous to the stability of good government, to show that in all situations men are subjected to their habits; that they will endure fatuity, corruption, despotism, the most atrocious, sooner than liberate themselves from those evils which time had consecrated; and in so doing *I have supported the unadvocated cause of humanity* against those who cherish the everlasting ignorance and oppression of mankind.”

The author then examines what has been done by former writers, ancient and modern, and, finding great and serious faults with them all, discovers that they have not rendered his work unnecessary. He does not, however, flatter himself with prospects of extraordinary success.

“Such disquisitions are not now generally relished by the public. The curiosity and the interest of society have taken different directions. Every science and absurdity have their missionaries to collect materials for them, or to propagate their dogmas. Every art and profession has its teachers, and its institutions, except political philosophy; and how many thousand books are written on topics comparatively and absolutely frivolous for one written on this predisposing science!”

We do not accede to this opinion. On the contrary, although we admit that many arts and sciences are treated too copiously and diffusively, although many voyages and tours are undertaken and published for the sake of inconsiderable objects, and without addition to the stock of useful knowledge, still the redundancy of publication is clearly on the side of political philosophy. Every collector of scraps and apophthegms, who has filled his common-place-book, or stuffed his memory with more matter than his understanding can digest; every inconsiderable sciologist, who, treasuring up two or three facts, can dilate his own pert fancies into a certain number of pages; and every empty mal-content, whose vanity and sourness create and distend the bubbles of his imagination, fancies himself a professor of political philosophy, and, either as a “constructor of original commonwealths,” or as a reformer of some abuse in the administration of affairs, lets himself loose upon the public, and claims to be revered as an oracle, and obeyed as an inspired teacher. We agree that there is in the public a great apathy toward these subjects; but we are far from thinking it lamentable; so much has been written, to so little purpose, and so ill, that we cannot wonder at or blame the public, for regarding it with the indifference resulting from satiety. We do not sympathize with Mr. Enfor and other writers on such subjects who feel dissatisfied from the reflection, that they probably write for few readers; we should indeed feel for their bookellers, but we trust to the sagacity of those gentlemen not to publish without a tolerable certainty of being indemnified.

Without stopping often to examine the reasoning of Mr. Enfor, we shall now briefly state what sort of original common-

wealth he would construct, if he could by his eloquence conquer apathy and gain profelytes.

As to the constitution, he would by no means have it monarchical; a king is not to be endured. In a very fine chapter, of 30 pages, he destroys root and branch every argument in favour of a monarchy of any kind, absolute or limited; so no King for Mr. Enfor. Aristocracy fares no better; for after showing the difference between the term as used by Plutarch and Aristotle, and in its modern sense, he rejects it as altogether naught, and will none of it. "Some will conclude," he proceeds, "that as I have spoken so unfavourably of monarchy and aristocracy, I must of course be a decided advocate for democracy. Like other opinions formed on presumptions, this also will be found erroneous."

Fair and softly, good concluding reader: Mr. Enfor is yet only in the 148th page of his first volume, and two volumes must be filled before you know his mind. He will not have a democracy, which is nothing but a state in which numbers over-rule merit. But democracies must not be abused like monarchies; they are grossly calumniated when accused of cruelty, ingratitude, and implacableness. The people are unfitted for rule by their virtues; they are so compassionate towards malefactors, so prodigal in their gratitude, and so unsuspicious of deceit, that a democracy would be bad through mere excess of good qualities.

These rejections of the usually known modes of government are a little distressing; but perhaps a mixture may be contrived.—No such thing: Mr. Enfor shows, by a review of the fluctuations of the Roman state, the defects and misfortunes which proceed from any two of them being combined, or from all of them being united in one constitution.

"Now," he says toward the end of this section, "I think my object is clearly ascertained, so far at least that I would not establish a monarchy, which sacrifices many to one; or an aristocracy, which increases the grievance by the increased number of rulers; or a democracy, which changes a people into a multitude; or any of them combined or confounded together, for the government of nations. It is my object to frame a commonwealth, founded on unlimited liberty and universal subordination. In such a state, though uniformity would not always be preserved, revolutions and insurrections could not harass mankind and distract the land."

The developement of this great project is, however, yet a little postponed. It is necessary first to examine the effects

of some external circumstances on political institutions. These are climate; the situation of countries, as mountain or plain; the soil, including considerations on population and feeding the poor; the position of the nation, that is, whether it be inland, bordering on the sea, or insular; and the physical strength of the nation, which introduces observations on confederacies for the preservation of independence, and leads to a section to prove, that states should be neither small nor large in the extreme; without even a hint to determine whereabouts the medium may be.

The next section professes to prove, that *preparatory to the establishment of political society* a census or survey should be made, which should ascertain the quantity of land; what is improved, improveable, or barren; the population, noting the ages, conditions, numbers, and professions of the people; their property real and personal, of what nature, and how employed.

Here we confess ourselves totally puzzled. A defined territory, inhabited by people having diversity of condition and profession, having property and employment, and where there is an authority competent at least to compel every one to give an account of himself and family, and some central establishment, some office or place to collect the returns or answers to all the inquiries suggested.—Why this, as it seems to us, must be a political society already established; but all this is to be done preparatory to its establishment. We cannot understand it—perhaps Mr. Enfor thought he meant something!

In a chapter of recapitulation he attempts to give us some insight into his opinions on the form of government; and the reader shall have it in his own words.

“In a former part of this work I reprobated monarchy, aristocracy, and democracy, single or compounded. I did then request that my intentions and design might not be prejudged, and prejudice and error, in the common acceptation of language, are synonymous. Though I condemn these orders of government separate or mixed, I would by no means reject certain distinctions in arranging a constitution, which, while they manifest an essential difference, show also a striking agreement with those orders in their complicated form.”

Next comes a most marvellous discovery, that the British constitution in its purity, though regarded as a miracle of human sagacity, does not differ, except to its disadvantage, from the government of the wandering Arabs.

“ Their political constitution,’ says Volney, ‘ is at once republican, aristocratic, and despotic. It is republican, as the people have a presiding influence in all affairs, and as nothing happens without the consent of the majority ; it is aristocratical, as the families of the Chaics have certain prerogatives ; and it is despotic, as the principal Chaic has indefinite power.’ Compare the boasted British constitution with this of the Arabian vagabonds, and it fails infinitely in the competition.”

But although this ingenious gentleman prefers the Arabian constitution much above the British, he objects to both. It is not wonderful that he should object to that which he decries, when he does not approve that which he prefers ! At last indeed he makes the matter perfectly clear by agreeing with Pain, that the British have *no constitution* !

After reading, in the preliminary discourse, from p. 41 to 55, a most abusive declamation against the founders of the Spartan republic, those vagabond Dorians, its legislator Lycurgus, those who have spoken so wantonly on the constitution attributed to him, and on all the details of the social system in Lacedæmon, we were somewhat surprised to find, in p. 257, that constitution selected as the means of elucidating by a review the best general disposition of government. Nay, after recording the trial and conviction of Agis, Mr. Enfor’s heart warms toward the Spartans so much that he styles theirs a mixed but liberal constitution ; and declares, that the appointment and office of its constituted authorities give a fair outline of what ought to be the constitution of a state, that endeavoured to unite security with freedom. It consisted of assemblies of the people, and ephori, who were presidents of those assemblies, and who represented them when they were dissolved ; of a senate, and of a chief magistrate. This, he says, bears the character of wisdom and simplicity, and seems to be dictated not only by common sense but by the nature of society.

(*To be concluded in our next.*)

ART. XI. *An Appeal to the Nations of Europe against the Continental System, published at Stockholm, by Authority of Bernadotte, in March, 1813. By Madame de Stael Holstein.* 8vo. 98 pp. 4s. Richardson. 1813.

IT is with lively satisfaction that at length we are able to hail a tract from the continent, written on sound principles, and favourable to justice. It is the dawn, we trust,

trust, of a better day; and it forms no small part of the gratification to observe, that it was published under the auspices of the Crown Prince of Sweden. At the same time, here are no invectives against Buonaparte, no attempt to exaggerate his crimes, which certainly need no exaggeration, but a clear statement of his modes of degrading kingdoms by his aggressions, and still more by his alliance. The detail of these matters must be read in the tract itself; but as it is a very rare thing to see justice done to England, in a publication originating from a foreign press, our readers will doubtless be pleased to find this novelty in our pages.

“ For twenty years Europe has been deluged with declamations and calumnies against the British government: for ten years and more the journals and other political writings, published in England, have been contraband in France, and in all the countries under her influence. Facts are disfigured by mutilated extracts from the opposition newspapers. If the new French catechism were to contain a lecture on the sacred rights of the Napoleon dynasty, one of the articles of their creed would be, ‘ *the English are the tyrants of the ocean, and the eternal enemies of the continent.*’ We have already refuted the first of these imputations; the second will disappear upon examining the true relation of England with Europe.

“ The English are described as a nation of shopkeepers. This may be said in as much as commerce is one of the principal bases of their riches and their power; and, consequently, in public transactions, their government ought never to lose sight of commercial advantages: but it is an arrant falsehood to say that commerce is their sole occupation, their only resource, and that no other materials enter into the admirable structure of their national prosperity.

“ The occupation of a merchant, on a limited scale, from incapacity or aversion to other pursuits, with a desire for gain disproportioned to the means of acquiring it, produces the mercantile spirit justly condemned as selfish, and contrary to a noble and disinterested nature. But, when commerce is conducted on a large scale, by a great and enlightened nation, whose social institutions are chefs d’œuvre of reason and experience, among whom the sciences and learning, the mechanical arts, and agriculture, far from being neglected, are brought to perfection, in proportion as mercantile speculations become extended; then commerce necessarily leads to liberal views, and renders every citizen a cosmopolite. Not only in order to be flourishing do they require peace and liberty; but a commercial people, as a matter of necessity, are interested that others should enjoy the same benefits. War takes off hands from the manufactories, while it consumes a quantity of production; it impoverishes, therefore, in general, the two belligerents;

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at least, one of them. Liberty, and the reign of equitable laws, to the exclusion of every arbitrary act, guarantee property; and it is upon this security that public and private credit rest. Can we for a moment suppose, that a commercial nation will rejoice in the oppression or ruin of those with whom they carry on trade! They could no longer find any markets, for a poor country has nothing to sell, and has no money with which to purchase. Petty merchants may be jealous of each other, wish to seize upon a monopoly, or grasp at merchandize, and use all means to succeed; and the politics of some states have frequently resembled these vices of tradesmen. But such artifices cannot be profitable in the main: in commercial affairs of states, as of individuals, nothing is durable but that which is voluntary, in every sense of the word, and founded upon mutual advantages. When a nation has acquired a superiority in most branches of human industry, when their navigation intrepidly visits every portion of the globe, and traverses the ocean as securely as the waters of a canal; when the most valuable productions of all countries pour into their harbours, as well as the first objects of necessity; when it possesses the art of multiplying one hundred fold the value of the latter, by fashioning them with a durability, an elegance, and perfection; and when the perfection of mechanics, sparing manual labour, admits of their giving the productions of their manufactures a superior market; then the whole progress of civilization, whether in extent or rapidity, are so many augmentations of their capital. It is with the surplusage of productive labour over the consumption of the interior, that a nation procures foreign merchandize; and the more numerous the productions it has to receive, the more will it be able and willing to buy. A taste for the conveniences of life, the enjoyments of luxury, and of all the external embellishments of life, may be diffused among all classes, multiplied and varied *ad infinitum*. A nation who knows how to satisfy this taste in a thousand ways must add to the comforts of its own population and to the luxuries of others." P. 65.

It is interesting also and important, at this moment, to see what Sweden thinks of her own situation, with respect to the arch-tyrant.

"Sweden has a right to remain neutral; but we have seen, that Napoleon admits of no neutrality; that he regards as enemies all those who do not assist him in making a negative war against England. If for the moment he cannot prevent the neutrality of a state, he will bear it in mind, and will seize the first opportunity of revenging himself, by throwing that state into such a dependent condition that it can never rise.

"To hazard a wish to preserve independence, without forming positive connection with the powers coalesced against Napoleon

leon would be to attract his resentment. On the other hand, what must be done to satisfy him? Shut our ports hermetically against the English, and as a consequence submit to see them blockaded; deprive ourselves not only of the advantage of mutual exportation between Sweden and England, but of the possibility of all navigation and all external commerce; to treat as state criminals the inhabitants of states, which, for want of other resources, would attempt to submit to regulations so rigorous; diminish the revenues of the state like those of individuals; expose ourselves to famine in consequence of obstacles, which England can interpose to the arrival of grain from the Baltic, and to the coasting-trade: these are the sacrifices which Napoleon requires from Sweden, for an indefinite time, without holding out any return, except from time to time a majestic sign of approbation. These presumptuous demands are so insulting, that, laying aside all self-interests, the sentiment of national dignity alone ought to induce us to reject them.

“ In order to see with their own eyes what it costs a maritime power to have Napoleon for an ally, the Swedes have only to look at their neighbours, the Danes. I have omitted to speak of the affairs of Denmark, because, in the general progress of events, they have only been of secondary importance. Much praise has been bestowed upon the neutrality which this government has professed since the commencement of the wars of the revolution. This conduct was, nevertheless, but a sorry mercantile speculation. Sunk in profound apathy during the revolutions of Europe, Denmark had nothing in view but the momentary advantages of her commerce, without ever dreaming that the fall of so many states would soon shake the whole basis of her political existence. The fact is, that Denmark, after having done a great deal of mischief to the coalesced powers, has, in the end, drawn upon herself irreparable evils. The British government, after having long tolerated a neutrality, (entirely to its disadvantage,) finally sees itself obliged to take precautions for its safety, in a contest which it maintained alone against so many enemies. But it was content with disarming Denmark, by seizing its fleet; and it evacuated Zealand, already conquered, which it might easily have kept by its sea and land forces, and continued to make war against the Danes, with that moderation which it had adopted as a principle, when hostilities were committed, by less powerful states, at the instigation of France.” P. 81.

Again,

“ It is not to be doubted, that whatever tends to consolidate peace and harmony, to reanimate and multiply [increase] a mutual regard between England and Sweden, should be in this last-named country alike conformable to the wants and interest of the labouring class of men;—to their natural inclination, and it may be said,

to the moral genius of the nation at large, and to the wishes of the enlightened individual.

“ Let us now consider its political relation with Russia. So long as Sweden retained the transmarine provinces bordering upon that empire, there always existed a point of hostile contact between the two states. When Peter the Great laid the first stone to erect a new capital at the extremity of his vast empire, on a territory snatched from the Swedish dominions, he laid the foundation of a long struggle between these nations.—Russia had to defend a frontier too near the seat of government not to cause her uneasiness, whenever she was obliged to carry her forces to any distance; at present, the sea and the frozen regions form a bulwark between her and a neighbouring power often formidable. Now, that there can be no war between Russia and Sweden actuated by motives of reciprocal security, Sweden has become, as it were, an island on that side of the coast, having nothing to fear from Russia; hence she becomes her most natural ally, besides which both states have a common interest in the Baltic, and which has already induced them more than once to concentrate and unite their maritime strength.” P. 89.

We only add the final appeal to the nations of Europe.

“ Nations of the continent!—Let not a false security lull you to sleep.—If he [Buonaparte] is permitted to take breath on his reverses, he will convince the world of what may be done by subterfuge and effrontery; his wrath will have no bounds against those who have unveiled his weakness,—the weakness of a mortal!—He, the arbiter of destinies, the god of adulation. What is the loss of a whole army to Buonaparte, who, to use his own expression, ‘ has so many men at his disposal.’ It is not enough that he should have been unsuccessful in the war of annihilation, but he must be rendered incapable of waging war,—he must be compelled to give up his system of universal sovereignty, and every pretension incompatible with the independence of nations and the tranquillity of the world at large.” P. 96.

On the literary fame of Madame de Stäel Holstein it is not necessary for us to expatiate. It is well known, and the present production will surely not diminish it. The haste with which the present translation has been made and printed has occasioned several errors both of interpretation and of the press. These, however, will readily be forgiven, on the recollection, that the object most important was to put the English public in possession of the document, as speedily as possible.

ART. XII. *Letters to John Aikin, M. D. on his Volume of Vocal Poetry: and on his "Essays on Song Writing; with a Collection of such English Songs as are most eminent for poetical Merit," published originally by himself in the Year 1772, and re-published by R. H. Evans in the Year 1810. By James Plumptre, B. D. Fellow of Clare Hall, Cambridge. To which are added, a Collection of Songs, revised and altered by the Editor, with some original Songs. 12mo. 467 pp. 9s. Rivingtons, &c. 1811.*

WE were preparing to give an account of Mr. Plumptre's dramatic volumes, when our recollection was recalled to the present work, which we determined therefore first to dispatch, and reserve the others for another opportunity.

Mr. P. has laid down very rigorous laws for the composition and selection of songs. He not only prohibits, (as propriety requires,) all compositions directly offensive to religion or morality; but all those which are founded in any respect upon false principles; all allusions to heathen fable, all amorous and poetical adoration, all complaints of fate or fortune, all mention of ghosts, fairies, &c. in a word, every thing that will not bear the most rigid test of Christian principles. By these laws he examines the collections published by Dr. Aikin, and of course finds them very faulty. We cannot, indeed, in many instances assert, that his criticisms are unjust; but certainly he leaves a very narrow circle at the command of the lyric poet, and is not likely to encourage such compositions. To each letter are subjoined a few specimens of songs, deemed by the editor entirely unexceptionable; or written by himself, upon his own principles.

The first Letter is altogether introductory; the second "on ballads and pastoral songs," is followed by specimens belonging to that class. Letter 3, "on moral and miscellaneous songs;" has also its collection subjoined, as also the fourth on "convivial songs;" and the fifth on the "amatory class." The 6th letter treats upon the supplement to Mr. Evans's publication, and the 7th on "ingenious, witty, and humorous songs," with its specimens. Thus have we here a new collection of songs, not extensive, but very select, and such undoubtedly as cannot corrupt any mind. That they will be equally popular with collections more carelessly formed, we cannot promise, but many of them, certainly, have high merit. The following, among the rural songs, is by Mr. Dibdin.

"The

" THE LABOURER'S WELCOME HOME."

I.

" The ploughman whistles o'er the furrow,
 The hedger joins the vacant strain,
 The woodman sings the woodland thorough,
 The shepherd's pipe delights the plain :

" Where'er the anxious eye can roam,
 Or ear receive the jocund pleasure,
 Myriads of beings thronging flock
 Of nature's song to join the measure,
 Till to keep time the village clock
 Sounds, sweet, the labourer's welcome home."

2.

" The hearth swept clean, his partner smiling,
 Upon the shining table smoaks
 The frugal meal ; while, time beguiling,
 The ale the harmless jest provokes."

" Ye inmates of the lofty dome,
 Admire his lot—his children, playing,
 To share his smiles around him flock,
 And faithful Tray, since morn that straying
 Trudg'd with him, till the village clock
 Proclaim'd the labourer's welcome home."

3.

" The cheering faggot burnt to embers,
 While angels round their vigils keep,
 That Power, that poor and rich remembers,
 Each thanks, and then retires to sleep :

" And now, the lark climbs heav'n's high dome,
 Fresh from repose, toil's kind reliever,
 And furnish'd with his daily stock,
 His dog, his staff, his keg, his beaver,
 He travels, till the village clock

Sounds, sweet, the labourer's welcome home." P. 80.

As a specimen of Mr. Plumptre's own compositions, we shall give his moral song on " the horse," in which he has boldly, but happily, borrowed many images from Job.

" THE HORSE."

" Tune : *The Race Horse*. By DIBDIN.

I.

" Exulting in strength, how majestic the horse,
 His neck cloth'd with thunder, he gallops his course,

His

His nostrils a glory tremendously shew,
 In the valley he paweth, unmov'd meets the foe;
 With fierceness and rage how he swalloweth the ground,
 Ha! ha! Hark he saith, while the hoarse trumpets sound,
 In the battle, in thunder, i'th shout he gains force,
 How noble in nature, resistless the horse!

2.

"He, train'd to the road, draws the carriage along,
 Is true to his work 'mid the hubbub and throng,
 You would scarce think that aught hung behind at his heels,
 So swift, you discern not the spokes of the wheels.
 Now, led meek and mild, whence he stood, at the rack,
 See, faddled, his master, mounts feebly his back,
 With health waning fast to his aid hath recourse,
 Both a friend and physician he owns in his horse.

3.

"Behold the heap'd waggon pull'd thro' the deep road,
 He takes the hard collar, and tugs on his load,
 From morning to night, from the night to the morn,
 With short seasons of rest is the hard burden borne;
 Or view him again, with firm pace, drag the plow,
 Or drawing the harvest home quick to the mow,—
 O long might one make him a theme of discourse,—
 How noble! How useful! the tractable horse!

4.

"Ah why do we then oft behold him abus'd,
 Ill fed, overwork'd, and his Sabbath refus'd,
 Back gall'd and knees broken, sides panting with pain,
 Ah! fatal mistake! to hope thus to make gain!
 Ye owners! ye drivers! reflect, and be just,
 Know, Providence lends all his creatures in trust,
 And they who misuse them, nor suffer remorse,
 Must account to the Maker of both man and horse." P. 159.

The following anonymous love song is certainly as inoffensive as any one that was ever written; and is proposed as an antidote to "Can love be controul'd by advice." It is certainly beautiful.

" LOVE AND REASON.

I.

"If Love and Reason ne'er agree,
 And Virtue tremble at his power,
 May Heav'n from Love pronounce me free,
 And guard me thro' each tender hour!

"But,

2.

" But, if the pleasures Love bestows
Are such as Reason pleas'd allows,
Are such as smiling Virtue knows,
To Love I'll pay my virgin vows.

3.

" And such they are : for loose desires
But ill deserve the tender name ;
They blast, like lightning's transient fires,
But love's a pure and constant flame.

4.

" Love scorns a sordid selfish bliss,
And only for it's object lives ;
Feels mutual truth endear the kiss,
And tastes no joys but those it gives.

5.

" Love's more than language can reveal,
Or thought can reach—tho' thought is free ;
'Tis only felt—'tis what I feel,
And hope that Damon feels for me." P. 259.

After all, this rigid exclusion of fancy, and every branch of extravaganza, and of all allusion to things not believed nor meant to be believed, but used merely as ornamental, will, we fear, be found too heavy a yoke for poets to bear ; and, were it completely enforced, would go nearly to extinguish all ballad writing. We praise the motives and the principles of the author, but cannot help thinking that they may bear some little relaxation, without any dangerous consequences.

ART. XIII. *Twelve Sermons on various Subjects ; and a Narrative of the first Appearances of our Lord, on the Day of his Resurrection, with Notes. By the late Rev. Gabriel Stokes, D. D. Chancellor of the Cathedral of Waterford, Rector of Desert Martin, Chaplain to the most Reverend William, Archbishop of Armagh, and Fellow of Trinity College, Dublin. 8vo. 323 pp. Cadell and Co. 1812.*

THESE posthumous discourses were selected by the son of the Author, from a number which had been left in manuscript, and a further selection is promised, if this collection

lection should meet the approbation of the public. It is rash at any time to calculate that success will be proportionable to merit, because caprice and accident interfere in so many ways, to prevent that which it is most natural to expect, the admiration of what is really admirable. Were this not the case, we might safely promise that another volume of discourses would certainly be called for by the public, in consequence of the excellency of the first.

Dr. Stokes had, without doubt, a matterly and original mode of contemplating the subjects on which he chose to write; and, as his style is extremely clear and good, his thoughts have the advantage of being well and pleasingly conveyed to the reader. His views of life also are correct, and drawn from a real and acute consideration of the actual state of society: a merit which is particularly exemplified in the fourth discourse.

The third and fourth are both employed in the consideration of the general nature of Christian charity, as recommended by St. Paul. In the latter of these, after finely stating the blessed effects of general benevolence, if it could be established among men, the preacher takes occasion to view some of the spurious pretensions to such virtue. Among others, he notices that dead indifference to religion, which now more than ever displays itself, under the false title of liberality.

“ Another favourite limitation of the terms charity and liberality is, to a certain degree of coldness about difference in religious opinions. Doubtless, where zeal for the truth is tempered with meekness and benevolence, towards those who (as we conceive) mistakingly oppose it; when men can be earnest assertors of the faith delivered to the saints, and hold fast the form of sound words, while at the same time, they keep *the unity of the spirit in the bond of peace*, great is the triumph of truly Christian principle and grace: but are not these noble names of liberality and charity too often assumed by ignorance of religious distinctions, or indifference about religion itself; and where is the merit of such impartiality as is owing to a general want of affection? A parent is commended for bearing himself evenly to his children, because warm affections are apt to receive a bias; but who would praise him for slighting all alike? In the eye then of reason, the indifferent and lukewarm man has no merit; but, as a Christian, let him be told by St. Paul, that *it is good to be zealously affected in a good thing*; and though zeal should not stimulate to any uncharitableness, it should to a steady and cautious defence of the liberty wherewith Christ has made us free.” P. 75.

An intelligent reader will readily apply these just and ge-

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neral sentiments to circumstances now happening, when the writer is no longer able to witness them. With no less propriety does the preacher expose the false pretence to general benevolence, which appears in mock patriotism.

“ Another dangerous error is, applying the glorious title of friend of mankind to those who, under an appearance of public spirit; and love of liberty, veil their impatience of controul, thirst of power, and repinings at the subordination wherein providence and nature have placed them. To demonstrate the difference of this spirit from St. Paul's description of brotherly love, we need but compare them. *Love suffereth long and envieth not*; but the character of the false patriot is restless impatience; with envious and personal struggles for superiority. *Love vaunteth not itself*, seeks not unfair arts of ostentation; but are not the men of whom I speak actuated by vanity? *Love breaketh not in on the order of society*, [i. e. *doth not behave itself unseemly*,] which those delight to disturb. *Love seeketh not her own*, is not easily provoked; experience shews that violence, interest, and ambition, are the springs of popular licentiousness. *Love imputeth not the evil*, does not rejoice over the failings or misconduct of others, but rather wishes to suppress complaint; whereas these popular leaders seem pleased in rendering rulers odious; and too often * put the worst construction on their actions, renounce candour, and purposely inflame discontent. Such is the opposition of this turbulent spirit, to that of Christian morality!” P. 77.

How temperately is all this said, but yet how justly! This indeed is a subject on which it is hardly possible for a person, who truly values the spirit of Christianity, to avoid expatiating. Here then let us be indulged while we give vent to the feelings of *Christian* patriotism.

An evil, it may be observed, has arisen out of our admirable constitution, not of necessity, but from the perverse passions of men, which tends to make it, almost always, in a great part of its operation, Anti-Christian. It is necessary for the freedom of our constitution that government should be watched, but it ought to be watched with candour and justice, whereas it is, in fact, always watched with malice and injustice. The Apostles tell us *not to speak evil of dignities*; but our Constitution, as it has long been managed, always produces a party, whose only business is to speak evil of the highest dignities of the State; to impute every bad intention, and deny every good one; to pervert all words and actions, so as to encourage discontent, and set the example of it. This conduct too, through the abilities of some who pur-

* We should say *always*. Rev.

fued it, has become reputable; though it is, in truth, not only dishonest, but detestable; not only immoral, but anti-christian! Hence we have seen men, by the strangest abuse of terms, honoured with the title of Patriots, whose whole life was employed in perplexing the counsels, vilifying the acts, foretelling the miscarriages, and rejoicing in the misfortunes of their country. We say not this from attachment to particular parties; if A and B change places a thousand times, and mutually pursue this conduct in their turns, they are equally profligate; and the existence of the thing, which alas, is notorious, is a deep disgrace to the country; nor shall we ever deserve to be considered as a nation of honest men or good Christians, till such conduct is followed, as most richly it deserves, by public and general detestation. To nurse bad passions in themselves, and to instil them by all possible means into others, is the basest occupation which human beings can take up; and so it will be esteemed, by whatever great names countenanced, whenever actions shall obtain their true and proper titles; as they will undoubtedly, if not before, at the great and final tribunal.

To whatever extent this wretched trade may be carried, now or hereafter, (and we fear it is not likely to cease,) let it at least remain upon record, that the editors of the *BRITISH CRITIC* have published their protest against it.

We have wandered a little from Dr. Stokes, but in a path into which his discourse conducted us; and to illustrate, yet more strongly, the truth of his positions. We now proceed with our account of the volume. The opening of the fifth discourse, which is on the raising of the widow's son at Naim, is uncommonly fine; and the refutation of the infidel surmise equally happy. Of the remaining discourses, (though all are good,) the most remarkable are the 10th on the text of Mark iv. 11, 12, in which it is fully shown, that the words of our Saviour, there recorded, give no countenance to exclusive election; and the 11th, on the perversion of particular texts of scripture. The latter should be carefully read throughout, as it points out very clearly to what degree several expressions of St. Paul have been perverted by fanatical explanation, and in what manner such errors have arisen. Dr. Stokes gives, on this occasion, a strong caution against rash and hasty citation of Scripture, without due attention to ascertain the true meaning of the passages, and the caution is strengthened by a striking, though very modest, mention of his own scrupulous care on this head.

“ It is now almost half a century since I was called to the

awful duty of preaching to my fellow Christians the word of God. However unworthy in other respects, (and may the divine mercy pardon my deficiencies,) I have never considered the office of citing or expounding the divine oracles, but with reverence and scrupulous fear; lest I should misquote or misapply them; lest I should mislead my brethren, or debase the fine gold of the word of the Most High. No Christian teacher should venture to utter God's word, without having at sometime endeavoured, by consulting the original, comparing the context, or examining the best interpreters to which he had access, to satisfy his conscience that he quoted and applied them in their true sense: he should constantly labour to add to his information; review, and rectify his former interpretations. Such employment appears to me more likely to promote the salvation of men, than the multiplying discourses and journies, in such a manner, as scarcely to leave any time for reading, or meditation." P. 238.

The twelfth discourse, on a very unpromising text, (2 Tim. iv. 13.) was written in part, to show that hardly any thing really unprofitable can be found in the Scriptures, when duly considered. The confirmation, which this apparently unimportant passage gives to a part of the Acts of the Apostles, was pointed out by Paley, in that most ingenious of books, his *Horæ Paulinæ*; and other circumstances are well deduced from it by Dr. Stokes, which fully justify his choice of it for a text; nor is it possible to read the discourse, without admiring the good sense, as well as the acuteness of the author. He draws from it a proof of the poverty of the Apostle, and of his love of study, and, in both respects, he makes the most sound and judicious use of his example. As a visitation Sermon, for which purpose it was drawn up, the discourse is peculiarly edifying. With respect to the last article in the volume, entitled, "A Narrative of the first Appearances of our Lord, on the day of his Resurrection;" it would be rash to pronounce a definite opinion, without taking time to weigh and examine all the proofs given, not only here, but also by Archbishop Newcome and Dr. Townson, in arranging the same events. As they all differ from each other, in a small degree, it is only by a studious comparison of all, that a proper decision can be made. Of this narrative, however, we may and must say, that, considered by itself, it has the greatest possible appearance of propriety and consistency; and is, at all events, a strong additional proof of the abilities, and scriptural knowledge of the Reverend author.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Horace in London; consisting of Imitations of the first two Books of the Odes of Horace. By the Authors of the Rejected Addresses, or the new Theatrum Poetarum.* 12mo. 173 pp. 7s. Miller. 1813.

Of all comparisons, which are proverbially odious, it is sometimes one of the worst to compare an author with himself. For this reason, the less we call to mind the exquisite "Rejected Addresses," with this second publication of the same authors before us, the better. Burlesque imitations of Horace are almost a trite exercise of ingenuity, and have frequently been very happily executed. Some of the present collection are perhaps better than most of their predecessors, but others are far from having that claim. Without going too minutely into the examination, we will quote one or two of the best, and leave the book to its own fortune. Among these we cannot overlook the following humorous address to the northern critics, who have so much appalled the poets of the south; and still appal them, though in a less degree, notwithstanding the very happy retort of Lord Byron.

"BOOK I. ODE 16.

"O Matre pulchra filia pulchrior."

"O rigorous sons of a clime more severe,
If Horace in London offend,
Unbought let him perish, unread disappear,
But ah, do not hasten his end.

"Not whicker'd Geramb, who veracity braves,
In boasting of princely delights,
Not ROWLAND, when thumping the cushion he raves,
Of Beelzebub's capering sprites,

"Are as mad as the martyr, inviting the whips
Of Poesy's merciless reign;
Who like Mrs. Brownrigg her 'prentices strips,
Then kills them with famine and pain.

"'Tis said, when the box of Pandora flew ope,
A treasure was found underneath;
It seem'd to the vulgar a figure of hope,
To poets a laureat wreath.

"'Twas this ignis fatuus, tempting to roam,
That lighted poor Burns to his fate;
That bade him abandon his plough and his home,
To starve amid cities and state.

“ Me, too, has the treacherous phantom inspir’d
 In moments of youthful delight ;
 With lyric presumption my bosom has fir’d,
 To imitate Horace’s might.
 “ Repentant henceforth, I will write like a dunce,
 In prose, all the rest of my life,
 If you, dread dissectors, will spare me this once,
 The smart of your critical knife.” P. 63.

The “ *integer vitæ scelerisque purus* ” has perhaps been more frequently imitated than any of Horace’s Lyrics, and once at least, if we forget not, on the subject of a poet and a dun *. Yet is the following imitation of the same kind, too neat and witty to be passed by.

BOOK I. ODE 22.

“ The pauper poet, pure in zeal,
 Who aims the Muse’s crown to steal,
 Need steal no crown of baser sort,
 To buy a goose, or pay for port.
 He needs not fortune’s poison’d source,
 Nor guard the House of Commons yields,
 Whether by Newgate lie his course,
 The Fleet, King’s Bench, or Cold-bath-fields.
 “ For I whom late, *impransus* walking,
 The Muse beyond the verge had led,
 Beheld a huge bumbailiff stalking,
 Who star’d, but touch’d me not, and fled !
 A bailiff, black, and big like him,
 So scowling, desperate, and grim,
 No lock-up house, the gloomy den
 Of all the tribe shall breed again.
 “ Place me beyond the verge afar,
 Where alleys blind the light debar,
 Or bid me fascinated lie,
 Beneath the creeping catchpole’s eye ;
 Place me where spunging-houses round
 Attest that bail is never found ;
 Where poets starve, who write for bread,
 And writs are more than poems read ;
 Still will I quaff the Muse’s spring,
 In reason’s spite a rhyming finner,
 I’ll sometimes for a supper sing,
 And sometimes whistle for a dinner.” P. 74.

* On recollection, the imitation alluded to is in “ the Oxford Sausage,” and is probably by Tom Warton, who contributed much to that witty collection. It is at p. 73, and begins thus ;

“ The man who not a farthing owes,
 Looks down with scornful eye on those
 Who rise by fraud or cunning.”

It is clearly superior to that above quoted.

We remark with regret that the poets in this volume, betray principles rather lax, both in morals and religion; and though they very ably lash some much greater offenders, are not themselves exempt from blame. The 34th Ode of Book Ist. is particularly faulty in this respect. On the whole, we cannot but wish that the authors had materially purged their collection, or kept it back some time, for the benefit of their maturer thoughts.

ART. 15. *Variety, or Poetical Prolusions, by John Glanville.* 12mo.
No Bookfeller's Name. 10s. 1813.

That many of these Poetical Exercises deserve the name of elegant, may be inferred from the subjoined specimen. Some have appeared before, and some few in the Volume are by another hand.

“ TO PITY.

“ Hail! lovely nymph, whose pensive mien
Within each sad recess is seen,
Weeping the love-lorn tale;
Whose winning accents oft I hear,
So softly wild, so sweetly clear,
Breathe through the lonely vale.

“ Not all the beauties that adorn
The rich splendence of the morn,
To me are half so sweet,
As are those mild and tender beams,
Which from thine upraised eye-lid streams
In sorrow's cold retreat.

“ When Misery's wan and faded form
Abides the fury of the storm,
Deprived of every friend;
Then dost thou gently raise her head,
And to some low protective shed
Her trembling footsteps bend.

“ With all the eloquence of youth,
To thee her tale of slighted truth
The artless virgin tells;
While on her bosom, white as snow,
And on her cheek, all pale with woe,
Thine eye alternate dwells.

“ To me the pearl is not so dear
As is that gentle, gen'rous tear,
Just glist'ning in thine eye;—
Nor yet so sweet, from yonder dell,
The Sylvan harp's celestial swell,
As is thy mournful sigh.

“ Give me, when penfive and alone,
 To hear thy lorn lute’s mellow tone,
 At eve the woods among ;
 For thou each painful thought canst cheer,
 Sad warbling on the night’s dull ear,
 Thy flow expreffive fong.

“ Angelic form, enthroned in Heaven,
 Oh ! be thy power to me but given,
 Let me thy influence own ;
 My earlieft vows thou fhalt receive,
 Altho’, perhaps, thou wilt not heave
 One figh when I am gone.”

DRAMATIC.

ART. 16. *At Home ; a Farce with Mufic, in two Acts, performed at the Theatre Royal, Covent Garden, with univerfal Applaufe.*
 8vo. 2s. Chapple. 1813.

The author of this piece informs us, that it was intended for nothing beyond a “ fnap fhoot at folly as it flew.” It muft be acknowledged that the dramatic fportfman has taken excellent aim, and has brought his bird in triumph to the ground. It is indeed a very facetious and fuccefsful attempt to expofe the impertinence and folly of an individual, who has too long been permitted to infult the good fenfe of the public, and to hold up to deferved ridicule thofe unmeaning vifits of vanity and parade, where, in the language of the author, “ lies and dowager counteffes are provided at fo much per dozen.” The writer lays claim to no praife beyond this ; but it requires no great penetration to detect, in this lively fketchn, the ftyle and colouring of an able and experienced mafter.

COMMERCE.

ART. 17. *A Differtation on the public Fifheries of Great Britain ; explaining the Rife, Progreff, and Art of the Dutch Fifbery ; and fhewing, by plain and unequivocal Demonftration, that the Eftablifhment of a national Fifbery, on fimilar Principles, will extinguifh the Poors’-rate ; afford univerfal Employment ; prevent the Necessity of naval Imprefs ; increafe Trade ; diminifh Taxes ; fupply constant and perpetual Food ; and augment the Wealth of the Nation, annually, twenty millions of Pounds ; with the Method propofed for effecting fuch Eftablifhment. By Henry Schultes, Author of an Eflay on aquatic Rights, Law of private Fifberies, &c. 8vo. 101 pp. 3s. Underwood. 1813.*

Ample as are the promifes of this title-page, we by no means confider

consider the tract as one of those, which promise without being able to perform, and which endeavour to make up in boasting for their want of real merit. When we consider that the chief wealth of the Dutch nation, now depressed and stripped by despotism, arose from that very source which is here pointed out to us, and which properly belongs to us, the pamphlet of Mr. Schultes can by no means be considered as recommending a chimerical project. What has been done once, may be effected again. The rise of the Dutch is thus described :

“ Urged originally by natural want, namely, the supply of food, the Dutch resorted to the British seas, and there discovered the means of deriving, through an inexhaustible medium, the wealth of all nations : from humble attempts, they advanced to bold and enterprising projects, and eventually became a great and powerful state, the result of the united labours of industrious individuals.” P. 4.

The great difficulty in the way of the project seems to be, that the Government is to undertake and manage the whole system. But it deserves to be well considered.

The reader will smile with us, at the Dutch mode of classing persons, not employed in manual labour. In a public estimate, published about 1669, the following is the concluding item. After enumerating all the laborious classes : “ By the labour and care of all the above-mentioned persons, idle gentry without callings, statesmen, officers, usurers, soldiers, hospital-men, beggars, &c. are sustained, to the amount of 200,000 guilders.” This is a true republican item !

CATHOLICS.

ART. 18. *A plain Statement of the Roman Catholic Question. By the Rev. Thomas Le Mesurier, M. A. Rector of Haughton, near Darlington, in the County of Durham. Domestic Chaplain to Lord Viscount Sidmouth, and late Rector of Newton Longville.* 8vo. 77 pp. 2s. 6d. Rivingtons, &c. 1813.

In the multitude of pamphlets, which the present alarming exigence occasions, we can do little more with each, than give a very brief abstract of its arguments, or select one or two short but striking passages to lay before our readers. The latter method we shall take with Mr. Le Mesurier, whose words will command the more attention, as he has long been known for one of the ablest detectors of Romish fallacies. After quoting, in a note, the just concession of the Bp. of Landaff, “ that every government has a right to provide for its own preservation, by any internal regulations consistent with the law of God, and the rights of other independent states : and if the government *thinks* that its preservation cannot be secured without the exclusion of certain individuals from certain privileges, IT HAS A RIGHT TO EXCLUDE THEM.”

THEM."—Mr. L. M. proceeds to observe, that such checks are chiefly necessary in free states; the power of the sovereign being sufficient, in despotic governments, to overrule all opinions. There is, therefore, he justly observes, no parallelism whatever between our case and that of Russia, and other countries, which employ indiscriminately, all subjects of all persuasions. He proceeds to say;

"Indeed it is under our constitution that more specially such guards are called for. The great influence which the legislative body possesses over the executive, the share which they often have in recommending, indirectly indeed, yet most powerfully, nay, almost forcing upon the sovereign the persons who are to be his ministers; the great weight which the different parties in both houses of parliament possess, in the determining of what measures shall be adopted by the government, are all reasons (and many more might be added) why the avenues to place and a share in the legislature, should be closed against all but those who are well-disposed to the constitution. To suffer either ministers to be appointed, or a party to exist in either house of parliament, who should have a direct interest in overturning a material part of our establishment, would, in such a state as ours, be any thing but an act of wisdom or common prudence." P. 8.

The whole of this tract is so well argued, and so completely answers many of the arguments urged by and for the claimants, that we cannot but wish it to be generally read. But what avails the wish, or what the most powerful arguments, if the lax spirit of the times is determined to set at defiance all reason and all experience? Between those who have no religion, and therefore wonder that we should think much of any distinctions; those who make their religion subservient to their politics; those who had rather be *liberal*, because it is fashionable; than pious, which unhappily is not so; those who cannot understand arguments, and those who will not listen to them; the sound friends of the Church and Constitution are but too likely to be left in a minority, and perhaps also, branded as bigots!

We shall extract a short note, to show what is the present spirit of those who are trying to gain not only toleration, which they have, but power which they never ought to have.

"It will hardly be credited, yet it is a fact, that, even upon this time, when they are insisting upon a restitution of privileges, on the ground of their inherent peaceableness and loyalty, they are actually obstructing, by force, so harmless an object (as we should think) as that of *rebuilding a Protestant Church*. This is what is really going forwards at Temple Michael near Cork. The workmen have actually been driven away by the Papists: and the Board of First Fruits, under whom the work was proceeding, have been obliged to call upon government for military aid,

aid, and there is now, or has been, a company of soldiers quartered near the spot, for the sole purpose of ensuring the safety of the artificers and labourers employed.

“ The same thing has happened in the county of Kerry.

“ There (as we are informed in the *Sun*, of Monday, July 27,) the materials prepared for building a church at West Town in that county, were, on the 19th of June last, destroyed; and Daniel Moriarty, who was employed in the buildings, sworn that he would not continue in the employment; and a notice has been put on the door of Mr. Robert Blennerhasset, (under whose auspices the building was conducted,) that his house would be burned if he did not relinquish his intention.” P. 59.

Can nothing open the eyes of the wilfully blind!

ART. 19. *A Counter-Address to the Protestants of Great Britain and Ireland, in Answer to the Address of Charles Butler, Esq. By the Rev. Thomas Le Mesurier, M. A. Rector of Haughton, near Darlington, in the County of Durham, &c. &c.* 8vo. 24 pp. 6d. Rivingtons, &c. 1813.

Mr. Butler's Address was published in the *Morning Chronicle*, just as the preceding pamphlet was about to be finished at the press, and some important suggestions, by way of answer, were then subjoined by Mr. Le Mesurier. He here considers it more at large.

Mr. Butler, as this tract very properly states, is a very respectable gentleman of Lincoln's Inn, long known as an eminent conveyancer. But it should be carefully observed, that he is not a man of weight, as to religious sentiments, among those of his own communion. He approaches too much to the Protestants; and therefore has been described by the famous Dr. Milner as “ a decided enemy to the hierarchy of his church; a mere smatterer in theology.”—This gentleman, however, with the knowledge which professionally he must have of the correct use of words, is not ashamed to step forward with arguments, which his antagonist has clearly proved to be fallacious, in favour of the claims of his popish brethren. He is not ashamed to compare the unauthorized atrocities of some Anabaptist Protestants at Munster, with the thrice horrible massacre of St. Bartholomew, authorized, sanctioned, and approved by the rulers of the Romish Hierarchy: planned to extend throughout France, and actually so extended, wherever agents could be found barbarous enough to carry it into execution:—the deprivation of the Nonconformists at the Restoration, with the revocation of the edict of Nantes! whereas the said Nonconformists had, many of them, supplanted the lawful possessors, by a violence less justifiable than that by which they were in turn removed.

But were this not so, would one act of violence at all justify another? or can all the conveyancers upon earth prove, that Protestantism

Protestantism is a persecuting religion, as popery has a thousand times proved itself to be? To the *Counter-Address* itself we must refer our readers for a further account of the fallacies of the *Address*.

ART. 20. *Roman Catholics proved to be, upon Principle, irreconcilably hostile to all Protestant Establishments. Intended to serve as a Supplement to "The Claims of the Roman Catholics considered, with Reference to the Safety of the Established Church, and the Rights of Religious Toleration."* 8vo. 24 pp. 1s. Cadell and Davies. 1813.

The pamphlet, to which this smaller publication is intended as a Supplement, was noticed at large in our Review for January, at page 65; and there stated, and in some degree shown to be one of the most conclusive, in point of argument, that have ever appeared. The present supplemental tract is chiefly employed in displaying the necessary consequences of the undeniable and indeed undenied Roman Catholic doctrine, that "salvation cannot possibly be had out of that Church." The author shows, that this doctrine is held by them in a much more rigorous and unqualified sense than belongs to any thing similar, that has been attempted to be fixed upon any Protestant Churches; so much so, that it must for ever make them hostile, upon principle, to every Protestant Establishment. It is pointed out, that the disclaiming oaths and declarations proposed in Mr. Grattan's bill do not notice this dogma, nor provide against its effects, the nature of which is fully shown.

We are not weary, we never could be, with doing what we feel to be so much our duty, as calling the public attention to these things; but we do it under much discouragement, when we contemplate the actual tendency of political proceedings. Every mouth talks of securities for the Protestant Establishment! they pull down the old fortifications to build a fence of reeds, and then bid us sleep secure. It seems to us exactly the same policy as it would be to give Buonaparte 100 ships, and then say, "oh, but he shall promise not to invade the British isles!"

We had just corrected the proof of this paragraph, when we learnt, with delight, the check given to the progress of what appears to us ruin, by the patriotic amendment of the Speaker, May this give time for more effectual consideration.

ART. 21. *A solemn and timely Appeal in Defence of the Constitution in Church and State, most humbly addressed to the Peers in Parliament assembled, but particularly to the Archbishops and Bishops, and to the Right Hon. the Lord Chancellor, Earl of Liverpool, Lord Sidmouth, and Lord Kenyon.* 8vo. 53 pp. 2s. J. J. Stockdale. 1813.

We much regret that some of the most powerful pamphlets, which the present crisis has produced, should be anonymous. So little attention is paid, in general, to publications thus issued, that it

is almost a waste of talent to write them. It seems too as if the defenders of the best of causes were ashamed or afraid of being known to espouse it. The present tract is such as would not disgrace any name, yet it appears without one, and therefore, we much fear, will lose a considerable part of its effect.

The appeal now before us is learned in historical deductions, and strong in argument; and though the author tells us, in a short advertisement, that he has been prevented, by private circumstances, from filling up his original design, yet we think that there is much which ought to attract notice, even in what is here published. This pamphlet is eloquent and earnest, and it is much to be lamented that the author was prevented from completing his design. We shall copy the account of one of the most recent transactions, which display the spirit of the Romish hierarchy; the reversion, by authority, of the general act of the Roman Catholic laity, and some priests, in England.

“The Roman Catholics of England, after three years of deliberation, together with the approbation of foreign universities, and the sanction of councils, prepared a bill for Parliament, wherein they entitled themselves, with pointed significancy, *Protesting Catholic Dissenters*. They inserted in this bill, an oath of allegiance and abjuration, solemnly *protesting against those doctrines and principles with which their religion is charged, as dangerous to society, and repugnant to political and civil liberty*. THEY SIGNED also a solemn declaration and protestation against all such doctrines and principles. But, after years of deliberation, the sanction of foreign councils, the approbation of foreign universities, and their signatures advisedly and solemnly affixed to their protest, many of them withdrew their names, in *PASSIVE OBEDIENCE TO THEIR VICARS APOSTOLIC*. By an Encyclical letter, dated October 21, 1789, and by another, dated 19th January, 1791, the *Vicars Apostolic condemned this new oath of allegiance and abjuration*; and averred, that an oath *UNAPPROVED BY THEM* if taken, *CANNOT BE LAWFUL*; that *such condemnation of it, was confirmed by the Apostolic See*; that they condemned all interference by any oath, declaration, or instrument, in matters of religion or doctrine. And they disapproved of the new appellation of *PROTESTING Catholic Dissenters*.—All comment is unnecessary here *.” P. 25

In the following sentence the author expresses most exactly our apprehensions.

“But remove the excluding principle against Catholics, and separation of Church and State follows. You then trample upon the Bill of Rights, you tear the Act of Succession, you attack, in the most essential and vital qualifications, the right of the

* “These documents are published at large, with all the signatures and correspondence in the well known Blue Book, or ‘Declaration and Protestation,’ &c. It is an invaluable pamphlet.”

House of Hanover to the throne, you shake the constitution to its deepest foundations, and you lay the ground for all the horrors of civil war, to deluge this country with blood. Are these times to shake the venerable pillars of the constitution? Lay but a hostile hand upon the sacred pile, and the whole will crumble about your ears. And all your titles, your honours, your rights, your liberties, your property, will be buried or lost under the ruins of innovation." P. 28.

A very remarkable and striking part of this tract is the sketch of the proceedings against the Protestants in Ireland, during the short time in which the influence of James II. prevailed. It is too long to copy, but too important to be passed over. We refer our readers to it. They will find it at page 48, and continued to the end of the tract.

ART. 22. *A Memento for Protestants; containing the English, Piedmontese, Irish and French Massacres, and a Speech of Pope Sextus Quintus, in Justification of the Murder of Henry III. To which are added, a few Protestant Questions: and a Letter by the late Rev. John Wesley.* 8vo. 87 pp. 2s. 6d. J. J. Stockdale. 1813.

It is not to be supposed that the whole of this tract was written by the late John Wesley. That description applies only to a short letter in the appendix, which turns chiefly on the alledged Popish doctrine, "that no faith is to be kept with heretics." We have seen, that this doctrine is to be limited to cases where the interests of the Church are supposed to be involved; but even so limited, it is sufficiently formidable. The rest of the tract offers historical collections on matters which are endeavoured now to be put out of sight. But we fear that many facts which happened in the last Irish rebellion prove that the very same spirit still subsists. The Barn of Scullabogue was, in principle though not in extent, the same as the old massacres. Has that horrible fact ever been satisfactorily contradicted?

ART. 23. *A few Observations on the Danger of admitting Roman Catholics into all Offices civil and military; recommended to the serious Consideration of all Parties. By a Magistrate of the County of Berks.* 8vo. 38 pp. 2s. J. J. Stockdale. 1813.

This worthy magistrate, after a series of more general reflections, comes to the following four questions.

- " 1. Whether there was a necessity for the present restraints?
- " 2. Has the nation suffered by them, or the contrary?
- " 3. Will the removing of them be dangerous?
- " 4. If removed, will the Catholics be satisfied?" P. 25.

The answers to these questions are not prolix, but pointed; and worthy of consideration. The following quotation from Swift is
 , very

very apposite to the business. Describing a *Church-of-England-man*, he says;

“ He is for tolerating such different forms in religious worship as are already admitted; but by no means leaving it in the power of those, who are tolerated, to advance their own models upon the ruins of what is already established; which it is natural for all sects to desire, and which they cannot be justified by any consistent principles if they do not endeavour; and yet, which they cannot succeed in, without the utmost danger to the public peace. To prevent these inconveniences, he thinks it highly just, that all rewards of trust, profit, or dignity, which the state leaves in the disposal of the administration, should be given only to those, whose principles direct them to preserve the constitution in all its parts.” P. 9.

Very different would now be the description of the *Church of England man*, if the (late) majority of our legislators can be so called. “ He is for tolerating all religions,” it would now be said, “ so as not to give preference to any: and he thinks that the most heterogeneous mass of religious persuasions can be kept in order by a king who must employ them all indiscriminately, and cannot controul any.” Such a person must have a strong faith, in his own way!

ART. 24. *A Letter to the Right Honourable the Earl of Liverpool, on the Claims of the Roman Catholics. By a Traitor.* 8vo. 46pp. 2s. J. J. Stockdale. 1813.

The assumed title of a traitor cannot here be understood without turning to the close of the pamphlet. There, after advocating the cause of the constitution, the author suddenly breaks off, and concludes thus.

“ But what measures am I urging, and in what terms?— Such, indeed, as are so foreign to modern ideas of patriotism, that I can only expect to be considered by many, *though not by your Lordship, a TRAITOR.*”

This idea has no particular merit; but where the author shows that the Irish Church, planted by St. Patrick, was a Christian and not a Popish Church, and that the papal doctrines were in fact intruded upon the ancient Christian faith, he deserves applause.

A very curious part of the tract also is, where the author accounts for the habits of idleness in which the Irish peasants live, from the nature of their Religion. “ Not a week in the Roman calendar of Ireland, but contains some days dedicated to their saints. Many of these days are enjoined to be kept holy; and the labourer, during these, must forego the regular work by which he gains his daily bread. On some of these, as well as other fixed days, he must likewise abstain from nutritive food. Whoever has lived among the Irish well knows, that these injunctions are rigorously enforced by the Roman Catholic pastors

of Ireland.”—“The frequent repetition of holidays leads him to habits of idleness, and it is with reluctance that he again returns to labour.” P. 18.

WAR.

ART. 25. *The Retreat of the French Army from Moscow; an authentic Narrative, translated from the French, recently published at St. Petersburg, and afterwards reprinted at Berlin, by the Authority of the respective Governments.* 8vo. 28 pp. 1s. Lomax, Lichfield; Longman and Co. London. 1813.

This very interesting document, the original of which we first read, has appeared, we believe, in one or two translations. We notice that which happens to come first in our way, and which is well and clearly executed.

The narrative itself is distinct, and apparently accurate, not disgraced by affectation, nor declamation. The beginning of the French disasters is thus described, after marking the error of the Commander, in remaining too long at Moscow.

“At this time famine raged to such a degree in the French army, that the regiments had divided into straggling parties, which plundered and ravaged all the country around, to the distance of some weeks from the great road: their horses perished by thousands; and every corps was, in consequence, obliged to burn an immense quantity of baggage and waggons. All the villages of the governments of Moscow and Kalouga had risen in arms, to avenge themselves on the invaders, for the miseries they had suffered; and daily butchered whole parties of stragglers, closely pressed by the indefatigable Cossacks. The main army pursued the great road, without daring to deviate: horse-flesh was now become its almost sole subsistence; and every day hundreds of the soldiers were seen expiring from famine and fatigue. Already the horses of the cavalry were employed to drag the artillery, of which many pieces had been abandoned to the pursuers, or buried. In a word, the miseries of the army were extreme; and only presented, in their terrible progression, a more cheerless and desolated prospect.

“On the 22d of October*, there was a hot engagement with the rear-guard at Wiazma. The first corps, commanded by Marshal Davoust, and part of the fourth, were driven beyond Wiazma, and pursued till night, with a loss of twenty-five pieces of cannon, and several thousand men killed, wounded, or taken. The town itself, sharing the fate of all others, through which the French had retreated, was reduced to ashes. The severity of the season now first began to be felt; and added to the calamities of the re-

* Old style.

treating army. To subsist wholly on frozen horse-flesh, without exhilarating liquors, or winter clothing; to sleep upon ice and snow, unsheltered from the rigour of that inhospitable clime, were extremities too cruel for human nature to endure. Every night many hundreds perished from the intense cold; and exhaustion swept off its victims in the day. Heaps of dead and of dying marked the passage of the devoted army: the soldiers threw away, by companies, their arms and baggage: order and discipline no longer existed. The officer and the private became mutually regardless of each other: every one was too much occupied with his own miseries to think any longer of commanding or obeying. Amid these motley groups, composed of all the regiments, mixed in indiscriminate confusion, the division which guarded the baggage could alone be distinguished; and this was every moment broken in upon, and plundered on all sides by the destructive Cossacks." P. 12.

This is a sufficient specimen; the whole narrative is curious, and well concentrates what has been seen in detail before. It is worth preserving in every family, as a memorial of the dreadful calamities occasioned to a people, by becoming the tools of an inordinate and presumptuous ambition.

MILITARY.

ART. 26. *The Local Militia Paymaster's Assistant; a concise Treatise on Local Militia Finance: showing the Allowances granted to Local Militia Regiments; the Manner of drawing the same from the Agent-General and other Departments; also the Method of making up Public Accounts, &c. &c. with an Appendix, containing copious Abstracts of all the Orders and Regulations now in Force. Carefully compiled from official Documents, by Lieutenant Joseph Fowler, Quarter-Master, East Northamptonshire Local Militia.* 8vo. 123 pp. 5s. Egerton. 1813.

Supposing this work to be judiciously compiled, which to us it appears, though it is not within our province to decide upon it, its utility must, at this moment, be most extensive. The author appears to have attended to every circumstance connected with his subject; and has even added, as a Supplement, Orders issued from the Secretary of State's Office, so lately as the 22d of February, and the 11th of March, 1813, when the rest of the work was completed. The table of contents prefixed affords ample evidence of the attention paid by the author to every branch of the subject.

EDUCATION.

ART. 27. *The Madras School Grammar; or the new System reduced to Questions and Answers. Designed for the Use of the Higher Classes, to qualify the Scholars therein to be competent Teachers. Chiefly arranged from the Rev. Dr. Bell's Instructions, with such Improvements as the Author has introduced into his School with considerable Success. By George Reynolds, Master of the Lambeth School, and Writing Master to the Female Asylum, Lambeth; Author of the Teacher's Arithmetic. 12mo. 31 pp. 1s. Hatchards, &c. 1813.*

Nothing can be clearer than the method of this book, and coming from a teacher experienced in the management of a large school, it is the more worthy of attention. A specimen will show it more plainly than any description which could be given.

“Q. How is the improvement of the pupils quickened?”

A. By emulation the parent of industry.

Q. How is this emulation excited?

A. By the hope of promotion and the fear of degradation. When one in any class seems inattentive, he is suddenly called upon to proceed in the work which is then going on. If he pauses, he loses his place.

Q. How is a scholar treated when he misbehaves?

A. He is degraded to the lowest place in the class.

Q. How is a scholar gaining and holding a high rank in his class rewarded?

A. By being made an under-teacher, or he has the choice of being advanced to a higher class.

Q. To what place in such higher class is he promoted?

A. To the lowest; and if in a few days he ascends, through the merit of his exertions, to near the middle, he makes good his footing in that class.

Q. Should he not rise, as above stated?

A. He returns to his former class.” P. 2.

A particularly useful part of this small tract, is the exhibition of the register-tables at the end, to show in what manner the daily progress of each scholar is recorded. To an intelligent man, this small book would be almost, or perhaps quite sufficient, to enable him to establish or conduct a school, on that which may now be called the NATIONAL PLAN.

ART. 28. *Observations on the Use of the Words Shall and Will; chiefly designed for Foreigners, and Persons educated at a Distance from the Metropolis, and also for the Use of Schools. Containing Thirty-five Rules, with Examples to each, and a Variety of appropriate Phrases. The whole being intended, by Means of a careful Connection*

Connection and Arrangement of good Authorities, to contribute towards establishing a Standard for the Use of these Words in Conversation and Writing. The Rationale of the Subject is also entered into, as the most likely Means of fixing the Rules in the Mind. 12mo. 47 pp. Canterbury, printed; Longman and Co. London. 1813.

This little work is accurately performed; and the copious arrangement of rules and examples, is not perhaps more than may be necessary to enforce upon the minds of those who are doubtful the exact use and distinction of the words; but the short and clear account of the whole is that to which the author comes at length in page 39, and which is precisely the same as we gave long ago, from Mr. Mitford's book, on "the Harmony of Language," (Brit. Crit. vol. xxx. p. 362 or 3.) and which we have repeated once or twice since, for the sake of making it more generally known. Namely, that, instead of declining the English future with *shall* or *will*, as has been usual, it should be strictly formed thus:

I shall.

Thou wilt.

He will.

We shall.

Ye will.

They will.

This is the propriety of these auxiliaries, so long as futurity alone is intended to be marked; if other ideas are introduced, then it is not a mere future, but a declaration of another kind. This tract bids fair to be extremely useful to foreigners, and to learners of English every where.

DIVINITY.

ART. 29. *The Duty and Importance of Searching the Scriptures: being the Substance of a Sermon preached to the Garrison of Bristol, at St. Thomas's Church, in that City, on Thursday Evening, March 25, 1813. By the Rev. H. C. O'Donnoghue, A. B. Chaplain to the Right Hon. Lord Adare. The second Edition.* 8vo. 31 pp. 1s. 6d. Bristol, printed; Longman and Co. London. 1813.

This Sermon, the previous advertisement tells us, was preached extempore, and it opens, very singularly, with secular examples: of Gustavus Adolphus, M. de Navailles, and Zeiten. This looks fanatical. But there is nothing of that sort in the discourse. It is a strong, but perfectly reasonable, exhortation to study the Scripture; and enforces the great duties of fearing God, and honouring the king, on motives particularly applicable to the condition of soldiers. We will not say that the language is not

occasionally a little poetical, but it is calculated to produce effect, and that effect of a good kind. The following picture of a Christian Soldier is worth citing.

“ View the Christian Soldier, who has searched the Scriptures—who has lived on their promises, and governed himself by their precepts. Supposing that in the midnight hour the *shrill* trumpet should call him to the field of battle, to the post of honour: leaving consequences to God, “into his hands he commends his spirit.” With alacrity he takes his appointed station, and mingles in the *bloody* fight. His race is finished, his career is run, his work is done. The messenger of death is sent to call him to his heavenly home, and finds him “ready to depart and be with Christ.” Now it is, that he feels the full value of the word of God. As a husband, a parent, a son, or brother, he partakes of nature’s feelings; but his Bible has taught him to “cast his care on God, as one that careth for him.” He knows who has promised to be the helper and judge of the fatherless, and who hath said, “leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.” P. 25.

If a few useless epithets were removed, such as *shrill* before “trumpet,” and *bloody* before “fight,” there would be little here to offend against good taste; and soldiers probably were not critics enough to find any blemishes in an animated address. The discourse was preached after a liberal distribution of Bibles and Testaments to the garrison, from the NAVAL and MILITARY BIBLE SOCIETY, of which the preacher was agent: and to the benefit of that excellent Society the profits of it are devoted.

ART. 30. *Letters to the Right Honourable Sir William Drummond, relating to his Observations on Parts of the Old Testament, in his recent Work, entitled (Edipus Judaicus. By George D'Oyly, B.D. Fellow of Corpus Christi, Cambridge, and Christian Advocate in that University. 8vo. 72 pp. 3s. Rivingtons, &c. 1812.*

It is not so unusual as Mr. D'Oyly supposes; in his first Letter, for Reviewers to notice works which are printed for private distribution. On the contrary, they are rather fond of bringing forward such works, by way of showing themselves to be deep in the secrets of literature. But in the case of such a work as Sir W. Drummond's, here attacked, they probably refrain, (as we certainly have done) for fear of bringing into more notice a pernicious production: for unhappily, even the castigation of a mischievous work, tends to excite curiosity respecting it.

In the very first Letter, we have an ample specimen of Sir W. D.'s illiberal insinuations and reflections, against those whom he thinks likely to oppose his notions: but, as Mr. D. observes, any person would deserve contempt, “who was scared by the fear of falling under such vulgar imputations, from doing what he conceived to be a duty.” P. 7.

Though

Though the reasons given by Mr. D. for attacking Sir William's book, are satisfactory, yet we really think that the confusion and absurdity of the work might have exempted it from that distinction. His allegorical interpretations are surely too feeble to make impression upon any mind except his own. This indeed Mr. D'Oyly states, and therefore directs the chief force of his retort against the profane and indecorous preface. Besides exposing the futility of Sir William's notions, Mr. D'Oyly shows that, such as they are, they are chiefly purloined from a French infidel, Dupuis. (P. 16.) He shows also, that he was anticipated not only in some of his notions, but in his profaneness, by the half or entirely insane Woolston.

We cannot but regret that a person who had made such laudable efforts in oriental and other learning, as Sir Wm. D. had done, should expose himself to such censures, as are here most justly brought against him. But we must say, that though the office of Christian Advocate seems to demand of Mr. D. the notice of such offenders, his business would be mere play if he should meet with no more formidable antagonists. We will venture to say that, published or not published, the *Œdipus Judaicus* will inevitably be forgotten in a very short period; unless it should be artificially preserved by the salt of criticism. For which reason, we here dismiss the subject, and wish not to return to it.

ART. 31. *A Sermon preached at St. Clement Danes, Strand, at the Anniversary of the Society for Promoting Christianity amongst the Jews, May 20, 1812. By the Rev. W. Marsb, A. M. Vicar of Basildon, Berks, and Chaplain to the Right Hon. the Dravager Countess Ruthven. 8vo. 28 pp. 1s. Black and Co. 1812.*

The preacher opens this discourse in a way to conciliate the Jews, and those who had been so, by stating and explaining the great tenderness of St. Paul to his own nation, his regard to their claims, as the original people of God, and the prospects which he held out to them on their conversion. He proceeds then to show that the Rejection of the Jews, the Call of the Gentiles, and the future union of both under one head, Jesus Christ, were foretold by the prophets, illustrated by St. Paul, and are confirmed by actual experience. In this part of his discourse Mr. M. quotes from the universal history an attempt to convert the Jews in a large body, to the Christian faith, which is stated, in the narrative, to have failed chiefly by the interference of Romish priests, and the mention of their superstitions. As the narrative is remarkable, we shall here repeat it.

“In 1650 a grand Council was held in Hungary, in which the important question was to be debated,—whether the Messiah was come? Three hundred of their most learned Rabbies and a vast multitude of Jews assembled, many professed to believe that he

was come. They felt a conviction that those great disasters with which Providence continued to chastise them during such a series of centuries, could not be for idolatry; because their nation had preserved itself from that evil, from their captivity in Babylon to the present hour. Their miseries therefore must arise from another source. The Pharisees however, who over-ruled the assembly, objected to our Lord, that he appeared in a low and despised state. But a Rabbi, named Abraham, strenuously insisted on his miracles. They answered, he wrought them by magic. The Congress lasted six days; when, alas! some Ecclesiastics, sent from Rome, presented themselves, and began to extol the worship, ceremonies, and authority of that Church. This occasioned a strange uproar and an universal cry—No intercession of saints—No worship of images—No prayers to the Virgin—and thus the assembly was dismissed. Some of the Jewish doctors owned themselves not a little shaken by what had passed, and expressed a desire to converse with some Protestant Divines; but the presence of so many Monks deterred them, and made them fear some tragical conclusion to their meeting." P. 14.

The latter part of the discourse is employed in pointing out the wisdom of God, as manifested in these dispensations. Other remarkable passages occur in the sermon, which is altogether of an useful and edifying nature.

ART. 32. *On Oaths; their Nature, Obligation, and Influence. A Sermon preached at St. Mary's, Oxford, before Mr. Baron Graham, and Mr. Justice Bayley, at the Lent Assizes, March 4, 1813. By the Rev. Thomas Falconer, M.A. of Corpus Christi College, Oxford. 8vo. 23 pp. 1s. University Press, Oxford. 1813.*

The nature and obligation of oaths is certainly a well chosen subject for an Assize Sermon. In the handling of it by Mr. Falconer, something of clearness in method and expression is evidently wanted. The preacher considers, among other things, the case of those persons who have taken oaths to bind them to unlawful actions. The perjury, he explains, consists in taking an oath of such a nature, not in departing from it. This, however, is more clearly expressed in words, which he afterwards quotes from Cranmer's "Necessary Doctrine, or Erudition of a Christian Man." "All such as swear to do things unlawful, not only offend in such swearing, but also they much more offend, if they perform the thing which they do swear." The maxim here is quite clearly expressed, but as it is a position, the truth of which is not at once obvious to common sense, it seems to demand a more luminous illustration than we can find in this Sermon.

Mr. Falconer laments, as others have lamented, the too great frequency of oaths in our public concerns, and the want of solemnity in administering them; but neither here is he so pointed
and

and distinct as we could have wished a preacher to be, in a sermon, required by the occasion to be altogether practical.

ART. 33. *The beneficial Influence of Christianity on the Character and Condition of the Female Sex. A Sermon preached at the Rev. Dr. Roes's Meeting House, Jewin-street, Aldersgate-street, on Wednesday, April 8, 1812. In Behalf of the Society for the Relief of the necessitous Widows and fatherless Children of Protestant Dissenting Ministers. By Robert Aspland. 8vo. 1s. 6d. Johnson. 1813.*

This is a modest, pleasing and impressive address upon a subject of benevolence which must interest every reader. The state of the female sex in various parts of the world, and under different religious dispensations, is considered, and their condition demonstrated to be in the highest degree degrading, except in those countries where the beneficial influence of Christianity prevails. The humane and tender consideration of the female character, on the part of our Saviour himself, is judiciously pointed out, and his piety to his mother in the closing scene of his life, forcibly introduced. The Christian Religion has exploded customs which tended to female degradation, has made marriage pure and honourable, has prohibited polygamy, has forbidden the exposure, the sale and the murder of children, and has secured a general respect for the sex, and universally improved their condition. We repeat our unqualified approbation of this discourse, and beg to add our most sincere wishes that its publication may effectually promote the object for which it was preached and printed.

MEDICAL.

ART. 34. *Practical Observations on Ectropium, or Eversion of the Eyelids, with the Description of a new Operation for the Cure of that Disease; on the Modes of forming an artificial Pupil; and the Description of some new Instruments and Operations for the Cure of Cataract, adapted to the different Periods of Life in which that Disease is found to occur. Illustrated by coloured Plates. By William Adams, Member of the Royal College of Surgeons of London, Oculist Extraordinary to his Royal Highness the Prince Regent, Oculist in Ordinary to their Royal Highnesses the Dukes of Kent, Sussex, &c. &c. 8vo. 252 pp. Callow. 1812.*

Since the scientific improvements of the late Mr. Saunders, in this department of the profession, much attention has been devoted to it, and some young practitioners have already distinguished themselves. Amongst these we consider Mr. Adams entitled to very respectable notice. In this little volume he has fully explained the nature of the disease upon which he writes; and by the number of cases which he relates, he appears to have enjoyed

considerable experience. The work is divided into three chapters; in the first, upon Ectropium, or Eversion of the Eyelids, the usual mode of operating, by removing with curved scissors, or with caustic, a portion of the conjunctiva on the inside of the eyelid, is stated to be ineffectual as a radical cure in the worst forms of the disease. Mr. Adams has devised an operation which promises to be more successful; for the description of which, as well as the appearance of the disease, as illustrated by a neat engraving, we must refer to the volume itself.

The second chapter contains an account of contracted or obliterated pupil, and the mode of forming an artificial one.

Cataract constitutes the subject of the third chapter, and it is treated of in a manner which convinces us the author, in some instances, has established his claim to improving the former method of operating, as well as the instruments employed. But we must not forget that Mr. Saunders led the way in most of the improvements, which have been so successfully adopted by his pupils and successors. It is amusing indeed to observe how eagerly the hints of that skilful operator have been caught up, and his principles acted upon, by the modern school of oculists.

The work before us will be perused by professional men with advantage, and we doubt not will extend the reputation of its author.

MISCELLANIES.

ART. 35. *An Account of the Proceedings at the Festival of the Society of Free-Masons, at their Hall, on Wednesday, the 27th of January, 1813, given to their M. W. A. G. M. the Right Hon. the Earl of Moira, K.G. &c. &c. &c. on his taking Leave of the Fraternity, previous to his Departure, as Governor-General of India; with the Speeches of his Lordship, his Royal Highness the Duke of Sussex, D. G. M. their Royal Highnesses the Dukes of York, Clarence, and Kent, Lord Kinnaird, D. G. M. of Scotland, Sir John Doyle, Bart. P. G. M. for Guernsey, &c. To which is added, a List of the Managers, with their Regulations, &c. Faithfully taken in Short-hand, by Brother Alexander Fraser, of Thavies Inn, Short-hand Writer. Carefully revised, corrected, and published under the Sanction and Authority of the Most Worshipful Acting Grand Master, and Deputy Grand Master of the Order. Embellished with a Portrait of the Earl of Moira, engraved by Ridley, from an original Painting, in Enamel, by Spicer, in the Possession of William Forstee, Esq. P. J. G. W.; and also a Portrait of his Royal Highness the Duke of Sussex, engraved by Blod, from an original Painting by S. Drummond, A. R. A. With a Sketch of the superb Masonic Jewel, presented on the Occasion to his Lordship; and a Fac-simile Impression of the Engraving of the Ticket of Admission to the Festival. 8vo. 61 pp.*

55. Printed by Brother James Asperne, and may be had of all the Bookfellers. A. D. 1813. A. L. 5817.

It has never fallen to our lot to meet with any thing which gave us so high an opinion of the Society of Free-Masons, as the present publication. The exalted and noble sentiments uttered by all the speakers, show plainly that the encouragement of benevolent and refined feelings is a very principal object with the Fraternity: while the order, regularity, and propriety of the whole proceeding, impress strongly upon the reader the excellence of the institutions under which the Society act.

The publication is itself elegant, and adorned with engravings of much more value than the whole cost; while the judicious and elegant speeches of the royal and noble personages concerned, will be perused by every reader with the highest satisfaction. The noble Governor-General must certainly always dwell with pleasure on the recollection of a testimony so highly honourable to him, as was given in this festival; and we highly applaud his expressions when, alluding to the magnificent Masonic Jewel presented to him by the Society, he says,

“It shall be my constant monitor in all my future duties. In it, I shall find a perpetual admonition to practise, with still greater activity than ever, those philanthropic and benevolent principles of Masonry, in the situation of Rule, which I am about to hold over that vast territory, whither I am destined. I will appeal to it with a consciousness of having, at least, endeavoured to fulfil my duties; if ever my spirits flag, that they be roused anew by reflecting on the testimony of those sentiments, you have been pleased to entertain of my exertions for the advancement of the interests and welfare of this institution.” P. 46.

We trust, however, that these are not the highest motives by which he will be actuated.

The jewel in question cost near 700*l.* and is estimated at 1500*l.* The difference in price is owing to the generosity of a masonic workman. This testimony in favour of the Society, by a person who does not belong to it, will doubtless be well received by the Masonic brotherhood.

ART. 35. *Auntient Verc: containing a Selection of Aphoristical and Preceptive Passages, on interesting and important Subjects, from the Works of eminent English Authors of the Sixteenth and Seventeenth Centuries. With a Preface, and Remarks.* 12mo. 324 pp. 7*s.* Longman and Co. 1812.

This is a tolerable common-place book of passages taken from the works of Sir Thomas More, Lord Bacon, Sir Walter Raleigh, Selden, Sir Matthew Hale, Hooker, Sir Philip Sidney, Roger Ascham, Algernon Sidney, and perhaps one or two more. They are classed under heads, which are placed in alphabetical order;

but

but as no one can guess, out of forty-five heads, what will be there and what not, an index, or table of contents, is grievously wanted. They stand thus: Afflictions, Ambition, Atheism, Beauty, Bible, Buildings, Business, &c. &c.

The passages are, in general, chosen with taste and judgment; and the editor is certainly right in his opinion, that there is a manly strength and sententiousness in writers of this stamp, which will generally be sought in vain among the best writers of more modern times. But the title of "*Auntient Lere*," is terribly misapplied, as it teaches the reader to expect passages as old as that phraseology; whereas these words were as completely obsolete in the time of all the writers here quoted, as they are now. There is the less appearance of antiquity, as all the writers are made to use the modern orthography; to which we object, as the preservation of the original orthography always tends to throw some light, more or less, on the history of our language. We believe also that, as the fashion goes, the book would have been more acceptable with the old spelling. *Auntient Lere*, however, is an evident misnomer; and as it cannot well have been a mistake, we fear it marks a little deception.

We introduce one short passage with the note on it, because both seem important, at the present juncture.

"The papists, wherever they live, have another king at Rome: all other religions are subject to the present state, and have no king elsewhere." SELDEN.

"Notwithstanding the enlightened age in which we live, and that an instrument of great power has been raised up on the continent of Europe, which has gone nigh to eradicate the very root and foundation of popery; it is to be feared that much of the old leaven of superstition remains in the breast of many professors of that religion. Although the Pope has been deprived of his temporal possessions and authority, there is little doubt that every true member of the Romish Church will still adhere to him as a spiritual father, and consider his authority and functions, whatever may be his fortunes in the world, as paramount to that of all earthly kings. The rulers of our nation would do well to consider the above observation of a very wise and learned man, and the many woeful examples which our history unfolds, of the consequences resulting from power lodged in such hands, before they proceed to make any alteration in the laws as they now stand with respect to the Roman Catholics." P. 212.

This note is very judicious; and both the notes and the selections show, in general, a good disposition. Four slight, but neat, heads, (in one plate) of Sir Walter Raleigh, Lord Bacon, Sir M. Hale, and Algernon Sidney, are prefixed as a frontispiece.

ART. 37. *Memoir on the Causes of the present distressed State of the Icelanders, and the easy and certain Means of bettering their Condition.*

Condition. By an Icelander. 8vo. 39 pp. 1s. 6d. J. J. Stockdale. 1813.

We have lately heard much of Iceland, from very respectable quarters *, and a proportionable interest has been felt for the place and its inhabitants. The object of this very affecting and well-intentioned Memoir is, to obtain prosperity for the one, and a relief from long experienced miseries for the other, by inducing Great Britain to take the island under her protection. The author shows, that a very small sum, properly employed, for the encouragement of the fisheries and pasturage of Iceland, (for corn and timber are hopeless from the climate) might place the island in a state of progressive improvement, and comparative comfort; and yet pay a sufficient interest to satisfy the lenders. The author is aware that this is a delicate question, while any hope remains of peace between this country and his own, in this case, his hope seems to be that even the eyes of Denmark may possibly be opened to the interests of Iceland by this modest and very patriotic Memoir.

The circumstances of the publication are remarkable. The tract was written in Latin, and the author had a strong wish to dedicate it to Sir Joseph Banks. Being translated by an English gentleman, it is still published without the dedication, because the author "did not feel himself justified, whatever are the obligations which Iceland owes to SIR JOSEPH BANKS, in taking so great a liberty without previous application for his consent; an honour which might not have been refused, but could not well have been solicited from the author's desire for concealment." It is offered therefore to the humanity of the British public.

ART. 38. *Substance of the Speech of the Earl of Harrowby on Moving the Re-commitment of a Bill for the better Support and Maintenance of Stipendiary Curates, on Thursday the 18th of June, 1812. With Documents.* 8vo. 2s. Hatchard. 1812

There is not in our opinion a single argument in support of this Bill, which has not been effectually answered by many of the Bishops and of the Law Lords who opposed its progress; but more particularly by the Bishop of London. It has nevertheless been carried through the Upper House: what will be the ultimate success of the Bill in the House of Commons, remains to be proved. To us it appears one of the anomalies which characterize the present times, that an Act of Parliament should pass relating to a branch of the Ecclesiastical Body, which had not the sanction and support of the Heads of that Body, who may reasonably be supposed to understand its operation the best, nor of the Heads of the

* See our account of Mr. Hooker's Tour there, vol. xl. p. 359; and that of Sir George Mackenzie, in vol. xli. p. 97.

Law themselves, most of whom considered it as of a very questionable tendency.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

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LITERARY INTELLIGENCE.

Captain *Laskey* has in the Press a *Scientific Description of the Rarities in the Hunterian Museum*, deposited at Glasgow.

A Tour in Teesdale, including Rokeby and its Environs, is printing.

The Rev. *David Williams*, A.M. late of Christ Church, Oxford, is about to publish in one volume, octavo, *the Laws relating to the Clergy*, intended as a Guide to the Clerical Profession, in the Legal and Canonical Discharge of their various Duties.

The Seventh Volume of *Mr. Nichols's Literary Anecdotes*, is published. It consists wholly of a very copious Index, and is a most useful addition to the Work. In consequence of his being in possession of much valuable matter, he has been induced to add another Volume to these *Typographical Annals*, which is preparing for publication.

The Third Volume of *Dr. Hales's Analysis of Chronology*, which will complete the Work, is nearly finished.

ERRATA,

In our last, occasioned by an accident at the press.

In page 406, line 3, for *Charley's* read *Charles's*.

13, after *eram*, add *tibi*.

17, for *services* read *furrows*.

20, for *and* read *to*.

2, from the bottom, for *are* read *all*.

411, 12, for *Heathen* read *Northern*.

Note,

Supplementary to Art. 22, in our last, p. 413, on *Dr. Henderson's Pamphlet*.

It has now been proved, completely, that *Dr. Henderson* was right. The second watching of *Ann Moore*, of *Tutbury*, has obliged her to confess, in nine days, what, on a former occasion, she did not do in sixteen, *that her pretence of living without food was an imposture*. Her former attendants she by some means deceived; the present were too vigilant. The exposure of a cheat so long successful, is a public benefit; and a correct account of the whole will be published by authority of the Committee,

THE
BRITISH CRITIC,

For JUNE, 1813.

“ Objurgationes nonnunquam incidunt necessariæ. Id agendum ut ne ea facere viteamur irati, sed ut ad urendum et secandum sic et ad hoc genus castigandi raro invitique veniamus.”

CICERO.

Serious reprehension may sometimes be necessary, but it should never seem to be applied with anger; we should use it as we do the caustic and knife, seldom and reluctantly.

ART. I. *An Historical Account of the ancient Culdees of Iona, and of their Settlements in Scotland, England, and Ireland.* By John Jamieson, D.D. F.R.S. & F.A.S.E. 4to. pp. 417. 1l. 11s. 6d. Edinburgh, Ballantyne and Co.; London, Longman and Co. 1811.

IT is well known, that the Keldees or Culdees, for the name is variously written, were an ancient sect of monks, who principally established themselves in Ireland, Scotland, and the islands adjacent. But the history of their origin, progress, establishment, and suppression has hitherto been involved in great obscurity. Dr. Jamieson therefore has well deserved the thanks of the learned, and of the ecclesiastical student in particular, for thus bringing together from various sources an elaborate collection of interesting and curious documents concerning this singular description of monks or priests. The author commences his work with conjectures as to the first origin of the society, giving the various etymologies of the name by which they were distinguished. Of these the most obvious as well as satisfactory

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seems that adopted first by Bocce and afterwards by Buchanan, viz. Culdei, quasis Cultores dei. We have next an account of the first preaching of the Gospel in N. Britain, and the mission of Palladius. The principal seat of the Culdees was Iona. Some curious anecdotes of Columba (or Columban) appear in the first portion of the work, and the arguments which tend to prove that the Culdees were the successors of the Druids seem to us very plausible. After continuing the account of the life and character of Columba and of the island of Iona, we are introduced to a more particular description of the Culdees, their doctrines and mode of life. They had one great distinction from other monastic orders, that they held marriage in honour. The society may however rather be considered, from various particulars, as a college or colleges than as monasteries. The author next proceeds to exhibit a detailed account of the ecclesiastical government of the Culdees, and this is continued through three succeeding chapters, all of which contain evident marks of patient and laborious research; and he introduces from Bede, Bishop Lloyd, Usher, Goodall, and all other writers on the subject, a series of curious historical facts; among which are the account of the conversion of the Saxons by the Scots, and the important testimony of the Saxon Chronicle.

Four chapters which follow describe in succession the principal seats of the Culdees, which appear to have been established at Abernethy, Lochleven, St. Serf, Dunkeld, St. Andrew's, Brechin, Portmoak, Scone, Kirkcaldy, and elsewhere.

But the part of the volume which will be found most to abound in curious matter is the opposition of the Culdees to the superstitions of the Roman Catholic church. This led to their suppression, and from this part of the work we submit the following extracts.

“ In this work (the Breviary of Aberdeen) we find a miracle ascribed to the worthy Baldred, that must have rendered him an inestimable acquisition to a people living on a rocky coast. ‘There was a great rock between the said island [the Bafs] and the adjacent land, which remained fixed in the middle of the passage, unmoved by all the force of the waves, giving the greatest hindrance to navigation, and often causing shipwrecks. The blessed Baldred, moved by piety, ordered that he should be placed on this rock. This being done, at his nod the rock was immediately lifted up, and, like a ship driven by a favourable breeze, proceeded to the nearest shore, and henceforth remained in the same place, as a memorial of this miracle, and is to this day called *St. Baldred's coble* or *cork-beat*.’

“ Here

“ Here a different account is also given of the ubiquity of the saint's body. We are informed, that the inhabitants of the three parishes which were under his charge, as soon as they knew of his death, assembled in three different troops at Aldhame, where he breathed his last, severally begging his body. But, as they could not agree among themselves, they, by the advice of a certain old man, left the body unburied, and all separately betook themselves to prayer, that God himself, of his grace, would be pleased to signify which of these churches was to have the body of the saint. Morning being come, a thing took place, that has *not often had a parallel*. They, being all assembled, as before, in their different troops, found three bodies perfectly alike, and all prepared with equal pomp for interment. Each of the companies, of course, departed, well pleased; and each parish erected a monument over that body of the saint which had fallen to its share.” P. 190.

“ The Scottish clergy had received the ridiculous rite of the *tonsure*. But it is no inconsiderable proof of their independence of Rome, that it was not till the eighth century that they could be prevailed on to adopt the Roman mode; although so early as the time of Augustine, the papal legates had introduced the latter into Britain, and had persuaded the Anglic clergy to receive it. This, indeed, appears to have been one of the very important changes designed in their legation. But the more frivolous the thing itself, which the Romanists wished to impose on the clergy in Scotland, the greater is the proof of their spirit of resistance.

“ It has been supposed, from the language of Bede, ‘ that, without the ceremonies used by the Romanists, they *baptised* in any water they came to.’ This is confirmed by the complaint which Lanfranc, Archbishop of Canterbury, makes concerning the Irish Christians, who were taught by Culdees. ‘ Infants,’ he says, ‘ are baptised by immersion, without the consecrated chrism.’

“ It has been inferred, from the language of Bernard, that ‘ *confirmation* was quite in disuse, if at all ever known’ among the Irish Culdees. For, in his life of Malachy, he says, that he ‘ anew instituted the sacrament of confirmation.’

“ They seem also to have opposed the doctrine of *real presence*. We read of Bishop Sedulius, who, about the beginning of the eighth century, went to Rome in company with Fergutus, or Fergus, a Pictish Bishop. Sedulius is claimed both by the Scots, and by the Irish. He subscribes himself, in a council held at Rome, A. 721, *Britanniæ episcopus. de genere Scotorum*. But it is immaterial, whether he belonged to Scotland, or to Ireland; as the doctrines and forms of both churches were so similar. He left a commentary on all the epistles of Paul, which has been printed. On 1 Cor. xi. 24. *Do this in remembrance of me*, he says; ‘ He has left his memorial to us, in the same manner as any one,

who was about to go to a great distance, should leave some pledge with him whom he loved; that, as often as he saw it, he might be able to recollect the benefits and the love of his friend.'

"The Culdees, it would appear, withstood the *idolatrous worship* of the Roman church. 'It is to be observed,' says Sir James Dalrymple, 'that the common practice of the Culdees was to dedicate their principal churches to the *Holy Trinitie*, and not to the Blessed Virgin, or any saint.' 'There is a charter by Malcolm IV. to the abbey of Dunkeld, in which the church is designed that *of the Holy Trinity*.' It seems highly probable, that the church of Breechin, which has been generally viewed as a remnant of Pictish architecture, had a similar dedication; as the principal market held there is still called *Trinity*, by corruption, *Tarnty Fair*.

"It is admitted, indeed, that this was their established mode of dedication. 'The monastery of Dunfermlin,' says a learned writer, in a passage formerly quoted, 'was dedicated, like the other Culdean establishments, to the Holy Trinity.' Speaking of Scone, he says; 'A Culdean church was here dedicated, in the earliest times, to the Holy Trinity, *like other Culdean monasteries*.' Spotswood says, that the abbey of Scone was dedicated 'to the Holy Trinity, and St. Michael the Archangel.' But there can be no doubt, that he is here to be corrected from the more full and interesting account given us by Sir James Dalrymple. He has, indeed, inserted, from the Chartulary of Scone, the charter of Alexander I. erecting the abbey. This bears, that there was a church here, formerly dedicated to the Holy Trinity. But a reason is assigned for the change of the dedication, as well as of the mode of service; a reason perfectly consonant to the spirit of the times.

"The words are: 'I Alexander, by the grace of God King of Scots, son of King Malcolm and Queen Margaret, and I Sibilla Queen of Scots, daughter of Henry King of England, being disposed to *decorate the house of God, to exalt his habitation*, give and deliver up the church, dedicated in honour of the Holy Trinity, to God himself, and St. Mary, and *St. Michael*, and St. John, and St. Lawrence, and St. Augustine.' It is added, that it was, 'for extending and exalting the worship and honour of God, that canons were introduced from the church of St. Oswalds, *ad serviendum Deum canonicè*.'

"Here,' says Sir James, 'is a new order of ecclesiastics, and a new form of worship introduced, upon pretence of enlarging and exalting the worship and honour of God, as if it had not been established formerly in purity, at Scone; and chanoins regular of St. Austine, serving God by their profession, brought from the church of Oswalds in England, a place famous for its religion; as if the Scots, and their predecessors, before this time, had not been servants of God after the right rule, and
their

their churches famous for professing the true religion; or that they had not served God *canonically*, albeit according to the canon of the holy scriptures, because not according to the rule of St. Austine." P. 205.

The Culdees were moreover enemies to the popish doctrine of works of supererogation, it cannot therefore be a matter of surprise that the friends of the Romish Church refused to consider the Culdees as brethren, or that Robert, Bishop of St. Andrew's, would not acknowledge them as his clergy; he was, however, chosen to that office for the express purpose of bringing the Scots to a more intimate union with Rome. Various attempts were subsequently made to subject the Scots to the authority of Rome, more particularly with regard to the celebration of Easter, a memorable subject of ecclesiastical controversy—the first example, however, of any appeal to Rome, indicative of an acknowledged superiority, was made by Gilbert Murray, as recorded in p. 243. But this seems to have been the act of a single person. It had, however, its effect, and the part acted by this young Scottish clerk occasioned his promotion first to be dean of Murray and great chamberlain of Scotland, and afterwards to the bishopric of Caithness.

The means taken for the effectual suppression of the Culdees were alike various and artful. The Culdean abbots were promoted to bishoprics, and the number of episcopal sees were increased with this view and purpose. But their depression seems principally to have been accomplished by the introduction of canons regular. These canons were remarkable both for their devotion to the Church of Rome, and for the strong contrast which their conduct and demeanor exhibited to that of the Culdees.

" They acquired credit with the superstitious, as having more appearance of sanctity than the Culdee presbyters; especially as they lived in celibacy, while the honest Culdees laid no claim to the gift of continence. They affected far greater pomp in their worship. No sooner were these canons introduced at St. Andrews, than matters assumed an appearance of what was deemed *religion* in those days, which had been quite unknown before. Their prior at St. Andrews 'wore, in all public meetings, and in solemn services upon festival days, the pontifical ornaments, viz. a mitre, gloves, ring, cross, crozier, and sandals or slippers, as the bishops; and in parliament had the precedence of all abbots and priors.' The very design of their introduction into those places, where the Culdees had formerly had the power, was the estab-

lishment of this species of religion;—ut in dicta ecclesia religio *constitueretur.*” P. 251.

The difficulties, however, which their adversaries had to encounter are energetically represented and explained at pp. 255, &c. and their character and apology at pp. 265, 269. The subjection of the Culdees at St. Andrews, and their partial expulsion at Iona, occupies the 13th chapter. The same method of introducing canons regular was here adopted.

“ In the Register of St. Andrews, we have the deed of foundation of the priory of this place, by Bishop Robert, A. 1144. Besides all his other donations of lands, tithes, &c. he gives all his books to this priory. Of the seven portions, which belonged to the altar of St. Andrews, he devotes two to the canons regular, and one for an hospital.

“ This register also contains a deed of David I. authorising the prior and canons of this new foundation to receive the *Culdees* of Kilrimunt among them as canons, with all their possessions and revenues, if they be found willing to adopt this character. If they refuse to comply, it is enjoined, that the Culdees then living shall be permitted to retain their possessions during their natural lives; and that on their demise, canons shall be appointed to succeed them individually; and that all their possessions shall thus successively be converted to the perpetual use of this canonical priory.” P. 278.

The struggle, however, on the part of the Culdees was long and spirited, and the particulars of it are given by the author, from Sir Robert Sibbald, at p. 282.

The conclusion seems to be, that the decline of this order may be dated from the period of their first submission to the encroachments of Rome.

The 14th chapter is one of the most curious and entertaining in the whole volume, as it exhibits a circumstantial account of the celebrated library of Iona, where it was once supposed a perfect Livy might eventually be discovered. The following remark is given by Dr. Jamieson from Pennant.

“ The public,” says Pennant, “ was greatly interested in the preservation of this place, for it was the repository of most of the ancient Scotch records. The library here must also have been invaluable, if we can depend upon Boethius, who asserts, that Fergus II. assisting Alaric the Goth in the sacking of Rome, brought away, as share of the plunder, a chest of books, which he presented to the monastery of Iona. Aeneas Sylvius (afterwards Pope Pius II.) intended, when he was in Scotland,

to have visited the library, in search of lost books of Livy, but was prevented by the death of the King, James I. A small parcel of them were, in 1525, brought to Aberdeen, and great pains were taken to unfold them, but, through age and the tenderness of the parchment, little could be read; but, from what the learned were able to make out, the work appeared by the style to have rather been a fragment of Sallust than of Livy.'” P. 303.

The ultimate fate of this library has been a subject of much and eager controversy. Perhaps it was destroyed by the Danes, perhaps the Norwegian princes, when sovereigns of the isle might remove at least a part of it to their own country. Another writer says, that some of the manuscripts were removed to the Scotch colleges of Douay, or Rome, or Ratilbon. Others think that the indiscreet zeal of the Reformers might cause a partial destruction of this library. All these opinions are weighed and considered, after which the author thus finishes the subject.

“ I shall conclude this meagre account of a library once so famous, with the latest notices which I have met with on the subject. They occur in a posthumous work of the late learned Dr. Walker, of the University of Edinburgh. ‘ All that I could learn of its fate,’ he says, ‘ was, that the reformers came so suddenly upon Icolmkill, that the inhabitants had time to carry little or nothing away. Some of the books and papers, however, were conveyed to the castle of Cairnburg, belonging to the chief of the Macleans, and then judged impregnable. Here they remained till a siege, in the time of Cromwell, when they were mostly destroyed by fire. Some of them, however, still escaped, of which I got notice of one manuscript, and saw an old gentleman in whose hands it had been for some time; but found, after hunting it through three or four islands, that the last leaves of it, as it was unhappily vellum, had fallen a sacrifice for measures to a taylor. It was a Latin translation of an Arabian work on physic.’” P. 321.

Resuming his principal subject, the author proceeds to observe, that the Culdees continued till the beginning of the 14th century. But although they were overwhelmed by the united powers of the primacy and the papal authority, it is manifest that they left a strong bias in their favour in the minds of the nation, who, with the first opportunity which presented itself, demonstrated a decided partiality for a form of government nearly resembling that of the Culdees. The question whether this form was presbyterian or episcopalian is discussed at pp. 323 et seq. to the end of the volume.

A copious appendix is subjoined, containing original papers and remarks. We have now conducted our readers through a volume which is exceeded by very few in the light which it communicates, on a perplexed and difficult subject. We are well aware that a large field is here open for controversy, and more particularly in the concluding part of the volume, and it is more than probable that Dr. Jamieson will be addressed on the subject by some of those whose opinions and arguments he controverts. The author of *Caledonia* in particular is not so unskilled or so timid in literary warfare as not to take up a gauntlet thrown down by so able and so respectable an opponent. We have perused the volume with much satisfaction, and, as our readers we presume will also, have received much information on a subject with which we were before less perfectly acquainted.

ART. II. *The present Picture of New South Wales; illustrated with four large coloured Views, from Drawings taken on the Spot, of Sydney, the Seat of Government; with a Plan of the Colony, taken from actual Survey by public Authority. Including the present State of Agriculture and Trade, Prices of Provisions and Labour, internal Regulations, State of Society and Manners, late Discoveries in Natural History, and other interesting Subjects; with Hints for the further Improvement of the Settlement. By D. D. Mann, many Years resident in several official Situations.* 4to, pp. 103, 3l. 13s. 6d, Booth, 1811.

THE colony of New South Wales is, on every account, highly interesting to a British mind. Its discovery, plantation, and all its institutions are British. They have taken place in an enlightened period, when every particular can be ably investigated and judiciously illustrated; and the formation of the establishment is not disfigured by any vice or crime, which in after times may be considered as a stain upon the present age. The natives have not been molested; their property has not been violated, or their freedom abridged. The sword has not been drawn to extort treasure or to enforce belief, nor have the people been hunted into the mountains, trepanned by artifices, infested with diseases to them incurable, or doomed to labour without reward for those hard masters whom an unhappy destiny sent to their

shore. From the first navigator who began an intercourse with them, to the latest governor whom Britain has sent to their coasts, all have been animated by sentiments of benevolence, and have best displayed those sentiments by acts of goodness and of moderation.

No more than 24 years have elapsed since the determination to colonize this territory by persons expatriated from the British dominions began to be carried into effect. In that short period a great many interesting events have occurred, to endanger the prosperity and try the fortitude of these settlers. Yet, such has been the subversion of the civilized world during that period, that the colonists of New South Wales, if they knew their own happiness, have had more reason to be satisfied with their situation than the inhabitants of any part of the continent of Europe. Every fact attending the progress of these settlers from guilt and want, toward respectability and opulence, will, in future ages, be of the highest value; for, in future ages, it is not to be doubted that New South Wales, fully peopled, and endowed with knowledge, industry, and valour, will take a proper rank among the nations of the world.

It is principally with a view to this state of things that Mr. Mann's work is interesting. To portray nature, to classify and describe animal, vegetable, and mineral productions, was not in his power; education had not furnished him with the means. Fortunately too, it was not required; for preceding travellers, naturalists, and philosophers had given accounts both ample and satisfactory. Mr. Mann had, however, the benefit of experience, and the evident merit of honesty and impartiality; and thus supplied, he has given information which every one who can interest himself about the struggles and progress of infant society must read with delight, although the skill and graces of the scholar appear in no part of the work.

In his first chapter Mr. Mann gives an outline of the principal events which affected the prosperity of the colony, exclusive of those noticed by Governors Hunter and Collins, from its establishment until 1805. The detail is not very extensive, but enough is shown to exhibit a people making a very rapid progress toward comfort and respectability, notwithstanding many obstructions from nature and accident, and others still more injurious, arising from their own corruption and perverseness. Earthquakes and floods have occasionally spread devastation and terror, and the criminal habits which occasioned the transportation of many of the colonists have maintained their ascendancy in some, and
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shown their worst effects in drunkenness, forgery, murder, desertion, insubordination, and rebellion. The distressing phenomena of nature, the earthquakes and floods, were described in the public prints when they occurred, and are probably fresh in the memory of most readers; but the following instance of providential escape and hardened profligacy is perhaps less known.

“ In the month of September (1804) Joseph Samuels, who had been convicted of a burglary, was three times suspended; the rope first broke, in a very singular manner, in the middle, and the suffering criminal fell prostrate on the ground; on the second attempt, the cord unroved at the fastening, and he again came to the ground; a third trial was attended with no better success, for at the moment when he was launched off, the cord again snapped in twain. Thomas Smyth, Esq. the provost-marshal, taking compassion on his protracted sufferings, stayed the further progress of the execution, and rode immediately to the governor, to whom he feelingly represented these extraordinary circumstances, and his Excellency was pleased to extend his Majesty's mercy. Samuels was afterwards transported to another settlement, in consequence of his continuance in his dishonest career, and has subsequently lost his life on the coast, in making an attempt to escape from the colony.”

The description of the rise, progress, and suppression of an insurrection, which appears in the subjoined extract, is not without interest, and it claims some further notice as the first New South Wales war.

“ At the commencement of the year 1804 the tranquillity of the colony experienced some interruption. I have mentioned in the beginning of this chapter the circumstances of the importation of Irish convicts in the year 1800, and of their attempts to disseminate amongst their fellow-prisoners the seeds of insubordination and riot. The vigilance and prudence of Governor Hunter at that time checked the rapid progress of the flame of sedition; but although apparently extinguished, the fire only smothered for a time. Discontent had taken root, and its eradication was a matter of more difficulty than could have been foreseen. The most unprincipled of the convicts had cherished the vile principles of their new companions, and only waited for the maturity of their designs to commence the execution of schemes which involved the happiness and security of the whole colony. The operations of these disaffected persons had hitherto been conducted with such secrecy, that no suspicion of their views was entertained until the 4th of March in this year, when a most violent insurrection broke out at the Castle-hill, a settlement between Parramatta and Hawkesbury, and the insurgents expressed

expressed their determination to emancipate themselves from their confinement, or to perish in the struggle for liberty. Information of the extent and alarming appearance of this mutiny having reached the governor, it was deemed necessary, on the following day, to proclaim martial law; and a party of the troops, under the command of Lieutenant-Colonel George Johnston, were directed to pursue the rebels. After a long march, the military detachment came up with the insurgents, near the Ponds, about half way between Parramatta and Hawkesbury, and a short parley ensued, when the Colonel found it necessary to fire upon them; and after killing several of the misguided rebels, and making prisoners of the principals who survived, the remainder made a rapid retreat. Ten of the leaders of this insurrection, who had been observed as particularly conspicuous and zealous in their endeavours to seduce the rest, were tried on the 8th of March, and capitally convicted. Three were executed on the same evening at Parramatta, since it was justly concluded that measures of a prompt severity would have a greater effect upon the minds of those who had forsaken their allegiance. On the following day two other rebels were executed at Sydney, and three at Castle-hill; the two remaining criminals were respited, as they were the least corrupted, and had discovered symptoms of severe remorse for the part which they had taken in the late operations. On the 9th martial law was repealed, and from that moment no disturbance has again broken in upon the peace of the settlement of a serious nature, although it would be too much to suppose that the seeds of insubordination and disorder were entirely eradicated by the frustrated event of the first endeavour. Men of such desperate characters as are to be found in this colony are not to be intimidated by punishment, nor discouraged by failure from the pursuit of that career of depravity which is become dear to them from habit; nothing short of death can destroy, in those minds, the affection for vice, and the determination to gratify their ruling passion, in spite of obstacles, however alarming, or opposition, however strenuous and vigilant. Mr. Dixon, a Roman Catholic priest, who had been sent under an order of transportation from Ireland for his principles, accompanied Colonel Johnston on this service, and proved to be of some utility in bringing back the insurgents to a proper sense of their duty. It cannot be too much to say, that the conduct of Mr. Dixon, before and after this business, was strictly exemplary."

In the second chapter we have an abstract of the general orders issued by the governors for the regulation of the colony. They seem to be equitable, and probably the most rigid of them were not adopted until experience had proved them to be necessary. The arrival of Governor Bligh is then

then noticed, and next the decease of a man, who, at one time, attracted no small share of public attention in this country.

“ The death of Mr. George Barrington, who for a long time was in the situation of chief constable at Parramatta, ought to have been previously adverted to, as his decease took place before this period. During his residence in the colony he had conducted himself with singular propriety of conduct, and by his industry had saved some money; but for a considerable time previous to his death he was in a state of insanity, and was constantly attended by a trusty person. The general opinion of those around him was, that he brought on this malady, so destructive to the majesty of man, by his serious and sorrowful reflexions on his former career of iniquity. His death, however, was that of a good man and a sincere Christian. He expressed a very considerable degree of displeasure, when he was in a state of sanity, at his name being affixed to a narrative, which he knew only by report, as being about to be published, and which subsequently did appear under a deceptive mask.”

In the course of his short narrative, the author mentions the erection of a county gaol; a printing-office, from which a Gazette issues; a playhouse, which it was soon found necessary to close; a market, orphan-schools, and store-houses; and these beside the general establishments, military, civil, and ecclesiastical, necessary for the ordinary purposes of the colony.

The general state of the settlement, in March, 1809, when the author quitted it, after making what he calls a muster, by order of Lieutenant-Governor Foveaux, forms the most interesting part of the work, and in that view we submit some of the results to the reader.

The account of land in cultivation by the crown, the officers, and the settlers, is

“ 6887 acres of wheat, 3389 $\frac{1}{4}$ acres of maize, 534 $\frac{1}{2}$ acres of barley, 92 $\frac{1}{2}$ acres of oats, 100 $\frac{1}{2}$ acres of pease and beans, 301 acres of potatoes, 13 acres of turnips, 546 $\frac{1}{4}$ acres of orchard and garden, 34 $\frac{1}{2}$ acres of flax, hemp, and hops.”

The following is the general course of cultivation adopted, and justified by experience :—

“ *January.* The ground intended for wheat and barley to be sown in ought to be now broken up; carrots should also be sown, and potatoes planted in this month are most productive for the winter consumption.—*February.* A general crop of turnips for sheep, &c. should be sown this month, the land having been previously

previously manured, cleared, ploughed, &c. This is also the proper month for putting Cape barley into the ground, for green food for horses, cattle, &c.—*March*. Strawberries should be planted this month, and onions for immediate use should be sown. All forest land should be now sown with wheat, and turnips, for a general crop, in the proportion of one pound of seed to an acre of land.—*April*. From the middle of this month until the end of May is the best season for sowing wheat in the districts of Richmond-hill, Philip, Nelson, and Evan, as it is not so subject to the caterpillar, smut, rust, and blight. Oats may also be sown now for a general crop. Asparagus haulm should also be cut and carried off the ground, and the beds dunged.—*May*. Pease and beans for a field crop should be sown in this month; but in gardens, at pleasure, as you may be supplied with them, as well as most other vegetable productions, sallads, &c. nearly at all times of the year.—*June*. This is the best season for transplanting all kinds of fruit-trees, except evergreens; layers may also be now made, and cuttings planted from hardy trees. Spring barley should be sown this month upon all rich land, three bushels to an acre.—*July*. Potatoes which were planted in January are now fit for digging. Stocks to bud and plant upon should now be transplanted; cabbage and carrots may be sown; and strawberries should be cleaned, and have their spring dressing.—*August*. Potatoes must now be planted for general summer use; the ground prepared for clover at this season is best. Cucumbers and melons of all kinds should now be sown, and evergreens transplanted. Vines ought to be cut and trimmed early in this month. Ground may this month also be ploughed for the reception of maize, and turnip land prepared for grass.—*September*. This is the best season for grafting fruit-trees, and the ground should be entirely prepared for planting with maize. Grass seed and clover should be sown in the beginning of this month, if the weather is favourable, and there is a prospect of rains.—*October*. All fruit-trees now in bearing should be examined, and where the fruit is set too thick, it must be reduced to a moderate quantity. The farmer should plant as much of his maize this month as possible, and clean ground for potatoes.—*November*. In this month the harvest becomes general throughout the colony, and no wheat ought to be stacked upon the ground, as the moisture which arises from the earth ascends through the stack, and tends much, in this warm climate, to increase the weevils, which prove very destructive to the wheat. Evergreens may now be propagated by layers, and cabbage, lettuce, and turnips sown.—*December*. The stubble ground is frequently planted with maize in this month, so that it produces a crop of wheat and another of maize in the same year; but the policy of thus forcing the ground is much questioned by experienced agriculturists, and is supposed to have led

to the ruin of these avaricious farmers. Cauliflower and brocoli seeds may now be sown.

“ The prices paid for planting, clearing ground, &c. is as follows, according to the regulations specified in the general orders:—For felling forest timber, 10s. per acre; for burning off ditto, 25s. per acre; for breaking up new ground, 24s. per acre; for breaking up stubble or corn land, 13s. 4d. per acre; for chipping in wheat, 6s. 8d. per acre; for reaping ditto, 8s. per acre; for threshing ditto, 7d. per bushel; for planting maize, 6s. 8d. per acre; for hilling ditto, 6s. 8d. per acre; and for pulling and husking ditto, 5d. per bushel. The hours of public labour are from sun-rise to eight o'clock, and (Sundays excepted) from nine to three. On Saturdays, on account of the stores being open for the issue of provisions, the hours are from sun-rise to nine o'clock.

“ Yearly wages for servants, with board, 10l.; weekly ditto, with provisions, 6s.; daily wages, with board, 1s.; and daily wages, without board, 2s. 6d.

“ The following is an accurate account of live stock, taken at the same time as the preceding statement of land in cultivation.

“ Belonging to the crown, 28 male horses, 19 female ditto; 21 bulls, 1791 cows; 1800 oxen; 395 male sheep, 5298 female ditto; 40 male goats, 1670 female ditto; 7693 male pigs, and 537 female ditto. Belonging to officers, 81 male horses, 146 female ditto; 38 bulls, 1111 cows; 696 oxen; 2638 male sheep, 5298 female ditto; 40 male goats, 73 female ditto; 486 male pigs, and 537 female ditto. Belonging to settlers, 258 male horses, 329 female ditto; 40 bulls, 1906 cows; 1172 oxen; 7449 male sheep, 15,327 female ditto; 799 male goats, 1670 female ditto; 7693 male pigs, and 7435 female ditto. Belonging to persons not holding land, 44 male horses, 35 female ditto; 19 bulls, 307 cows; 103 oxen; 325 male sheep, 1222 female ditto; 97 male goats, 296 female ditto; 1641 male pigs, and 1576 female ditto. Total of stock, 411 male horses, 529 female ditto; 118 bulls, 5115 cows; 3771 oxen; 10,807 male sheep, 22,451 female ditto; 936 male goats, 2039 female ditto; 9820 male pigs, and 9548 female ditto.

“ The following was the current price of articles of food in the year 1809:—“ Wheat 12s. per bushel; maize 5s. per bushel; barley 5s. per bushel; oats 4s. 6d. per bushel; potatoes 10s. per cwt.; turnips 4d. per bunch; carrots 6d. per bunch; cabbages 3d. each; lemons 6d. per dozen; peaches 2d. per dozen; apples 2s. per dozen; pears 3s. per dozen; strawberries 1s. per quart; quinces 2s. per dozen; water-melons 9d. each; musk and other melons 1s. each; apricots 1s. per dozen; mulberries 1s. per quart; Cape gooseberries 8d. per quart; native currants 8d. per quart; oranges, raspberries, grapes, plums, almonds, pomegranates,

nates, limes, shaddocks, citrons, pineapples, nectarines, and guavas, are to be procured; but their prices are variable, some of them being more scarce than others. Cucumbers 1d. each, mushrooms 8d. per quart, French beans 4d. per quart, onions 20s. per cwt. peas 1s. per quart, beans 9d. per quart, asparagus 2s. per hundred, artichokes 6d. each, spinage 1s. per dish, pumpkins 6d. each, cauliflowers 6d. each, brocoli 6d. per dish, figs 3d. per dozen, beetroot, lettuces, radishes, salad of all kinds, horse-radish, samphire, watercresses, celery, endive, and herbs of every description are extremely plentiful, and to be purchased at reasonable rates.

“Animal food is to be procured at the following prices:—Beef 1s. 3d. per lb.; mutton 1s. 3d. per lb.; pork 1s. per lb.; lamb 1s. 3d. per lb.; kangaroo 8d. per lb. (the flesh of this animal is somewhat similar in taste to English beef, but rather inferior, owing to the want of fat); goat mutton 1s. per lb.; turkeys 10s. each, geese 8s. each, ducks 4s. each, Muscovy ducks 5s. each, fowls 2s. 6d. each, wild ducks 2s. each, teal 1s. 3d. each, rabbits 4s. each, roasting pigs 5s. each, pigeons 1s. 3d. each, kids 5s. each, eggs 1s. 6d. per dozen, butter 6s. per lb.; milk 1s. per quart, cheese 2s. 6d. per lb.; oysters 1s. per quart, and lobsters 1s. each.

“Fish is exceedingly numerous of every description, and is very good as well as moderate in charge. A turtle was caught recently in Broken Bay, with a hook, weighing 7 cwt. which was retailed to the inhabitants at 4d. per lb.”

Under the head “Trade and Manufactures” we are informed, that

“A manufactory has been established for coarse woollen blanketing or rugs, and coarse linen called drugget; a linen of a very good quality has also been produced, which has been disposed of to settlers, &c. and issued from the stores to those who labour for the crown. The spinning has been done by the female convicts, and the weaving, &c. by the male. The leather made from the skins of cattle, kangaroo, seal, &c. are extremely good. Several potteries have been established, but the most celebrated manufacturer of this description, named Skinner, lately died. His dishes, plates, basons, covers, cups and saucers, teapots, and chimney-ornaments, were in a very superior style of workmanship, and other useful articles equally handsome.

“Tobacco-pipes, which, some years ago, at the cheapest periods, cost 6d. each, are now manufactured in the settlement, of a very good quality, and are retailed at one penny each.

“Salt is made in great abundance from salt water, and large salt-pans have been erected at Rose Bay, whence, and at New-castle, great quantities are made and sent to Sydney. A plan, however, has been proposed to the governor for making it by evaporation, which it was supposed would be carried into effect;

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it was in agitation, and was nearly brought to perfection, when this statement was made.

“ Some very palatable beer is brewed in the settlement at four extensive breweries; one at Sydney, one at Kissing Point, and one at Parramatta, and the other at Hawkesbury; and a number of persons brew their own beer. Eight windmills have been erected for the purpose of grinding corn; and a water-mill which had been erected at Parramatta has, most unfortunately, been destroyed by a flood.

“ There are four auctioneers, or vendue-masters, in the settlement; two at Sydney, one at Parramatta, and one at Hawkesbury. They usually charge five per cent. on sales.

“ The shops are particularly respectable, and decorated with much taste. Articles of female apparel and ornament are greedily purchased; for the European women in the settlement spare no expence in ornamenting their persons, and in dress each seems to vie with each other in extravagance. Spirits are also bought up with astonishing rapidity; and when prohibited, will ever be maintained [obtained] by some means or other, and I have known it to sell as high as 30s. per bottle; the general price by the retailer, however, is from 10s. to 16s. per bottle. Most of the people in the colony, male and female, give way to excessive drinking. Wines are not so eagerly sought after, and are therefore more reasonable than might be expected; but if the rage for luxuries continues to increase in the same proportion as it has done for the last few years, it must soon obtain an enhanced price, and a more rapid sale. The evils consequent upon the unrestrained use of these articles are such as to justify the most poignant regrets that they should be held in such estimation by all descriptions of persons, since they have proved, from their first introduction into the colony, and still continue to be, the fertile sources of social disorder, of domestic misery, of disorders, and of death. It is to no purpose that the higher orders set examples of sobriety and temperance; it is of no avail that the governor uses every prudent exertion to restrain the immoderate traffic in these pernicious liquors; threats, intreaties, and punishments are equally useless; and while spirits are to be procured, the inhabitants will possess them at the price of every other comfort of life.

“ There are 9356 inhabitants in the settlement, out of which number upwards of 6000 support themselves, and the rest are victualled and clothed at the expence of the crown. Most men of a trade or profession pursue their calling, and labourers are either employed by the settlers to cultivate their lands, and in various occupations, or work in different gangs where they can be serviceable.”

Mr. Mann has also given a few observations and facts relating to the natives, the climate, and the natural history of the

the colony, which we do not think it necessary to notice, as they contain but little that is new. He also proposes some plans of improvement, of which the portion that is good will probably not have escaped the attention of a Committee of Parliament, to which we believe the general state of this colony has been referred.

Our readers will probably have viewed with some surprize the enormous price of three guineas and a half affixed to a book, which, including the title-page, dedication, and table of contents, comprizes no more than 103 printed pages on very ordinary paper, and which certainly would not be cheap at six shillings. The only cause we can assign for this extravagant price is the insertion of a plan of the colony, a very ordinary piece of engraving, and four views of the town of Sydney, which may be looked at as curiosities two hundred years hence, but at present seem not all too good to be pasted on a fire-screen.

ART. III. *On National Government, &c. by George Enfor, Esq. &c.*

(Concluded from our last, p. 504.)

PASSING over a few pages on the origin and progress of society and government, we stop for a moment to notice a section, intitled, the Progress of the British Constitution. Here we were again a little astonished at finding the painted Britons, who, in pp. 34 and 35, were decried as incapable of having a good common law, or collecting facts and materials, or drawing sagacious conclusions, suddenly elevated into a very conspicuous people indeed. They are represented, from the earliest accounts, as being capable of deliberation, legislation, and self-government; heroic in the field, and sufficiently civilized to have thirty-three cities; with an assembly called Kifrithin, to treat on matters of public weal, who in course must legislate; and of such consequence, that Honorius addressed his letters to them as the objects of political pre-eminence. A sense that it is unnecessary, as well as a feeling that it is disgusting, will prevent us from following this self-contradicting writer minutely. Let us see what he would have: what would change our worse than Arab state into one of absolute perfection, and make us, when freed from King and Lords, a great and happy people.

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The first great step is, to secure a proper representation of the people. For this purpose, nothing more is necessary than to dissolve every existing establishment and denomination.

“ I would have,” says this great constructor of commonwealths, “ I would have the population, *rejecting all other divisions*, separated into tithings, centuries, and counties; each county to consist of an equal number of centuries. I would have every tithing, or ten houses, elect annually a decurion or president; every ten decurions elect a centurion, who with his fellows should elect from their county at large two representatives to parliament. Suppose England’s

Population	-	-	-	12,000,000
Houses, four to a house,			-	3,000,000
Tithings, ten houses to a tithing,				300,000
Hundreds, ten tithings to a hundred,				30,000

“ If it were thought adviseable to have 500 representatives in parliament, and two representatives from each county, this population and division give 250 counties, each county comprehending 120 hundreds, or 1200 tithings, 12,000 houses, and 48,000 people. This graduated representation I consider nearly as great an improvement on simple representation, as the representative system in passing laws on that of legislating by universal suffrage.”

In terms equally boastful and sanguine, he continues for some time to extol this prodigious birth of his mountain wit, detailing its advantages, repelling objections, and making comparisons.

But now who are to enjoy the blessed privilege of voting in this happy system?—Mr. Enfor will tell us by and by; but first it is necessary to notice some existing disqualifications which he would not admit. Want of property should prevent no one from being an elector; nor want of a family; nor should profession, nor religion; nor should any of these causes hinder him from being a representative. But from both these privileges he would exclude, 1st, women; 2d, persons under age; but on this point he has a whimsey of his own.

“ I would have,” says he, “ a person to be of age for all private purposes at 21; but to vote in the tithing he should be 22, in the hundred 23, for a representative to the legislature 24, and to vote in the legislature, that is, to be a representative of the nation, he should be full 25 years old.”

The third class he proposes to exclude is strangers ; among whom, however, he does not place those who, although not born, were educated in the country ; at what period the education is to begin or how long to last he does not condescend to explain. The next class to be excluded is still less capable of definition ; it is styled the vicious and improvident. Residence should be required from the elector, not from the representative ; the election by open suffrage ; no oath, subscription, or declaration required from any one ; the representatives to consult together, and to be in some degree guided, but not altogether bound, by instructions from their constituents.

To aid this body, Mr. Enfor recommends a senate, to be composed of members aged at least 35 years, in number from one-fifth to one-half of the representative assembly.

In originating a senate, each county should elect one person, superior in age to the two members sent to the representative assembly. When vacancies occurred, he would let the member of longest standing in the representative assembly, who had attained the senatorial age of 35 years, be appointed to the vacancy in the senate, the country of course electing a representative in his room. One-third of both assemblies should retire by rotation every year, but the retiring members not to be incapable of immediate re-election. And he thinks the legislators should have salaries, but does not fix the amount, to be paid, not out of the state treasury, but out of the county stock ; and the members should be obliged to attend, or forfeit, first their salaries, and next their seats.

Having given this view of the composition of a legislature, we excuse ourselves from pursuing the details of its operations, in the passing and abrogation of laws, ordinary and extraordinary, protests, and some other particulars.

But now for an executive power. There must be one, says Mr. Enfor, and he does not approve of its being divided, for that would spoil a chapter of 16 pages, and a pretty, but not very new, simile of a pyramid. An hereditary executive would be still worse ; that, aided by the topics of expence, corruption, and vice in general, affords 40 good pages of railing, worthy of any proficient in the Jacobin Club, or the Corresponding Society. Well then, the executive magistrate must be elected ; he shall be called **ADMINISTRATOR**, and he shall be a senator, 40 years of age, and hold his office ten years, or till he attain the age of 60, and then be put aside for ever.

The best manner this constitution-maker can imagine .

“ For electing the Administrator is the following. First let me observe, that the mode of nominating this magistrate, at the commencement of the constitution, must differ from the practice which should be adopted afterward on the same occasion, when the laws had begun universally to operate. At the beginning, let the senate choose two persons, either from themselves or the representative assembly, 40 years old: let the representative assembly do the same: let the senate name one of the two chosen by the representative assembly, and the representative assembly name one of the two chosen by the senate: and let the elder of the two be Administrator, the other his assessor.—Thus I would arrange the appointment of the chief magistracy at the origin of the government. I would have it continued as follows:—Let all those senators who have completed their 40th year, the day that the Administrator or Assessor has completed his term by age, or by the duration of his official appointment, or by death, give in their names to the representative assembly. Let the representative assembly ballot for three persons: let the three who have a majority of votes be returned to the senate: let the senate (the three of their body named by the representative assembly on this occasion being excluded) choose two of the three by ballot: then let the two chosen by the senate be transmitted to the ancients—a council on which I shall hereafter enlarge—and let these by ballot choose one of the two, who is to be the Assessor of the Administrator.”

The authorities of the Administrator are next defined, and first we have a list of the privileges he should not possess. He should not have inviolability, but be amenable to justice for his conduct, both as an individual citizen and a man.

“ He should not make a constituent branch of the legislature, or nominate to any part of it; nor have a voice in their deliberations, though he might attend and propose what measures he thought beneficial for the commonwealth. Nor should he have any power to adjourn the legislature. He should not be considered the fountain of honour. He should not nominate the judges, nor preside in any court of justice, nor have power to pardon convicted criminals. Nor should the property of the state, or of the administrator, have any peculiar privileges. The Administrator should not be high priest, nor have the absolute command of the military force of the country. But above all things he should not possess the prerogative of making peace and war.”

The prerogatives an Administrator should enjoy are these: he should not be forced into office against his will; he should have a competent house with appurtenances, and a competent

tent salary; but these, it seems, he need not accept if he has a house or property of his own. Then, for the sake of due respect, he should always be attended by a certain number of servants; constables with staves, we suppose, for they are not to be soldiers; because, says the author, the Administrator himself is a peace-officer, and should not put on the image of war. "Who drives fat oxen should himself be fat." These attendants, and all other ministers of the law, should wear a particular colour, no matter which, but particular it must be, and reserved for them.

"This Administrator should have power to assemble the legislature on all extraordinary occasions; to nominate all foreign and all domestic ministers, with whom he particularly communicates; and their age and qualifications must be submitted to his discretion; and the appointment of the chief ministers should exclusively belong to him.

"Beside the Administrator and his ministers, who form his privy council, there should be various other councils for all the capital interests of the commonwealth—for education, for agriculture, for trade and manufactures, for morals and police, for finance and œconomy, for military affairs, for the arts, sciences, and literature. These I would have by no means constructed as are the present boards and councils in Europe; nor would I have them so much employed in the execution of actual business as to assist the ministers; they being to them as the ministry is to the administrator. They should have no authority, except what their prudence, knowledge, and ability gave them.

"Last of all, there should be a great pervading council, called the Council of Ancients. Supposing it to consist of 35 members, they should be named from the administrators and senators, who had been released from their different offices. The administrators, who executed their trust without censure by the law, should of course participate the dignity of this council: but on a vacancy, when all the abdicated administrators were members of it, the deficiency might be supplied by the ancients choosing themselves a superannuated senator in the room of their departed companion. Thus it should be constituted; and a simple majority should effect a decree. Their business should be censorial, and should reach every individual and authority in the state, not by inflicting pains and penalties, but merely by advice, intimation, or remonstrance. On the danger of war, they should be consulted; and with regard to the impeachment of the Administrator, their concurrence should be had, to authorize the representative assembly to put him on his trial."

Having thus disclosed the author's plan of government at greater length perhaps than our readers think necessary, we

abstain from any detail of his notions about religion, with which he fills 220 pages. His fopperies and absurdities in other respects may be laughed at; but should our contempt of his blasphemies appear in a smile of derision, he might flatter himself that we enjoyed or wished to create a joke. And yet, after the specimen we have toiled through, it would be difficult to abstain from laughing at such a reasoner, when he declares that in religion his views are perfectly philosophical, in the largest acceptation of the term. He subscribes to no dictates of schools or sects *not conforming to that reason which he has received directly from God.*

Had the work before us been published five and twenty years ago, the want of recent experience might have presented some apology for the political absurdities it contains; but after all that has been debated and transacted within that period, we could hardly expect to be so soon called on to notice the flimsy devices of pen and ink politicians, detailed in graduated elections, councils of ancients, and legislative assemblies of five hundred, of one-third returning annually into the bosom of their constituents, of chief rulers, under whatever name, appointed for ten years, and all the rest of the contrivances we have been enumerating. Still less did we expect to find a man bold enough to rake up all this trash from the kennel into which all the constitutions of the last twenty years have been thrown, and piecing the various follies together, call himself the constructor of an original commonwealth. The story of Harlequin and his *tabac de mille fleurs*, formed by begging a pinch from every man's box, is stale as Mr. Enfor's constitution, but this new-fangled snuff was in its composition very like it.

Even this was a slight bold enough for a man of moderate self-sufficiency; but what can be said of him who should propose to substitute all this impracticable and clumsy contrivance for the English constitution? To abolish the throne, the peerage, the church, nay religion itself; the parliament and all the social institutions; to alter all connections and combinations; to undo every thing that is done, and to strip ourselves of the rights and customs we have longest and most fondly cherished; this is the moderate price to be paid as a premium, for leave to try what can be made of the orts and refuse of the constitutions, which the French, the Dutch, the Swiss, and all the various people of Italy, have tried, cursed, and rejected. The island of St. Domingo, before its troubles, was divided between the French and Spaniards. The former cultivated with great industry, built with elegance, and displayed throughout their plantations every thing
that

that care, wealth, and good taste could produce. The Spaniards, on the contrary, did not clear their land, but left it wild and uncultivated, seeking profit by the breed of cattle in frightful districts, which they called Savannahs. A French colonist, receiving a Spaniard as his guest, showed him all the beauties of his plantation, his buildings, his negro-houses, his sugar-houses and works, his own house, and all the conveniencies and elegancies about them. At last, as they were standing on an eminence which commanded a view of the whole, he ventured to ask his Spanish neighbour how he liked his plantation: I admire it exceedingly, answered the Don; it would make a beautiful Savannah.

This Spanish colonist seems to have had notions of improvement similar to those of our author. Each would destroy and prostrate all that human wisdom has erected, to form a place where reptiles may breed, and beasts might fatten. The Spaniard, however, contented himself with expressing his opinion; he did not abuse and vilify that which he wished to destroy.

It now remains for us to notice this author's numerous quotations; indeed his whole work is a string of them, often most ludicrously assembled. It is a pity that, among other subjects, he has not given us his opinions on literary veracity. As he has not, we will give him an opinion of ours, not formed for his sake, or founded on any personal or particular ground of being applicable to him, whom we know not, nor desire to know, but resulting from serious reflection on the many frauds which men commit, and the many enormities in conduct and judgment, which they occasion and sanction, by attributing to authors, whose worth and wisdom are known and acknowledged, facts which they never stated, and sentiments which they never uttered. It is this: In our opinion, the man who deliberately and wilfully misquotes an author, in a matter of grave and important discussion, is as much disgraced as wilful falsehood can make him, and utterly unworthy of credit in any time or place, or under any sanction or circumstances.

We do not mean by this, that, if a man quotes what, with a little examination, he might know to be false, he stands subject to all this censure.—No.—We may think disadvantageously of his discernment, understanding, or industry, but not hardly of his honesty. For example, Mr. Enfor says: "How does it happen, that we hear so much to excuse Charles from being the wretch he was, but nothing to exculpate John, who sent three baronets secretly to the Turk,

with an offer to embrace his religion and make his realm tributary to him?"

A man must be extremely ignorant to make King John send *baronets* into Turkey, considering that there were no baronets till the ninth year of James the First. But let that pass. The authority cited is Coke, fourth Institute, p. 13; and most true it is that Coke tells the story, (except as to the baronets,) giving Matthew Paris as his author. Here is nothing to charge against Mr. Enfor on the subject of fidelity in the main story, although a writer of only moderate research must have known, that every candid author rejects the story as untrue. Mr. Hume says,

"The prejudices against this prince were so violent that he was believed to have sent an embassy to the Miramoulin or Emperor of Morocco, and to have offered to change his religion and become Mahometan, in order to purchase the protection of that monarch. But though this story is told us, on plausible authority, by Matthew Paris, it is in itself utterly improbable; except that there is nothing so incredible but may be believed to proceed from the folly and wickedness of John."

We shall not dwell upon such instances, but take several from the beginning of his book, where he has grossly misquoted and shamefully perverted well-known English authors, and then leave it to the reader to determine, whether he is or is not fully entitled to bear the whole weight of our censure. We shall observe, by the way, that an author who quotes strange editions of books, miscalls them, and points to wrong pages, lays himself open to a strong suspicion, which can only be removed by the utmost correctness. If he fails in that, it is not too much to suppose that he purposed deceit, and quoted obscurely to escape detection.

Thus, Mr. Enfor says, (vol. i. p. 5,) "*It has been frequently adjudged*, that a peer who concerns himself in the election of a member of parliament infringes the liberty of the commons." For this he quotes Comyns's Digest, p. 190. This quotation refers to no volume; however, on searching the fifth volume in Mr. Rose's edition, p. 188, instead of the frequent adjudications alluded to, nothing is to be discovered out the ordinary vote of the house of commons, which the lords have always denied to be law, and which never was decided before any competent tribunal, or recognized in any statute.

In the next passage, which he pretends to quote from a popular English author, having applauded the factious attempt

tempt made in the reign of George the First to restrain the King from creating peers, he proceeds,

“ It was thought,” says Blackstone, “ that this would be a great acquisition to the constitution, by restraining *the King or his favourites* from gaining an ascendancy in the lords by an unlimited creation of peers at pleasure. It passed the lords, but was rejected in the commons *by a great majority*, who wished to keep the upper house open to their ambition—and ~~this~~ *thus ended all expectations of reform in this branch of the legislature.*”

Now let Blackstone speak for himself: he says,

“ A bill passed the house of lords, and was countenanced by the then ministry, for limiting the number of the peerage. This was thought *by some* to promise a great acquisition to the constitution, by restraining *the prerogative* from gaining the ascendant in that august assembly, by pouring in at pleasure an unlimited number of new created lords. But the bill was ill relished and miscarried in the house of commons, whose leading members were then desirous to keep the avenues to the other house as open and easy as possible.”

It is rather too much to take the opinion of an esteemed author as a basis for a paragraph, in which the person quoting shall weave up as much factious and vulgar calumny as he thinks fit, and then, by marking and describing it as a quotation, cause it to be ascribed to the author quoted.

In the very next page are two instances of misquotation, the one in terms, and the other in sense, of the grossest and most malignant kind. We shall first give Mr. Enfor's words, and then those of the authors he has disguised and disgraced.

“ As towns increased,” says Blackstone, “ in trade and population, they were summoned to parliament; *and as others declined, they were omitted; but in latter times the deserted have been summoned, while those have been omitted whose increased riches and consequence entitled them to that distinction.*” Nor has any measure been taken to correct this departure from the principles and practice of former ages, except by Cromwell, *who in 1654 accommodated present circumstances to ancient institutions.*” “ He thought,” says Clarendon, “ he took a more equal way by appointing that more knights should be chosen for every shire, and fewer burgesses, which was generally looked upon as an alteration fit to be more warrantably made, and in a better time.” *Is it not insufferable, that the reformation which Cromwell, actually performed, was not only repealed at the Restoration, but still remains so? Compare then the political conduct of your constitutional Kings and your unconstitutional Protector, and glorify the blessings of an hereditary crown.*

crown. Compare the justice of the usurper and the injustice antecedent and posterior to his despotism, of Kings, Lords, and Commons, and blush for the lawful constitution of your state."

Now the real words of Blackstone and Clarendon are these,

"As towns increased in trade, and grew populous, they were admitted to a share in the legislature. But the misfortune is, that *the deserted boroughs continued to be summoned, as well as those to whom their trade and inhabitants were transferred, except a few which petitioned to be eased of the expence, then usual, of maintaining their members.*"

"But the time drew near now, when he was obliged by the instrument of government, and upon his oath, to call a parliament, which seemed to him the only means left to compose the minds of the people to an entire submission to his government. In order to this meeting, though he did not observe the old course in sending writs out to all the little boroughs throughout England, which used to send burgessees, (by which method some single counties send more members to the parliament than six other counties do,) he thought he took a more equal way by appointing more knights for every shire to be chosen, and fewer burgessees; *whereby the number of the whole was much lessened*; and yet the people, being left to their own election, it was not by him thought an ill temperament, and was then generally looked upon as an alteration fit to be more warrantably made, and in a better time. And so, upon the receipt of his writs, elections were made accordingly in all places; and such persons, for the most part, chosen and returned as were believed to be the best affected to the present government, and to those who had any authority in it; *there being strict order given,* "that no person who had ever been against the parliament during the time of the civil war, or the sons of any such persons, should be capable of being chosen to sit in that parliament; nor were any such persons made choice of."

Now let the reader ask himself whether Blackstone has really talked the nonsense Mr. Enfor imputes to him? and whether he thinks Cromwell much improved the constitution in changing the mode of representation by his own edict, and by proscribing a large class of the people and their sons. If Kings are to be blamed for not doing what he did, the censure must be applied only to those who have the law at their feet, and that no King has had since the days of Cromwell. If the representation is to be reformed, it must be by act of parliament; the King cannot, and we trust rebels and regicides will never again have that power.

These instances occur before we have read through twenty pages, and we could give many more.

The

The author professes in his title-page, that he publishes for the benefit of the Literary Fund. If the treasury of that excellent institution has been increased by its sale, we shall rejoice at such an attainment of good from evil; but we confess we had much rather see the stream of charity run through a more pure and less exceptionable channel. They who are able and inclined to benefit that admirable establishment may do it most effectually by their subscriptions, without sacrificing any part to indemnify the publisher of pages, from which the purchaser will derive neither pleasure nor profit.

ART. IV. *Travels in the Interior of Brazil, particularly in the Gold and Diamond Districts of that Country, by Authority of the Prince Regent of Portugal: including a Voyage to the Rio de la Plata, and an historical Sketch of the Revolution of Buenos Ayres. Illustrated with Engravings. By John Mawe, Author of "The Mineralogy of Derbyshire."* 4to. 366 pp. Longman and Co. 1812.

OF the knowledge, sagacity, skill and experience of this author as a mineralogist, we have before had the most honourable testimony, and this production cannot fail to add considerably to his reputation. It has also much of the recommendation of novelty, for the state of the mines of Brazil and of the agriculture of the country, has hitherto been very imperfectly known; there is also perhaps in this volume, the most satisfactory account which we have hitherto had, of the unfortunate expedition against Buenos Ayres, by General Whitelocke, and the causes of its failure are impartially detailed and perspicuously explained: altogether we consider the work as a valuable addition to our geographical collections, and more particularly acceptable as exhibiting what has not yet appeared in any English publication, a scientific account of the diamond mines and diamond works of this part of South America.

The author commenced his expedition under circumstances somewhat inauspicious, and experienced from the Portuguese Government that harshness with which till a very recent period it was there deemed politic to treat all commercial adventurers. He however was fortunate enough to procure a letter of introduction to the Viceroy of Brazil, which immediately

immediately proved the means of facilitating his views, and enabled him to perform the journey which he meditated.

After describing his voyage to South America, his misfortunes at Monte Video, and giving an entertaining sketch of a journey to Barriga Negra, and a voyage to St. Catharine's, the first portion of the work which appears as exciting interest and justifying commendation, is the account of the gold mines of Paragua; these mines are in the vicinity of St. Paul's. With respect to agriculture, the principal article of cultivation in this district, appears to be the mandioca, which affords an excellent and rich nourishment. The following is the mode of working the mines.

“ The mode of working these mines, more fitly to be denominated washings, is simple, and may be easily explained :

“ Suppose a loose gravel-like stratum of rounded quartzose pebbles and adventitious matter, incumbent on granite, and covered by earthy matter of variable thickness. Where water of sufficiently high level can be commanded, the ground is cut in steps, each twenty or thirty feet wide, two or three broad, and about one deep. Near the bottom a trench is cut to the depth of two or three feet. On each step, stand six or eight negroes, who, as the water flows gently from above, keep the earth continually in motion with shovels, until the whole is reduced to liquid mud and washed below. The particles of gold contained in this earth descend to the trench, where, by reason of their specific gravity, they quickly precipitate. Workmen are continually employed at the trench to remove the stones, and clear away the surface, which operation is much assisted by the current of water which falls into it. After five days' washing, the precipitation in the trench is carried to some convenient stream, to undergo a second clearance. For this purpose wooden bowls are provided, of a funnel shape, about two feet wide at the mouth, and five or six inches deep, called *gamellus*. Each workman standing in the stream, takes into his bowl five or six pounds weight of the sediment, which generally consists of heavy matter, such as oxide of iron, pyrites, ferruginous quartz, &c. of a dark carbonaceous hue. They admit certain quantities of water into the bowls, which they move about so dexterously, that the precious metal, separating from the inferior and lighter substances, settles to the bottom and sides of the vessel. They then rinse their bowls in a larger vessel of clean water, leaving the gold in it ; and begin again. The washing of each bowlful occupies from five to eight or nine minutes ; the gold produced is extremely variable in quantity, and in the size of its particles, some of which are so minute, that they float, while others are found as large as peas, and not unfrequently much larger. This operation is superintended by overseers, as the result is of considerable importance. When the whole is finished, the gold is borne home to be dried, and at a convenient time is
taken

taken to the permutation office, where it is weighed, and a fifth is reserved for the Prince. The remainder is smelted by fusion with muriate of mercury, cast into ingots, assayed, and stamped according to its intrinsic value, a certificate of which is given with it; after a copy of that instrument has been duly entered at the mint-office, the ingots circulate as specie." P. 78.

We subjoin the following as an entertaining description of the present state of dress and manners.

"The dress of the ladies abroad, and especially at church, consists of a garment of black silk, with a long veil of the same material, trimmed with broad lace; in the cooler season black cassimere or huize. In the same veil they almost always appear in the streets, though it has been partially superseded by a long coat of coarse woollen, edged with velvet, gold lace, fustian, or plush, according to the rank of the wearer. This coat is used as a general sort of undress, at home, in their evening walks, and on a journey, and the ladies, whenever they wear it, appear in round hats. The appellation of Paulista is considered by all the females here as a great honour; the Paulistas being celebrated throughout all Brazil for their attractions, and their dignity of character. At table they are extremely abstemious; their favourite amusement is dancing, in which they display much vivacity and grace. At balls and other public festivals they generally appear in elegant white dresses, with a profusion of gold chains about their necks, their hair tastefully disposed and fastened with combs. Their conversation, at all times sprightly, seems to derive additional life from music. Indeed the whole range of their education appears to be confined to superficial accomplishments; they trouble themselves very little with domestic concerns, confiding whatever relates to the inferior departments of the household to the negro or negra cook, and leaving all other matters to the management of servants. Owing to this indifference, they are total strangers to the advantages of that order, neatness, and propriety, which reign in an English family; their time at home is mostly occupied in sewing, embroidery, and lace-making. Another circumstance repugnant to delicacy is, that they have no mantua-makers of their own sex; all articles of female dress here are made by tailors. An almost universal debility prevails among them, which is partly attributable to their abstemious living, but chiefly to want of exercise, and to the frequent warm-bathings in which they indulge. They are extremely attentive to every means of improving the delicacy of their persons, perhaps to the injury of their health.

"The men in general, especially those of the higher rank, officers, and others, dress superbly; in company they are very polite and attentive, and shew every disposition to oblige; they are great talkers and prone to conviviality. The lower ranks, compared with those of other colonial towns, are in a very advanced state of civilization. It were to be wished that some reform were instituted

instituted in their system of education; the children of slaves are brought up during their early days with those of their masters; they are play-mates and companions, and thus a familiar equality is established between them, which has to be forcibly abolished when they arrive at that age, at which one must command and live at his ease, while the other must labour and obey. It has been said, that by thus attaching the slave to his master, in early youth, they ensure his future fidelity, but the custom seems fraught with many disadvantages, and ought at least to be so modified as to render the yoke of bondage less galling by the recollection of former liberty." P. 82.

We have next a good account of a voyage from Santos to Zapitiva, and thence to Rio de Janeiro; this is succeeded by the narrative of a journey to Santa Gallo, the gold washing of Santa Rita, and a supposed silver mine. Having obtained permission from the Prince Regent of Portugal to visit the Diamond Mines, Mr. Mawes proceeded from Villa Rica to Tejuco, the capital of the Diamond District. The most creditable part of the whole volume to the author, is the clear and scientific account which he has subjoined of his visit to the Diamond Works, part of which we transcribe.

"Water is conveyed from a distance, and is distributed to the various parts of the works by means of aqueducts, constructed with great ingenuity and skill. The method of washing for diamonds at this place is as follows:—A shed is erected in the form of a parallelogram, twenty-five or thirty yards long and about fifteen wide, consisting of upright posts which support a roof thatched with long grass. Down the middle of the area of this shed a current of water is conveyed through a canal covered with strong planks, on which the *cascalhão* is laid two or three feet thick. On the other side of the area is a flooring of planks, from four to five yards long, imbedded in clay, extending the whole length of the shed, and having a slope from the canal, of three or four inches to a yard. This flooring is divided into about twenty compartments or troughs, each about three feet wide, by means of planks placed on their edge. The upper ends of all these troughs (here called canoes) communicate with the canal, and are so formed that water is admitted into them between two planks that are about an inch separate. Through this opening the current falls about six inches into the trough, and may be directed to any part of it, or stopped at pleasure by means of a small quantity of clay. For instance, sometimes water is required only from one corner of the aperture, then the remaining part is stopped; sometimes it is wanted from the centre, then the extremes are stopped; and sometimes only a gentle rill is wanted, then the clay is applied accordingly. Along the lower ends of the troughs a small channel is dug to carry off the water.

“ On the heap of *cascalhão*, at equal distances, are placed three high chairs for the officers or overseers. After they are seated, the negroes enter the troughs, each provided with a rake of a peculiar form and short handle, with which he rakes into the trough about fifty or eighty pounds weight of *cascalhão*. The water being then let in upon it, the *cascalhão* is spread abroad and continually raked up to the head of the trough, so as to be kept in constant motion. This operation is performed for the space of a quarter of an hour; the water then begins to run clearer, having washed the earthy particles away, the gravel-like matter is raked up to the end of the trough; after the current flows away quite clear, the largest stones are thrown out, and afterwards those of inferior size, then the whole is examined with great care for diamonds. When a negro finds one, he immediately stands upright and claps his hands, then extends them, holding the gem between his fore-finger and thumb; an overseer receives it from him, and deposits it in a *gamella* or bowl, suspended from the centre of the structure, half full of water. In this vessel all the diamonds found in the course of the day are placed, and at the close of work are taken out and delivered to the principal officer, who, after they have been weighed, registers the particulars in a book kept for that purpose.

“ When a negro is so fortunate as to find a diamond of the weight of an *octavo* ($17\frac{1}{2}$ carats), much ceremony takes place; he is crowned with a wreath of flowers and carried in procession to the administrator, who gives him his freedom, by paying his owner for it. He also receives a present of new clothes, and is permitted to work on his own account. When a stone of eight or ten carats is found, the negro receives two new shirts, a complete new suit, with a hat and a handsome knife. For smaller stones of trivial amount proportionate premiums are given. During my stay at Tejuco a stone of $16\frac{1}{2}$ carats was found: it was pleasing to see the anxious desire manifested by the officers that it might prove heavy enough to entitle the poor negro to his freedom, and when on being delivered and weighed, it proved only a carat short of the requisite weight, all seemed to sympathize in his disappointment.

“ Many precautions are taken to prevent the negroes from embezzling diamonds. Although they work in a bent position, and consequently never know whether the overseers are watching them or not, yet it is easy for them to omit gathering any which they see, and to place them in a corner of the trough for the purpose of secreting them at leisure hours, to prevent which they are frequently changed while the operation is going on. A word of command being given by the overseers, they instantly move into each other's troughs, so that no opportunity of collusion can take place. If a negro be suspected of having swallowed a diamond, he is confined in a strong room until the fact can be ascertained. Formerly the punishment inflicted on a negro for smuggling diamonds

monds was confiscation of his person to the state : but it being thought too hard for the owner to suffer for the offence of his servant, the penalty has been commuted for personal imprisonment and chastisement. This is a much lighter punishment than that which their owners or any white man would suffer for a similar offence.

“ There is no particular regulation respecting the dress of the negroes : they work in the clothes most suitable to the nature of their employment, generally in a waistcoat and a pair of drawers, and not naked, as some travellers have stated. Their hours of labour are from a little before sun-rise until sun-set, half an hour being allowed for breakfast, and two hours at noon. While washing they change their posture as often as they please, which is very necessary, as the work requires them to place their feet on the edges of the trough, and to stoop considerably. This posture is particularly prejudicial to young growing negroes, as it renders them in-kneed. Four or five times during the day they all rest, when snuff, of which they are very fond, is given to them.”
P. 222.

The anecdote at p. 243, of the finding an enormously large diamond by some criminals who had been banished, is very curious ; and we regret that we have not space for its insertion. The remaining portion of the volume is occupied by brief accounts of the various districts of Brazil visited by the author, with some judicious observations on the state of commerce between Great Britain and Brazil. Many of the geographical notices are of considerable interest, as describing rivers and places very imperfectly known. Nothing is more notorious than the severe and heavy losses which our underwriters and merchants sustained by the preposterous competition which at one time existed, who should send most ships and cargoes to this part of the world, to a country the population of which does not exceed eight hundred thousand souls, of whom one third make use only of the produce of their land. It is really almost too ridiculous to record, but some commercial speculators sent *flays*, to a place where the females never heard of their name or use : some sent *skates* to a people who did not know what ice meant ; others sent elegant coffin furniture, where coffins are never used.

Mr. Mawes has presented us with a pleasing and curious volume, which will undoubtedly be received into general circulation. The book is embellished with many curious plates exceedingly well executed, and in the Appendix the reader will find some sensible and judicious remarks on the revenue, the state of society, and the diseases incident to Brazil.

ART. V. *An Ecclesiastical History Ancient and Modern, from the Birth of Christ, &c.* By J. L. Mosheim, D.D.

ART. VI. *The History of the Church of Christ, volumes 4th. and 5th.* By the late Rev. Joseph Milner, A.M., and the Rev. Isaac Milner, D.D., &c.

(Continued from p. 490.)

TO return from our digression, if such it shall be deemed, on Episcopal succession, to the history of the Reformation. The Imperial government at Nuremberg had, during Luther's confinement, issued a severe edict against his principles; and a persecution of his followers had been commenced in consequence of it. On his way back to Wittenberg he seems to have had reason to suppose that the Elector of Saxony meant to protect him and his cause by force of arms; but against this measure he remonstrated with the spirit of a primitive martyr.

"God," said he, "does not allow, that either your highness or myself should defend the cause of truth by force. This is a case in which God alone should direct; men should stand still and wait the event without anxiety; and that man will be found to defend himself and others the most bravely, who has the firmest confidence in God." On his return to the place of his ministry, he preached and wrote against the violence of Carolstadt with great earnestness. By his injudicious method of treating (says he) Carolstadt had induced many of the people to think themselves Christians, provided they did but communicate in both kinds, take the consecrated elements into their own hands, refuse private confession, and break images. All along my object has been, by instruction to emancipate the consciences of men from the bondage of human inventions of every kind; and then the Papal fooleries would soon fall of themselves by common consent." Vol. V. p. 69.

Our author gives a full and authentic account of Luther's conferences with Carolstadt, and vindicates him completely from the censures passed on him by Beausobre and the translator of Mosheim, as if he had been influenced by envy of Carolstadt's rising reputation! Both prefer Carolstadt's notion of the Eucharist to Luther's; but as we do not think the notion of either of them correct*, we shall not enter into that controversy. Suffice it to say, that Carolstadt seems,

* On the nature of the Lord's Supper, the reader will do well to consult Cudworth, Warburton, and Bishop Cleaver.

at one time, to have adopted all the Pelagian opinions of the Anabaptists, combined with a species of fanaticism, from which Pelagius himself was perfectly free; and that his errors were so many and so extravagant, that there could have been no cordial union between Luther and him, although they had been fully agreed as to the manner in which the body and blood of Christ are received by the faithful in the Lord's Supper.

At this period the war with the peasants was raging through all Germany; and the conduct of Luther during it was, in the highest degree, proper and apostolical. Though they were temporal grievances, of which the majority of the rebels complained, yet some of them incited by the leaders of the Anabaptists, made religion a pretence for rising in arms against their Sovereigns. To these men Luther published an admirable address, in which he puts them in mind, that St. Paul orders all men, without exception, to *obey the magistrate*; that the duty of the Christian is to suffer, and bear the cross patiently; that our Lord himself forbade Peter to resist; and that if they did not imitate his example, they pretended in vain to the character of Christians.

"Compel me not," he adds, "to pray against you; for I doubt not but God will hear my prayers; whereas *ye* can have no heart for prayer. Scripture and your own consciences tell you, that your attempts are profane and impious. In fact, ye do not pray; your hope is in your numbers and your arms. In regard to your first requisition, *the privilege of choosing your ministers*, it is utterly inadmissible in all cases where the right of patronage belongs to your governors. I admit that magistrates do many unreasonable and many wicked things. Some of your requisitions also are extremely unreasonable and unscriptural; but were they, in all respects, perfectly unexceptionable, yet this wicked endeavour to extort them by force of arms will, I tell you, if persevered in, bring down upon you the heavy wrath of God, both in this world and in the next." Vol. v. p. 219.

Amidst these avocations, so unpleasant in themselves, Luther found leisure to publish his version of the sacred Scriptures, in which he was assisted by Melancthon and other learned friends at Wittemberg. It is, we believe, the authorized version in the Lutheran churches in Germany at this day; and it deserves to be so, though attempts were made, by the Popish party, to supersede it by a rival version.

In the year 1525, when the war with the peasants was raging, died Frederic the Elector of Saxony, by whom Luther had been so carefully protected; and within the space of one month and a few days after his death, the reformer

chose to marry a *Nun*, after having written a book, to prove that neither of them were bound by their vows of celibacy. That such vows, indiscriminately made, are unlawful, there can be no doubt; but whether they be obligatory on those who have *actually made them*, depends on circumstances, which we have not room to discuss. If the Monk and the Nun were in the circumstances described by St. Paul, (1 Cor. vii. 8, 9.) they certainly did right to marry; but if they were not in such circumstances, they as surely did wrong; for they must have been aware that their marriage, *at such a time*, would give, as it actually *did* give, great offence both to friends and foes, and bring some disgrace on the reformation itself, which ought, above all things, to have been avoided.

The reformation, however, proceeded rapidly under the new Elector John, who succeeded to his brother Fredèric, and displayed equal zeal for the truth, with greater decision of character. In the year 1525 he made the doctrines of Lutheranism the established doctrines in his dominions, and dismissed from their parochial cures such of the clergy as opposed those doctrines. During the latter years of Fredèric, the monasteries in Saxony had been very generally deserted; but John suppressed them entirely, appropriating their revenues to the support of the established clergy, and of the Protestant teachers in schools and colleges. Luther was, in the mean time, employed in compiling a series of liturgical offices in the German language, for the use of the Saxon churches; and these offices were adopted in Hesse, where Philip the Landgrave was as earnest in promoting the reformation of the Church as his neighbour, the Elector of Saxony. The reformers, or as they were called by their enemies, the *Gospellers*, were, however, cruelly persecuted in many places, and no where with greater severity than in Dresden, by George, the reigning Duke, and in the Netherlands, by the ministers of the Empire.

The Emperor, indeed, by mandatory letters, dated Toledo, May 24, 1525, and addressed to his brother, the Archduke Ferdinand, whom he constituted his representative, had ordered a diet to be held, on Michaelmas-day, at Augsburg, for the purpose of enforcing the edict of Worms. The princes, and other members of that assembly met accordingly, in obedience to the Imperial summons; but through the management of the Elector of Saxony, the Landgrave of Hesse and others, Ferdinand himself was convinced that the edict of Worms could not then be carried into effect by force of arms; and even the partizans of the Court of Rome,

enlightened perhaps, in some degree, by the writings of Melancthon, saw the necessity of healing the divisions in the church, by pacific measures, if possible. The diet was quickly prorogued till the 2d of May next year, to be then held at Spire; and in the mean time they intreated the Emperor to return into Germany, and take measures for calling a general council. A treaty, however, was formed by the Emperor, Francis I. of France, Henry VIII. of England, the Archduke Ferdinand, and the Pope, for the suppression of the Lutheran heresy, to which the Popish princes of Germany would of course accede. It was, indeed, discovered, Dr. M. seems to say, by the vigilance of Luther, that a treaty had *actually been formed*, under the auspices of the Duke George, against the Elector of Saxony and the Landgrave of Hesse; and the consequence was, that these princes, with others, subscribed at Magdeburg, a secret treaty for their mutual defence, which seems to have been the basis of the famous league which was afterwards formed at Smalcalde for a similar purpose.

The diet of Spire met in the end of June, 1526, and through the prudent and firm conduct of the Lutheran princes, came to a resolution equally moderate, and favourable to the reformers, with that of the preceding diet of Augsburg. The cause of the reformation, therefore, prospered every where, though some of its promoters, and among them Philip Landgrave of Hesse, seem to have displayed, at this time, more zeal than prudence.

“Melancthon,” says Dr. Milner, “who had been consulted on the occasion, attempted to check the fervour of this prince, by a letter full of good sense, yet *favouring a little of the natural timidity of the writer*. He advised him, by all means, in the present critical times, to proceed by gradual advances, and never to lose sight of the grand distinction between things *essential*, and things, in their very nature, *indifferent*. The preachers on the side of the reformation, he said, were often as quarrelsome as the Papists themselves, if not more so on some occasions; and frequently the difference was about mere trifles. A public teacher should *not only inculcate* [inculcate not only] faith, but also the fear of God, universal charity, and obedience to magistrates.” P. 450.

This the same author calls a *lukewarm advice*, though a sounder advice could not surely have been given, to an impetuous prince, even by Solomon himself, or by St. Paul; but in this author's estimation, though we believe he is nearly singular, Melancthon is always placed before Luther in the
scale

scale of merit. Yet, in what relates to obedience, Luther employs stronger language by far than is here used by Melancthon. The Landgrave, it would appear, had meditated an *offensive war* against the persecutors of the reformers, even though they should be armed with the imperial authority. This measure Luther deprecates in the strongest terms, observing, that "they who take the sword shall perish with the sword;" and, if the Landgrave would not act consistently with these principles, he advises the Elector to dissolve the alliance with him at once.

Although the rise and progress of the reformation in Germany is the principal subject of this volume of the history, and Luther, of course, the hero of the author's tale, he by no means overlooks the dawns of light in other countries, or neglects to do justice to other reformers. He gives, for instance, a short, but very interesting account of the rise of the reformation in Sweden and Denmark, which seems much more satisfactory than that of Mosheim; and though he does not, like Dr. MacLaine, endeavour to raise Zuingle above the Saxon reformer, he draws a candid comparison between these two great men, and makes an estimate of the doctrines, in which they differed from each other, that on the whole, appears to us perfectly just. As the translator of Mosheim's history makes a very different estimate of these doctrines, and his work is in the hands of almost every student of ecclesiastical history, we shall, as an antidote to it, make an abstract of Zuingle's doctrine, as stated by Dr. Milner, contrasting them with those of Luther on the same subjects, where they are so contrasted by him.

On all occasions Luther condemned resistance to the civil magistrate on account of religion; whilst Zuingle is here represented (p. 503) as exhorting his followers to hazard *every thing*, rather than tamely submit to persecution. Luther appears (p. 500) to have entertained notions of toleration, which would do no dishonour to the nineteenth century; while the sentiments of Zuingle, on the same subject, appear (p. 510) to have been very problematical. Of the Sacrament of the Lord's Supper, we approve neither of Luther's nor of Zuingle's opinion; but we think that Zuingle's notion of original sin, as it is here (p. 523) stated, remarkably correct.

"It is a disease," he says, "it is a condition. It may be called sin, but it is not so in strictness of speech. Thus a perfidious enemy when taken in war may DESERVE to be made a slave. His children also become slaves, but the fault was in the father. The children are not to blame; yet they suffer for the

sin of their father; and if you choose to denominate their state of slavery *SIN*, because by sin they were brought into that state, I shall not object." P. 523.

On this subject Luther thought very differently, and in Dr. Milner's opinion, more correctly; but our opinion of the consequences of the fall we have had repeated occasions to state during the progress of the Overtonian controversy; and we have found in this work no reason for altering that opinion*. If Zuingli had the same notions of the *death* incurred by the transgression of Adam that we have, and as we are inclined to think, Luther had, though combined with other notions, we cannot conceive an objection, founded on Scripture and reason, that can be urged to this account of original sin.

In the opinion of Luther the sacraments, when rightly used, are, by Divine appointment, means of grace; in the opinion of Zuingli, they are only public testimonies, given to the church, of the previous existence of grace. Luther thought that some ceremonies in public worship are necessary to preserve order and decency; in the opinion of Zuingli, all ceremonies ought to be abolished, provided it can be done without giving great offence. Luther wrote with great asperity of the luxury, negligence, and corruption of the Popish bishops, whom he often pronounced unworthy of the name, and in *fact*, no *bishops* or *overseers*; but he retained the order in the Saxon churches under a new name of the same import. Zuingli, on the other hand, compared all bishops to *wens*, and *swellings* in the human body! We have already mentioned, with approbation, Luther's uniform doctrine, founded on the Scriptures, of submission to the civil powers; whereas Zuingli appears (p. 524) to have taught, that they are to be obeyed, only when they discharge their offices with wisdom and justice, of which, we suppose, every person wishing to rebel, is to consider himself as the proper judge! Zuingli, on one occasion, calls *SENECA*, A MOST HOLY MAN, and hesitates not to conclude, that he was in possession of *SAVING FAITH*, though he lived when the Gospel was preached by the Apostles themselves, and yet was certainly no Christian! Luther, on the other hand, expresses a pious and rational *hope*, that God will be merciful to Cicero and such as he was, for the sake of a Redeemer, of whom they never heard; but "it is not our

* See our 21st vol. pp. 592—609, 24th vol. pp. 183—194, and 26th vol. p. 603.

duty,' he adds, "to speak certainly touching that point, but to remain by the word revealed to us; namely, whoſo believeth and is baptized, the ſame ſhall be ſaved!" Zuingle having aſſured Francis I. King of France, that if he ſhould conduct himſelf properly, he might hope to ſee, and join in heaven, the aſſembly compoſed not only of all the ſaints of the Old and New Testaments, but alſo of *Hercules, Theſeus, Socrates, Ariſtides, Antigonuſ, &c. &c.* adds theſe memorable records—*Cum interim ſomniautes Catabaptiſtæ meritò dormiant apud inferos, à quo nunquam expergeſiant.*

Dr. Milner tranſlates this paſſage: 'While the dreaming Anabaptiſts in the mean time may ſleep in *hell* that ſleep which they deſerve, and from their ſleep may never awake.'" It is to be obſerved, however, that by the words *apud inferos*, Zuingle ſeems not to have meant among the damned in the place of *ſnal puniſhment*; but merely in that *inſenſible ſtate* in which the Anabaptiſts of thoſe days believed *all men* to be, in the interval between death and the reſurrection of the body. It ſeems evident, from a compariſon of this paſſage with Zuingle's notions of original ſin, that he believed, as the Scriptures, indeed, appear plainly to teach *, that the death to which all men became ſubject by the fall of Adam, was iſenſibility, or the loſs of conſciouſneſs; that from this ſtate, the ſouls as well as bodies of men, are delivered by the Grace of God, through the interpoſition of Chriſt, and not preſerved by any *natural* principle of immortality; and that, in his opinion, the Anabaptiſts ſince they did not believe that Chriſt redeemed the ſoul from this ſtate of ſleep, during the interval between the death and reſurrection of the body, deſerved to be left in that ſleep for ever. We are unwilling to believe that he meant the latter part of the ſentence to imply a *wiſh*, as our author ſuppoſes, that the Anabaptiſts "may never more awake;" for the mildeſt ſentiment which the words can be ſuppoſed to imply, is ſufficiently unchriſtian, when combined with his other opinions, to prove againſt Beaufobre and Dr. Maclaine, that Zuingle was not, as they ſuppoſe, qualified to have been Luther's maſter in Theology; and this ſeems to be the only object which our author has in view, by thus contraſting the peculiar doctrines of theſe two great reformers. On the idle queſtion, which of the two entered firſt on the work of reformation, Dr. Milner is, by a ſtatement of facts, which ſeem to be unqueſtionable, led to this concluſion.

* See our 21ſt vol. p. 592, and Biſhop Horſley's Sermons, vol. 3d, Sermon 36th, with our review of that ſermon.

“ That, though Zuingle, in 1518, opposed the Papal abuse of indulgences, and afterwards exposed several errors of the Romish church, he yet so managed his opposition, as to be courted even by the Pope himself, long after Luther had been in open rebellion against the existing hierarchy. How this truly great man would have acted, had he been called to the trying scenes in which Luther bore so conspicuous a part, must be mere conjecture.” P. 539.

Though the dissensions which subsisted in 1526, between the Emperor and the Pope, were certainly favourable to the progress of the reformation, and under God, the cause of the mild and moderate edict, which was that year issued by the diet of Spire, yet many Lutherans suffered between that period and 1529, for their supposed heresies. In this last-mentioned year, a new diet was held at Spire; and the Emperor and the Pope, like Herod and Pontius Pilate, being then made friends together, a severe edict was published against the propagation of what were called novel opinions in religion; and the Anabaptists, whose turbulence and rebellion, it must be confessed, subjected them to just punishment, were proscribed in the severest terms.

“ Fourteen imperial cities, with the Elektor of Saxony, the Marquis of Brandenburg, the Dukes of Lunenburg, and the Prince of Anholt at their head, in firm, but moderate language, solemnly PROTESTED against the decree of this diet, as unjust and intolerable, and in every way calculated to produce discontent and tumult. Hence arose, for the first time, the denomination PROTESTANTS,” an appellation which, though it properly belongs only to the German Lutherans, has been assumed by all those denominations of Christians who have renounced the communion of the Church of Rome, except the Calvinists, on the Continent of Europe, who call themselves the REFORMED. ‘ The Protestant Princes were not satisfied with merely expressing their dissent from the decree of the Diet. They drew up their grievances in form, appealed to the Emperor, and to a future General Council; and sent ambassadors to lay all their proceedings before his Imperial Majesty,” who treated them with the utmost arrogance, and ordered them to be put under an arrest for some days.

This violence of the Emperor induced the Protestant Princes to concert measures among themselves for their mutual defence; but before they could bring about an union of the adherents of Luther with those of Zuingle, even for this important purpose, a new diet was summoned to meet at Augsbourg on the 8th of April, 1530; and all parties seemed

seemed disposed to wait, though with anxiety, the result of its deliberations. The Emperor did not arrive at Augsburg until the 15th of June, and on the 20th day of the same month, the diet was opened. On the 25th, the *Protestant* members of that great assembly having obtained, from the Emperor, a formal permission to present to the diet an account of their religious principles, the Chancellor of Saxony read, in the German language, the summary of doctrines, which is universally known by the denomination of the *Confession of Augsburg*. It was drawn up by Melancthon, with the approbation of Luther, and was heard by the Princes with the deepest attention. But though it confirmed some in the principles which they had embraced, and convinced others, who had hitherto no knowledge of the religious sentiments of Luther, that those sentiments were not only innocent, but simple and pure, the Popish party prevailed; and with this information concludes the last of the volumes of Milner's history that has yet been published.

From Mosheim we learn that the edict issued at Augsburg on the 19th of November, was severer than even that of Worms; and one of its consequences was, the league of Smalcalde, formed by the Protestant princes and states for the defence of their liberties and religion. Into this league the King of England was invited to enter; but though he was then at variance with the Pope and the Emperor, he refused to adopt the confession of Augsburg, or to allow any foreigners to dictate to him what should be the faith or polity, or rites of the Church of England. Thus far his conduct was unquestionably right, though it seems not to have been approved by Mosheim or his translator; and the Protestant states in Germany were left to contend alone with the Emperor, who threatened them with the severest vengeance. An open rupture, however, was for a while prevented by the interposition of the Electors of Mentz and the Palatine, and still more by the necessities of Charles himself, who stood in need of the Protestants in his wars against the Turks. War, however, was at last kindled in Germany, between the Emperor and the Protestant princes; and though the Emperor was at first victorious, the affairs of the Protestants, when they seemed almost desperate, were at last relieved by the intrepidity of Maurice, Elector of Saxony, whose treachery to his cousin, the rightful elector, had first brought them to the brink of ruin. That prince, perceiving that the real views of the Emperor were to deprive the princes of their constitutional rights and privileges, led a powerful army against Charles, in the year 1552, and surprised

surprised him at Inspruck, where he lay with a handful of troops in the utmost security. The consequence was, the religious pacification of *Passau*, which was followed, in 1555, by another diet at Augsburg, which secured to the Protestants the free exercise of their religion, and established this inestimable liberty on the firmest foundation.

Luther had not the satisfaction to witness this prosperous issue of all his labours; for when the storm was only rising he was removed, by Providence, from the calamities that threatened his country. His principles, and prudence thus escaped a severer trial than any to which, perhaps, they had ever been exposed; for, dying on the 18th. of February, 1546, he was not obliged to decide on the rule of faith and worship, which was next year dictated to both parties by the Emperor, as the only means to preserve peace till the assembling of the *Council of Trent*, which had been summoned. This Imperial formulary was, from its temporary nature, denominated the *Interim*, and is known by that name in Ecclesiastical History.

We have hitherto hardly mentioned, or mentioned very transiently, the leading doctrines of Luther and his associates, doctrines which all parties at present in the Church of England seem eager to press into their own service. The most important of these relates to *justification*, of which Dr. Milner gives the following view, in a translation of a letter on the subject, from Luther himself to Charles, Duke of Savoy.

“ Our first article is, that the origin, and indeed the whole efficacy of our salvation, is through faith in Christ alone, who does not blot out our sins on account of our works, but *destroys the power of death*, and as the Prophet says, leads captivity captive. — — — — Now this faith, we affirm, is the gift of God; and moreover, that it is produced in the heart by the Spirit of God. Faith is a thing that is alive, and makes a change in the whole man; and this without any antecedent *merit*, by the word of God alone.” Vol. v. p. 159.

When we call to mind that Luther was, by his enemies, accused of denying the *natural immortality* of the soul, and compare the accusation with what is here said of Christ's *destroying the power of death*, we are strongly inclined to think that Luther had the same notions with Warburton of the death brought upon mankind by the fall of Adam, and of the redemption from that death by the sacrifice of Christ's on the cross. Warburton himself boasted that the earliest reformers thought as he did on these subjects; and if so, they could not but consider faith in the sacrifice of Christ,

as the condition κατ' ἐξοχήν of Christian justification, as we have fully proved elsewhere *. But Warburton's theory of redemption and justification gives not the smallest countenance to the doctrines of our *modern true churchmen*; and the theory of Luther, whether it was the same or not, gives as little.

“From this article,” as he observes, “it follows, indeed, that every thing which the Pope and the schools have disseminated throughout the whole world, concerning *satisfactions* and works of *merit* and *congruity*, is most abominable doctrine.”

About these there can be no doubt in our church.

“In our second article,” continues Luther, “we maintain that those who are justified by faith, incorporated into the society of Christ, and whose sins and sinful nature are subdued by him, must take care to bring forth good fruit in the course of their lives. Not that those fruits will make men good, or *procure them remission of sins*, that is to be done by faith only [we would rather say, that is done by Christ only, and received by faith]; but in the same manner as the tree is known by its fruits, so is the soundness of the Christian to be known by his works. — — — The works which we inculcate, are such as are serviceable to mankind, and by no means such as are done in the intention of *purchasing heaven for ourselves*. This last is a ruinous idea belonging to the Papal system, and is diametrically opposite to pure Christian charity.” P. 158.

If this was the doctrine of Luther respecting *justification*, *faith*, and good works, (and it is stated as such by himself, in a letter written to a prince, to whom he must have been anxious to express his meaning with accuracy and precision) the *evangelists* of the present day, seem not to boast, on good ground, that in their Antinomian sermons they teach the doctrine of the reformers! Our readers will bear witness that we have never symbolized with these pretended *evangelists*; but, if they would teach in language free from ambiguity, *justification by faith* in this sense, we would instantly give to them the right hand of fellowship; and we are persuaded, that the Bishop of Lincoln, Dr. Kipling, Mr. Archdeacon Daubeney, and Mr. Archdeacon Pott, &c. would do the same.

* See our 39th vol. pp. 400—408; but before the reader peruse that article he is requested to correct the errata pointed out in p. 548 of the same volume.

The same evangelists insist that Luther and Melancthon taught, as they do, the doctrine of *divine unconditional decrees*, the *total corruption* of human nature, and the *servitude* of the human will; and it cannot be denied that these illustrious reformers taught at first doctrines bordering on *fatalism*, or what is now called *philosophical necessity*. It was this which occasioned the controversy between Erasmus and Luther, of which the reader will find in this volume such an abstract, as, though it be not made with Dr. Milner's usual candour, will satisfy him on which side the truth lies. It is not in the disparity of number, and the length of the quotations made from the writings of the two illustrious controvertists, though that must make a powerful impression on every unbiassed mind, that we discern a want of this author's usual candour, but in his previously endeavouring to prejudice the reader against Erasmus by artfully insinuating that he was tainted with the heresy of *Pelagius*.

"An experienced disputant," says Dr. Milner, "soon perceives that under a garb of modesty and diffidence, there is in this performance (the *diatribe* of Erasmus) a *firm attachment* to some degree, at least, of the Pelagian tenets."

Aware, perhaps, that no man, who knows what Pelagianism is*, will find any thing in the extracts here made from the *diatribe*, which has the slightest resemblance to the Pelagian tenets, the author *judiciously* observes in a note, that

"The learned reader will be aware, that besides Pelagians and Semi-pelagians, strictly so called, there are also numerous shades of distinction included under the term *Pelagian*. However, with all these sectaries, it seems essential to deny the Scriptural doctrine of the natural depravity of man, and the Calvinistic sentiment of *irresistible grace*." P. 264.

That is, all who do not interpret every text of Scripture, in which the fall of Adam is mentioned or alluded to, or supposed to be alluded to, exactly as such texts are interpreted by Dr. Milner and other critics of the same school, and who do not implicitly adopt what John Calvin taught of the irresistibility of grace, "are included under the term Pelagians!"

It may now be perceived why some of the articles on this subject in the British Critic, have been stigmatized, by a part

* See our 31st volume, p. 8.

of our readers, with the opprobrious epithet of *Pelagian*. The writer of them thought himself, indeed, as far removed as any man, and much further than some of the objectors, from that heresy; and he has often received commendation, from persons of great weight in the church, for endeavouring to revive the principles of Bishop Bull* and the Primitive Church, on the subjects of *nature* and *grace*; the only principles perhaps on which the heresy of Pelagius can be effectually opposed; but as the principles thus endeavoured to be revived are not Calvinistic, they are included, it seems, under the term *Pelagian*!

A *nick-name* is, indeed, a very common and powerful weapon in theological *polemics*; but it should be used with caution, lest it be made to recoil on him who wields it. What would Dr. Milner think of us, were we to stigmatize his principles with the opprobrious epithet of *materialism*? He would, undoubtedly, be offended, and justly offended; and yet there is as much evidence that he agrees with Dr. Priestley in holding the *materiality* of the human mind, as there is here produced of Erasmus's having agreed with Pelagius in any one of his heresies.

“All modern necessarians are materialists; but the learned reader is aware, that besides *necessarians*, strictly so called, there are also numerous shades of distinction among the followers of Calvin included under the term *necessarian*. However, with all these Christian sectaries it seems essential to derive the depravity of human nature, soul as well as body, and the servitude of the human will, by *natural descent* from fallen Adam; but *souls*, if they be not material, cannot be propagated from father to son. Of a soul, indivisible and unextended, no man could say, with an ancient advocate for the propagation of souls; ‘In illo ipso voluptatis ultimo æstu quo genitale virus expellitur, nonne aliquid de anima quoque sentimus exire?’ for we cannot perceive what is, in the nature of things, impossible, unless the soul be *material* and *divisible*.”

Were we to bring a charge of *materialism* against Dr. Milner, or any other serious Christian of the same school, and attempt to support that charge by such sophistry as this, we should certainly deserve the censure of all good men; for though materialism is the legitimate inference from the doctrine of the propagation of souls, or qualities of souls, no man ought to be charged with such consequences of

* Archbishop King and many other of our most eminent divines agreed on this topic with Bishop Bull.

any doctrine as he does not admit, nor probably foresee. But, if this be so, we leave Dr. Milner to say what *he* deserves who seriously brings a charge of Pelagianism against a man, whose doctrine he himself states thus?

“ There are two ways,” says Erasmus, “ of supporting my side of the question. 1. Some very orthodox fathers divide human actions into three parts; *THOUGHT, CHOICE, and EXECUTION*. They allow there is no room for liberty in the *first* and *third*. Grace alone implants good thoughts, and grace alone finishes the work; but in the *middle* part, namely, the *choice*, there is a co-operation of grace and the will; though even in that co-operation, it is allowed, that the principal part of the effect is due to grace. 2. The other way of getting rid of the difficulty, consists in taking notice of the force of the very peculiar expression made by St. Paul *. ‘ Not that we are sufficient to think any thing as of ourselves.’ Surely a man might use such expressions, who allowed the natural powers of the will to be sufficiently efficacious to choose the good, since these very powers are the gift of God; and so St. Paul frequently checks a disposition to pride and arrogance; ‘ *what hast thou that thou hast not received?*’ ” P. 288.

Is this Pelagianism? If it be, the Church of England, for whose articles this author professes the greatest respect, is Pelagian; for she expressly teaches, that

“ The condition of man after the fall of Adam is such, that he cannot *turn* and *prepare* himself, by his own natural strength and good works, to *faith* and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ *preventing* us, that we may have a *good-will*, and *working with us while we have that good-will* †.”

Luther, on this subject, is not always consistent with himself. He sometimes admits, explicitly, the co-operation of grace and human volition; and towards the end of his life he appears, not only from the confession of Augsburg, but even from the work before us, to have lost much of his original zeal for *predestination* and the *servitude of the will*. In reply to Erasmus, however, he is here represented as reasoning thus:

* 2 Cor. iii. 5.

† Article on Free-will; for the origin and true meaning of which, the reader will do well to consult Dr. Lawrence's fifth sermon, preached at Bampton's lecture.

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“ Though I am no orator, yet my rhetoric is, in this instance, sounder than that of the *diatribe*, when I affirm, that all the passages of Scripture, and they are innumerable, which take notice of divine help, are so many arguments for the inability of man. For the very reason why grace is necessary, and why divine help is afforded, is, that the human powers can of themselves *do nothing*, or in other words, *do not avail to choose the good.*”
P. 292.

Whatever may be thought of the *rhetoric* of this reply, surely the *logic* of it is very extraordinary. A poor frail old man, who had been reduced to the extremity of distress by the vices of his youth, and his rebellion against a gracious master, is by that master pardoned all his offences, taken again into favour, has his forfeited inheritance freely restored him, and is promised much greater happiness in his last days than he had ever enjoyed in his youth, provided he should, by his conduct in the mean time, render himself capable of that happiness. He is, indeed, warned that he will have many things to do, which by his own strength he will not be able to accomplish; but he is promised sufficient aid whenever any difficulty shall occur. Difficulties occur at the very commencement of the work, obstacles to be removed, and plans to be formed, to which his bodily strength and mental sagacity are not equal. The promised aid is instantly sent; but when it arrives, must the man necessarily cease from his own labour entirely, and become a mere tool, a *lever*, for instance, in the hands of his powerful assistant?

But though we think that Dr. Milner's usual candour deserts him whenever he draws a comparison between Erasmus and Luther, or when he has occasion to treat of *grace* and *free-will*, we repeat what we have said already, that we have been instructed by his history of the commencement of the reformation in Germany. He thinks, perhaps, too highly of Luther when compared with Erasmus and Melancthon; for though he has convinced us that the motives of the great Saxon reformer were pure, and his integrity incorruptible, in talents and erudition, Luther was certainly inferior to both those eminent men, his contemporaries; while to Melancthon he was superior in nothing, except perhaps, firmness of nerves and constitutional intrepidity. We shall be happy, however, to see this history of the Church of Christ brought down to the present time; and only request the favour of the learned editor to believe, that Christians may have saving faith, and that they may “ work out their own salvation with fear and trembling, God working in them.”

them both to will and to do of his good pleasure," though they have not precisely the same notions with him of the *divine decrees*, the *human will*, and the *irresistibility* of grace. We beg leave, likewise, to suggest to him the propriety of giving an accurate general index to the history when it shall be completed; for it will be chiefly valuable as a work of reference.

(*The review of Mosheim's History to be concluded in our next.*)

ART. VII. *Coxe's Memoirs of the Bourbon, Kings of Spain, &c.*

(*Concluded from our last, p. 449.*)

WE now reach the commencement of the second volume, which opens with one of the most important events in modern history, the negotiation and conclusion of the peace of Utrecht. In the development of this transaction, Mr. Coxe appears to have bestowed peculiar pains and attention. He has brought into view the private correspondence and arrangements of the three principal courts of Versailles, London, and Madrid, traced the machinations of the different parties interested in the event, and described the operation of their jarring interests and discordant views, in alternately retarding and accelerating the negotiation, until the final conclusion of a treaty, which cannot be recollected without sentiments of shame, regret, and indignation; and which, as the author justly observes, "set the seal to the degradation of England." This country, as well as the other states of Europe, has had ample cause to feel and lament the effects of this political delinquency.

The first victims to the wretched policy which at that period actuated the British cabinet, were the brave and unfortunate Catalans, who, at the instigation of our government, had embraced the cause of the Archduke. Their defence of their darling prince, and no less darling liberties, may bear an honourable comparison with the noblest efforts of ancient times. The pages which record their fate, will be read with no ordinary feelings.

After stating the preliminaries of the siege of Barcelona, the capital, and the progress of the attack, the author proceeds.

“ Fifty battalions of grenadiers commenced the dreadful work, and were supported by forty others. The French attacked the Eastern bastion, the Spaniards that of St. Clara. The resistance was obstinate even to ferocity. Cannon, loaded with grape, made the most dreadful carnage on the breaches. Without being able to advance a single step, the assailants perished by hundreds. Fresh troops incessantly arriving, at length overpowered the weaker numbers of the besieged. The French and Spanish columns mounted the breaches at the same instant, and the French pushed forward into the town. But here it was that the conflict really commenced. Every street was intersected with barricades; every inch of ground was purchased with the sacrifice of lives. Unprovided with means to force the barricades, or fill up the ditches, the assailants were swept away by an incessant fire from every house. At length all obstructions were overcome by torrents of blood. In the heat of the combat, the victors spared none: the Catalans, lavish of life, demanded no quarter. When they were driven into the great square, the assailants deemed the conflict at an end, and dispersed for pillage. But the insurgents, profiting by the moment, returned to the charge; the assailants were driven back to the breach, and would have been again precipitated into the ditch, had they not been rallied by the bravery and exertions of their officers. Again the combat raged with aggravated fury; for the Spanish column, which had penetrated by the other breach, was driven back as the French retreated.

“ Numbers and bravery at length vanquished all resistance. The Spaniards turned their own cannon against them, and additional artillery was brought up from the breach. Yet though thrown into disorder, they did not cease to combat. The assailants, galled with a continual and terrible fire, by a desperate effort forced the bastion of St. Peter, where the besieged made their principal stand, and turned its artillery against them. In this crisis, the chiefs led them to a new charge, but were repulsed, and Villarael desperately wounded. Though discouraged by the misfortune of the commander, the besieged still maintained the struggle for twelve hours, in every quarter of the town; and there was scarcely an inhabitant of any age, sex, or condition, who did not share in the defence. The history of this century does not furnish an example of a siege so long and bloody.

“ The women at length retired into the convents, the populace, vanquished and straitened on every side, and unable to defend themselves, did not demand quarter; and the French massacred all without distinction. At this moment some individuals raised a white standard; and Berwick seized the opportunity to suspend the carnage, ordering the troops to maintain their posts, till he had heard the proposals of surrender. But a sudden cry of “kill and burn,” bursting from the ranks, revived the fury of the troops; the streets were again deluged with blood, and the autho-

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city of Berwick himself scarcely sufficed to arrest the disorder. Night arrived, and with it new horrors; for in the short interval of suspense, the inhabitants resumed their arms, and again poured a destructive fire from the houses.

“Deputies at length advanced to the breach, to parley with Marshal Berwick; but required a general pardon, and the restoration of their privileges. The Marshal contemptuously rejected the demand, and threatened to give no quarter, if they did not surrender before morning. His answer inflamed the spirit of the insurgents, and the combat raged with redoubled fury, a storm of fire pouring upon the assailants, from the houses, which, by order of the Marshal, had been respite from destruction.

“The night was one of the most horrible that imagination can form. The Marshal ordered the dead and wounded to be removed, kept the troops under arms, and prepared to reduce the town to ashes. Day broke, and notwithstanding the obstinacy of the insurgents, he granted a delay of six hours. This concession producing no effect, the houses were set on fire. Apprised of their danger by the burst of the flames, the insurgents once more hoisted a flag of truce. The fire was extinguished, the deputies of the magistracy yielded the town without condition, and the offers of Berwick procured the immediate surrender of Moutjuich and Cardona.

“The lives and property of the inhabitants were spared; but twenty of their chiefs, among whom were Villarael, Aunengol, the Marquis of Peral, and Nebot, were consigned to perpetual imprisonment, in the castle of Alicante; and the Bishop of Alliscerracin, with two hundred ecclesiastics, banished to Italy. Of the rest, the inferior officers were dismissed, on taking the oath of allegiance. The standards of the town were publicly burnt, the privileges of the province annulled, and a new government established according to the constitution of Castile.” Vol. ii. p. 68.

Philip was no sooner left in quiet possession of his throne, than he lost his queen, to whose lively temper and amiable character he owed the comforts of domestic life, and to whose exertions and magnanimity he was scarcely less indebted for the preservation of his crown. The interregnum between the death of one queen and the choice of another, is properly termed by Mr. Coxe the reign of the princess Orsini. On this occasion Orri, the dependent of the princess, was immediately raised to power, and a total change in the system of the revenue was the first measure of an administration, which was expected to revive the power, and restore the lustre, of the Spanish crown. This was followed by other operations of internal policy, particularly by an attack on an establishment, so dangerous to the royal authority, and the welfare of the people, as the formidable tribunal of the in-

quisition. The distinguished favour which the princess now obtained, and the seclusion in which she kept the widowed monarch, gave cause to curious speculations. We relate them in the author's own words.

“ The voice of scandal even accused her of consoling the royal widower for the loss of his Louisa; but with stronger appearance of truth, reports were spread that she aspired to share his bed and throne. With any other sovereign, such a project, at her advanced age, would have appeared too wild even to justify suspicion; but with a man, whom Alberoni coarsely characterized by the phrase, “ he needs only a wife and a prayer-book,” and with the arts, the character, and aspiring temper of the woman, it does not appear entirely destitute of a shade of probability. Age had not totally robbed her of her personal charms, and the resources of art were lavished to supply the deficiency. With a person which had not yet lost its original elegance, with winning manners, fascinating address, and undiminished vivacity, she had acquired that imposing decision of character, which is derived from long habits of rule, she possessed likewise the strongest claims to the respect and esteem of the monarch, from her faithful services, her solicitude to lighten the burthens of government, and her tender care of the royal children. Lastly, the habits of constant and familiar intercourse, and the consolation which her society had administered, when his mind was softened and subdued by sorrow, had given birth to a sentiment, which may almost be termed affection. It is not improbable that a consciousness of these advantages, tempted the ambition of a woman, whose passions were all lost in her love of rule; and who, with the power and ostentation, was capable of aspiring to the title and station of a queen.” *Ib.* p. 85.

Whatever were her secret views, she at length found it necessary to select a new bride for the widowed monarch; and the suggestions of the Abbot Alberoni, afterwards so distinguished in public life, directed her choice to the princess of Parma, Elizabeth Farnese. The marriage was hastily concluded, to avoid the interference of the French court, and the new queen immediately departed for Spain. But this union, which the princess evidently regarded as a new source of power, proved the signal of her disgrace, as sudden as it was mortifying; for the very first act of the new queen was to arrest her patroness, and expel her from Spain, with circumstances of unmerited cruelty. We pass over the particulars of this event, which are agreeably detailed, to give the remarks of the author on its causes.

“ The intrigues which occasioned the sudden disgrace of this celebrated woman, in the very meridian of her power, and the

singular manner in which it was effected, have long exercised curiosity and conjecture. The most probable opinion seems to be, that Louis the Fourteenth was offended with her conduct in retarding the peace, and concluding the marriage of Philip; that the pride of Madame de Maintenon was wounded by the ostentation and ingratitude of a woman, who, in the height of favour, forgot her past obligations. Philip himself was shocked with her attempts to raise herself to his bed and throne, and indignant at the bondage in which she had long held him. Lastly, the young queen was offended by the attempt to break off her marriage, and was anxious to free herself from the superintendence of a woman, whose abilities she knew, and whose controul she dreaded.

“ The interests of all parties uniting in her disgrace, little difficulty occurred in arranging the means, though the particulars are uncertain. It appears, however, that Philip, not having the courage to dismiss her in person, sent a private order to the queen, and left the execution to her spirit and discretion. A part of the letter, containing the order, has been preserved. After requesting the queen to dismiss the princess, he added, “ at least take good care not to delay it; for if she converses with you only two hours, she will captivate you.”

“ From the intriguing character of Alberoni, and his subsequent influence with the queen, this event has been attributed to his machinations; but without foundation; for he was totally ignorant of the design when he met the queen at Pampeluna. When apprised of it, he endeavoured to dissuade her from the attempt, but she silenced his objections, by throwing the letter of Philip on the table, exclaiming, “ Read that, and fear nothing:” with this sanction, he contributed his advice and assistance, and conveyed the intelligence to Philip.” P. 96.

At this moment the death of Louis the Fourteenth liberated Philip from the controul under which he had been held, from the moment of his accession. He now therefore assumed a new character, and pursued a new system of policy. He indeed followed the principles of his house, in opposition to Austria and England; but he employed the means and resources of Spain for her own aggrandizement, instead of contributing to the advantage of France. The objects which for a long period occupied his attention, and called forth his exertions, as well as agitated Europe, were his own eventual succession to the French crown, the humiliation of Austria, in the person of his rival, Charles the Sixth, the recovery of Gibraltar, the augmentation of the Spanish marine and commerce, and the re-establishment of the Spanish power in Italy.

The first remarkable character brought on the stage, by the change at the court of Madrid, was the celebrated Alberoni,

beroni, to whom the queen principally owed her elevation. The adventures and rise of this extraordinary personage are generally known, but Mr. Coxe has presented us with many new facts in his early history, and has thrown a distinct and satisfactory light on the short period of his political career, from the correspondence and intelligence of the different ministers who were interested to scrutinize his words and actions, and to penetrate into his designs. It is impossible to detach any part from this agreeable portion of the narrative; but we think our readers will be gratified with the following description of his fate and character.

“ A plan was accordingly formed by the courts of England and France, to effect his downfall, the execution of which was left to the Regent (Duke of Orleans); because, to consummate skill in the arts of court intrigue, he united the most effectual means for influencing the Spanish cabinet. He easily gained D'Aubenton (the royal confessor) who was alienated from Alberoni, for endeavouring to supplant him by an Italian adherent, father di Castro. The confessor accordingly indisposed Philip against the person and character of the minister. He depicted his plans as extravagant in themselves, and hostile to the interests of Spain; and expatiated on the disorder introduced into every department of state, to keep the sovereign in dependence, and ignorant of the real situation of affairs. This attack was seconded by private representations from Platania and Caraccioli, two Sicilian abbots of good family, high in the confidence of Philip; and finally by memorials from Ripperda (a Dutch adventurer), who after renouncing his religion and country, to establish himself in Spain, had obtained too distinguished a portion of the royal favour, not to become the object of jealousy and displeasure to the minister.

“ These united representations made a considerable impression on the mind of a sovereign peculiarly tenacious of his authority. But the stroke which levelled the towering greatness of Alberoni, came from his protectress, the queen. For the purpose of gaining this princess, Lord Peterborough, under the pretext of a journey through Italy, opened a communication with the Duke of Parma. It was not difficult to persuade a prince, whose situation exposed him to insult, who was alarmed by the progress of the Imperialists, and had been mortified by the ostentation of his former subject. His agency was therefore employed to influence his niece, who still retained a warm affection towards her family and native country. The Marquis of Scotti, Parmesan envoy, was accordingly sent back to Madrid, with ample instructions from his sovereign, the regent, and the king of England; and his zeal was quickened by the liberal present of fifty thousand crowns.

“ But even the privileges of Scotti, as a confidential minister, would scarcely have sufficed to baffle the vigilance, or avert the vengeance, of his wily countryman, had not this complicated intrigue been favoured by an agent of more importance than celebrity : Laura Pescatorie, originally the nurse of the queen, and now her *assa feta*, or first woman of the bed-chamber, who, from the influence of early habits, possessed a great share in the affection, if not the confidence, of her royal mistress. This woman, a native of the same parish as Alberoni, and of parentage no less obscure, was imbued with that vanity, which is frequently the companion of vulgar minds, in sudden elevation. Her upstart pride was wounded by the state affected by her equally ignoble countryman; and she revenged herself, by singing and repeating to her royal mistress the numerous pasquinades, which the fertile and satirical genius of the Spaniards daily produced against his administration. She thus unconsciously prepared the way for a more serious attack; and the power of ridicule had already associated the person and character of the minister with ideas of contempt, long before his abilities and services had ceased to inspire the respect which they deserved.

“ By the intervention of Donna Laura, Scotti obtained a private interview with the queen, in which he developed the mischiefs resulting from the plans of Alberoni; and in the name of the English and French governments, assured her of a more certain and substantial aggrandizement for herself and her family, than she could expect from his most successful efforts, if she would contribute to his dismissal. However grateful for his services, and however sensible of his talents, she was too much discouraged by his ill success to resist the temptation, and joined her decisive voice to the cabals already directed against the falling minister.

“ The attack was conducted with perfect secrecy, and Alberoni experienced no apparent diminution of the royal favour; for on the evening, the last of his political life, he transacted business with the king, and held a long conference with Scotti. But on the following morning, the king departed to the Pardo; and, as if to give greater publicity to his disgrace, instead of the usual letter of dismissal, left a royal decree, to be transmitted to him by the Marquis of Tolosa, one of the Secretaries of State, announcing his removal from all political power, and enjoining him to quit Madrid in eight days, and the Spanish dominions in three weeks.” P. 230.

After describing, with much effect, the conduct of the minister, in the trying interval which preceded his departure, and sketching an outline of his plans, commercial, military, and naval, Mr. Coxe thus delineates his character.

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“According to the description of contemporaries, Alberoni was of low stature, rather full than thin, plain in his features, and with a head too large in proportion to his height and size. But his look was peculiarly quick and piercing, and perfectly characteristic of his ardent and aspiring mind, though tempered with an expression of sweetness and dignity. His voice was flexible and melodious; and when he endeavoured to conciliate or persuade, assumed a tone and accent, which gave irresistible force to his language. Though habituated to courts and camps; though accustomed to the intercourse of polished and lettered society; and though on occasions which roused his lofty spirit, he assumed an air and tone of dignity, becoming his high situation, yet he never lost the original coarseness of his manner, derived from his mean birth and early connections.

“In the endowment of his mind, nature seems to have lavished the gifts, which she had withheld from his person. At once a scholar and a man of the world, he had equally profited by study and experience. Besides his classical acquirements, he possessed a vast fund of information, in almost every branch of human knowledge; and his letters and conversation prove him scarcely less master of the French and Spanish, than of his native language. With intense and indefatigable application, he united great strength of memory, quickness of comprehension, and grace of expression; and a fertility of resource, which extorts our admiration. He possessed the talent of insinuation in the highest degree; and a natural air of sincerity, frankness, and candour, which seldom failed of persuading, when he wished to persuade, and of deceiving, when it was his interest to deceive. He was irritable and impetuous; but he was so far master of passions, highly dangerous to a negotiator, that in all his conversations, which are exactly detailed by the French and English envoys, we never discover, amidst the most vehement sallies, a single instance in which he was provoked to betray his purposes, or unveil his impenetrable secrecy, either by look or gesture. Temperate in his habits and mode of life, he made a boast, which is contradicted by his adversaries, that amidst the various avocations of his high station, he had strictly conformed to the decorum and duties of his ecclesiastical profession.

“Though gentle to inferiors, he was pertinacious, and impatient of contradiction, proud and overbearing with his equals and superiors, and scarcely deigned to curb his haughty spirit even in the presence of his sovereigns. By the confession even of his friends, he possessed in a high degree that vindictive spirit, which is attributed to his countrymen; and in a still higher, that dissimulation, with which they are equally charged. His ambition was lofty and unbounded; but little scrupulous with regard to the means, provided he attained the end; he often debased the grandeur of his designs, by the manner of their execution. In a

word, he was one of those gigantic characters, which form a compound of extraordinary qualities and extraordinary defects; born to rise in defiance of every obstacle, to change the fate of nations, and alike distinguished in success and adversity, power and disgrace." P. 240.

The views of Philip on the French crown, and his attempts to gain a footing in Italy, led to an unusual combination of policy; the union of the British government with the Regent Duke of Orleans, who naturally sought foreign support, to maintain his acknowledged pretensions to the throne of France. To this connection the Emperor and the united provinces afterwards acceded; and it was finally cemented by the quadruple alliance, the object of which was to restore the public peace on the basis of the treaty of Utrecht, with such modifications as were at once calculated to gratify Philip and the Emperor, namely, the exchange of Sicily for Sardinia, which Charles the Sixth had acquired by the peace, and the entail of the eventual succession to Parma and Tuscany, on the issue of the queen of Spain. Thus, after a period of seven years, Europe had at length the prospect of witnessing the termination of the troubles, which arose out of the war for the Spanish succession, and still more out of the imperfect accommodation by which it was terminated.

Philip however had no sooner acceded, than this very accommodation became the germ of new dissensions. The first arose from a species of equivocal promise, for the restitution of Gibraltar, which had been held forth to Philip as the price of his accession. Others rapidly succeeded with the Emperor, relative to his latent pretensions to the crown of Spain, and his secret opposition to the establishment of a Spanish prince in Italy. An accommodation, which now took place between Philip and the Regent, and a matrimonial union between their families, contributed to augment the difficulties attending an arrangement, from the secret though incessant endeavours of the Bourbon princes, to reduce the strength and interest of Austria.

The fall of Alberoni produced a species of interregnum in Spain. Different candidates for power successively shared the royal favour, and were successively removed by accident or intrigue, till at length the helm of government fell into the hands of Grimaldo, whose ministry was the longest of any during the reign of Philip. We would willingly introduce the character drawn of a man hitherto little known; but we must not forget the space we have yet to traverse.

At the moment when the government appeared to be hastening to its dissolution, all Europe was astonished with the celebrated abdication of Philip, and the resignation of the crown to his son Louis.

“ Numerous conjectures,” the historian observes, “ have been formed relative to the causes of this extraordinary event ; but doubtless the principal motives were derived from that singular mixture of superstition and self-interest, of indolence and ambition, which composed the character of Philip. He had adopted the notion, that the bequest of Charles the Second, which placed him on the Spanish throne, was illegal ; and he was equally convinced that his own renunciation of the French crown was no less invalid : to this was added a rooted predilection for his native country, which gained strength by time. From one or all of these motives, he had more than once formed the design of quitting the Spanish throne. In his melancholy moods, during the war of the succession, he had even taken the resolution to resign in favour of his competitor, the Archduke, but had been overruled by his beloved queen, and the confessor Robinet. The complicated arrangements after the peace of Utrecht, and the tumult of business, during the brilliant administration of Alberoni, had left him neither time nor inclination to meditate on retirement ; but in the sudden stagnation of affairs, which succeeded, his hypochondriac malady returned, and with it the darling idea of abdication. Of this disposition the Duke of Orleans endeavoured to take advantage, as the means of hastening the accession of his son-in-law, and reducing the influence of Philip in France ; but the attempt was frustrated by the representations of the queen and d’Aubenton (the confessor).

“ Still, however, this latent inclination revived whenever a prospect was opened of succeeding to the throne of France ; and at this moment it acquired new strength, from the death of the Duke of Orleans, the only guarantee of the future marriage between the Infanta and Louis the Fifteenth, and the only dangerous rival to his views on the crown. At this particular juncture also the repeated maladies of the young king gave ample scope for the operation of these combined motives of religion and interest, inclination and ambition ; and their effect was augmented by the pressing representations of the Duke of Bourbon, who, in the favour of Philip, hoped to secure a counterpoise to the rival house of Orleans.

Philip therefore looked forward with hope and confidence to the prospect of ascending the throne of his ancestors. He endeavoured at once to satisfy the scruples of his conscience, and obviate the opposition of other powers, by transferring Spain beforehand to one of his sons, by the former marriage, and at the proper time, by renewing the engagements for preventing the union of the two crowns on one head.” P. 288.

The short reign of the young monarch, Louis the First, his domestic distresses, and the contentions between the new and old courts, are agreeably narrated from the dispatches of the British ambassador, Mr. Stanhope, and form an interesting portion of private history. The rivalry between the double ministry appears to have been rapidly hastening to a tragical crisis, when Louis was snatched away by a premature death, and Philip called to resume the sceptre, of which he had already reason to regret the surrender.

With the resumption of power, Philip naturally resumed his plans of foreign and domestic policy; and the queen pursued, with redoubled zeal, her own private designs for the aggrandizement of her family. The negotiations, which were now on foot at the congress of Cambray, for a final accommodation between Philip and his former competitor Charles, were too much influenced by the particular views of other powers, to satisfy either party. The consequence was, a secret overture for a direct arrangement between these two princes, whose pretensions and squabbles had agitated Europe almost from the beginning of the century. The agent of this new operation of policy, was the celebrated Ripperda, a counterpart of Alberoni, without his superior talents as a statesman.

Of the rise and fortunes of this adventurer, Mr. Coxe has given an interesting and curious account; and has sketched the plans of internal and external policy, to which he owed his short-lived power, from the communications of agents connected with the British and French courts. Among these are several hints, of which subsequent ministers have profited, particularly the formation of a naval station at Ferrol, the erection of a national bank, and the establishment of a Philippine company, trading to the East Indies. The extent of the preceding remarks, compels us to pass over this portion of the narrative with less attention than it deserves; and we trust the reader, who consults the work itself, will thank us for not anticipating the gratification which its perusal will afford. We shall content ourselves with extracting a brief, but well drawn contrast, between the character of Ripperda, and that of his former friend and patron, Alberoni.

“ In reviewing the transitory administration of Ripperda, we naturally draw a comparison between him and his predecessor, Alberoni. Both were men of abilities and extensive knowledge, and both the architects of their own fortune; Alberoni rising to power by the native energy of his character, Ripperda by dexterously
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availing himself of times and circumstances. One, however, seemed born to command, the other to figure in a secondary sphere. One always appeared superior to his situation, struck before he threatened, veiled his means and designs with a mysterious secrecy, which redoubled their effect, rose with new vigour from defeat, and for a time balanced the combined efforts of the great powers of Europe, by the vast resources of his mighty genius. The other was no less rash in his promises, than deficient in their performance, rendered his real power contemptible, by vain menaces and empty vaunts, and degraded his person and office, by needless falsehoods, pitiful evasions, and alternate insolence and meanness. Both were equally impetuous and irritable; yet the hopes or apprehensions of Alberoni were never betrayed, even amidst the most violent ebullitions of his temper; while Ripperda discovered all the workings of his mind, by his looks and gestures, embarrassment and agitation. Finally, one was respected and dreaded in his retreat; the other despised even in the height of his authority." P. 359.

We cannot allow ourselves to go into an examination of the complicated series of intrigues and negotiations, which arose out of this union between the courts of Madrid and Vienna, the alternate jealousies and defections of two courts, so preposterously combined, and the final reconciliation with France, which led to the re-establishment of the ordinary system of European policy. As little can we enter into the short war for the Polish succession, in the course of which Philip attained his darling object, the establishment of a Spanish prince in Italy, by the conquest of Naples and Sicily; and France was enabled to consolidate her frontier on the side of Germany, by the acquisition of Lorraine. This active period was distinguished by the ministry of Patiño, originally a dependent of Alberoni, whose character and principles are thus described.

"Patiño was of noble birth, and if we may credit the information of Montgon, commenced his youthful career in the order of the jesuits. He became the sole confidant, and principal coadjutor of Alberoni, contributed to the fall of Ripperda, and afterwards shared with la Paz the royal favour. He possessed all the qualities which were requisite to manage a suspicious and hypochondriac monarch, like Philip, and an artful, impetuous, and interested woman, like the queen. He was equally master of every branch of policy, clear and prompt in the transaction of business, and combined uncommon address, subtilty, and suavity of manners, with the firm and persevering spirit of a Spaniard. Like his able predecessor, he threw off the trammels of office, imposed by the councils, suppressed the endless discussions by me-
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morials and reports, which had rendered the tardiness of the Spanish government proverbial, and united in his own person the principal management of every department in the administration." P. 455.

After detailing his plans for the augmentation of the navy, the improvement of trade, and the exclusion of foreign nations from the traffic with the American colonies, the author proceeds.

"After the preceding detail, little remains to be added to our account of this able minister. Exposed to the shock of clashing interests, surrounded by multiplied embarrassments, obliged at the same time to consult the prejudices of the king, and to bend to the passions of the queen, his character and conduct have been unfavourably represented by foreigners. He was said by Fleury 'to speak, as well as write, in cypher:' he has been accused of prevarication, duplicity, want of faith, of personal and national prejudice. Possibly these charges are not totally unfounded. But, in judging of him as a minister, some allowance should be made for the difficulties of his situation, and the concurring testimony of friends and enemies proclaims his superior merits and talents. It was the confession even of a political rival, that his loss was irreparable to Spain." P. 462.

The concluding volume of Mr. Coxe's work derives additional interest from its approximation to the present times. The mischiefs resulting from the impolitic accommodation concluded at Utrecht, had been successively felt by every power, originally confederated to prevent the aggrandizement of the House of Bourbon, and by none more than by England, whose intercourse with Spain, as the preceding volume shows, had been little else but a series of vexations and contentions. These now assumed a more serious and alarming form. The disputes relative to commerce and to the trade and navigation of the American seas, led to an open rupture, and the war was soon extended to the continent, in consequence of the death of the emperor Charles the Sixth. This event opened to the Bourbon princes the prospect of effecting the downfall of Austria, which since the peace of Westphalia, had continued to decline under the superior strength and policy of France.

The active and important operations in Italy, in which Spain took an important part, are given with great spirit and effect. We were particularly pleased with the sketch of the campaign of 1745, which, till recent periods, might have been regarded as one of the most bold and extraordinary in modern warfare.

In the most active period of this conflict, Philip closed his
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long and troubled reign, which Mr. Coxe characterizes as a series of inconsiderate projects, imperfect accommodations, and successive hostilities. He thus passes judgment on the conduct of this prince.

“ We have already exhibited the singular and inconsistent character of Philip in so many different lights, that little remains to add in closing our narrative of his reign. It would be difficult to select a period within the last two centuries, in which the interests and welfare of the nation were so frequently sacrificed to the private views, passions, and prejudices of the sovereigns. Yet when we consider how often Philip was misled by his artful queen, and the ministers of her choice, it would be unjust to attribute to him alone, the machinations and troubles which the restless court of Madrid excited in Europe, from the period that he was left in tranquil possession of the throne. With regard, however, to the beneficial regulations which mark his reign, his eager desire of information, and the pleasure with which he invariably listened to projects of reform, and details of improvement, prove that if he had not himself the talents to invent, he had at least the merit of approving and sanctioning, the plans of others. To this solicitude, Spain owes many advantages. On his accession the country was totally exhausted, without a marine or efficient army, without industry or manufactures, with scarcely a remnant of her antient power, wealth, and grandeur. He left an army, which though reduced by the Italian war, had vindicated the national honour in many a well fought field; a marine which once more awakened the attention of Europe; and establishments which proved the revival of industry, trade, and the arts.

“ But even in this branch of government, we observe the same inconsistency as in the other parts of his conduct. After the ministry of Alberoni, we no longer witness the same zeal and activity for internal amelioration. Few efficient measures were adopted to introduce into the general system of taxation, that improvement which Orri had effected in the mode of collection; or to prosecute the projects begun by Alberoni, for facilitating internal communications, and freeing trade and industry from the trammels imposed by interest and ignorance. On the contrary, the resources which might have been effectually applied to such beneficial purposes, were squandered in splendid, and, too frequently, unprofitable enterprises. Indeed the general principle of his political œconomy, appears rather to have been an inveterate prejudice against England, than the rules of sound and liberal policy. Instead of calling into action the inexhaustible riches which nature has lavished on the Peninsula; instead of establishing his plans of improvement on the extensive and stable basis of agriculture, he scorned to minister to the skill and industry of a less favoured climate, and hurried into a premature competition with
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the trade and marine of England, as dangerous in itself, as it was contrary to the habits and prejudices, and incompatible with the situation of his subjects." Vol. iii. p. 61.

The reign of his successor Ferdinand the Sixth has been hitherto almost unknown. Mr. Cox has, therefore, furnished a considerable and welcome addition to the mass of historical knowledge, by exhibiting a correct detail of his transactions, from so authentic a source, as dispatches of our minister, Sir Benjamin Keene; for though the conduct of Ferdinand himself was a singular example of timidity, indolence, and indecision, yet his reign is distinguished by the able administration of Carvajal and Ensenada; and is peculiarly fertile in cabinet intrigues and court revolutions, which supply the place of the great operations of war and policy. The struggles between the French and English parties for the ascendancy at Madrid, and the account of the transactions and fate of Ensenada, have afforded us peculiar gratification. The following extract will give some idea of the curious and motley composition of this court.

" From this review of the court and ministry of Madrid, we find a weak and hypochondriac, but honest and pacific king, almost entirely governed by his queen, yet occasionally influenced by Carvajal Ensenada, and the confessor; bound by ties of blood and affection to France, yet from personal as well as political motives, attached to Great Britain; alternately beset by those powers, who respectively endeavoured to engage him on their side, by perpetual proposals of treaties of alliance. The queen, partly influenced by the court of Lisbon, partly by her cousin the empress queen, partly by Farinelli; supporting Ensenada, even while she knew and disapproved his artifices: esteeming Carvajal, and approving his measures, yet thwarting him from jealousy. The two ministers opposite in temper and abilities, and at continual variance with each other. Power placed in such a manner, that it was difficult to exert it: the queen, Carvajal, Ensenada, and the confessor seldom agreeing to unite on a single point, each having credit to hinder affairs, and yet not sufficient to bring them to a conclusion; while the necessity of keeping the king easy in his mind, and the dread of throwing him into languor and despondency, kept together, or rather prevented the separation of these discordant parts. Yet with all these symptoms of weakness, and the want of a solid and well grounded system, no period since the accession of the House of Bourbon occurs, in which the interests and independence of the kingdom were so well, and consistently supported, as during the reign of Ferdinand the Sixth. This advantage was principally owing to the pacific inclinations of the monarch, and to the firm-

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ness and integrity of Carvajal, whose principles outlived his administration." P. 91.

We should be unjust to the merits of a countryman, were we to omit the well drawn character of Sir Benjamin Keene, who for a long period filled the British embassy in Spain, and bore an important share in these transactions.

"Fortunately for Great Britain, and perhaps without incurring the imputation of national prejudice, it may be said, for the true interests of Europe, the British embassy at Madrid was filled by Mr. Keene, a skilful and profound statesman, by the avowal even of his enemies. From a long residence in Spain, he was intimately acquainted with the language, manners, and peculiarities of the nation; and had perfectly assimilated himself to the Spanish character. Originally an agent of the South Sea Company, he gained the confidence and esteem of his early patrons, the Walpoles, by his useful services; and the papers of all our ministers, from the first moment of his appearance on the political theatre, bear an honourable testimony to his merits and talents. During his long and difficult probation, he had acquired and matured all the qualities of an able minister. In his language and deportment, moderate and unassuming, he was conciliating without obtrusion or affectation, sagacious in the discernment of character, cool and circumspect, and no less master of the passions of others than of his own. Suavity of manners, united with sound discretion, opened to him those sources of intelligence, to which neither address nor corruption could penetrate: he was acquainted with all the secret springs of action, and commanded those private channels of influence and communication, by which monarchs are swayed, and the business of nations conducted." P. 115.

However gratified with the interest which Mr. Coxe has thrown into this part of the memoirs, we cannot perfectly subscribe to the favourable character which he draws of Ferdinand. Doubtless his reign was beneficial to Spain, after the troubles and agitations excited by the restless spirits of his father and mother-in-law; but to this, accident contributed more than design. The distinguishing qualities of Ferdinand were a constitutional timidity and irresolution, which marked his conduct in all circumstances, even when decision was necessary for his own tranquillity, and the welfare of his people. With other ministers and in a different situation, the reign of a prince like Ferdinand would have been a mischance, not a blessing to his country.

During the reign of Ferdinand, the political rivalry of France and England had been gradually inflamed into open war, and a few months would scarcely have left the pacific monarch

monarch the option of preserving that tranquillity, the love of which forms the most amiable feature in his character. Spain was already tottering on the verge of war, with one of the contending powers, when the accession of his brother Charles turned the scale in favour of France. On the character, situation, and views of this monarch; the rise of the disputes with England; the negotiation and conclusion of the family compact; and the transactions which preceded the war, Mr. Coxe has left us little to desire. He has also dwelt with that animation which every Englishman feels on the short, but brilliant administration of the great Chatham, and the rapid series of successes, which humbled the Bourbon princes to solicit peace.

It is however a remark which we have already made, and which every reader of history has frequent occasion to make, that treaties of peace in general are mere temporary suspensions of hostility. As far as we ourselves are concerned, the very nature of our government and our party feuds are in a high degree unfavourable to successful negotiation; and hence in all our treaties, we find only hasty and imperfect accommodation, hurried to a conclusion with little reference to the original causes of dispute, or else so loosely worded as to become immediately a fresh source of jarring pretensions and contradictory claims, which naturally end in the renewal of troubles.

Such was the peace, which closed this active, and, on our part, successful war. Grimaldi, the new minister of foreign affairs in Spain, was a friend, or rather a dependent of Choiseul, who directed the affairs of France. The intimate union of the two ministers, produced an union no less intimate in the views and exertions of the two governments; and for a long period all the contrivances which political ingenuity could devise, were employed to revive the contests with England, and to secure means, as well as to find pretexts, for avenging the check which the abilities of Mr. Pitt had put on French encroachment and ambition. Of this kind were the dispute with Spain, relative to the Manilla ransom, the occupation of Corfica, and the contests relative to the British settlements and trade in South America.

Collaterally with these transactions, Mr. Coxe introduces other matters of high interest to Spain, hitherto little known, namely, the rebellion in America, on the attempt to introduce a new system of taxation; the tumult at Madrid, relative to the prohibition of the national costume; and the arrest and expulsion of the Jesuits. Of the latter, the narrative is both curious and amusing. Connected with these events is the ad-
ministration

ministration of D'Aranda*, which is marked by a rapid improvement in the army, navy, and internal administration of Spain. Of the changes wrought by this able and energetic minister, a clear and succinct account is given, from the papers and information of the British minister at Madrid.

The causes which led to the resignation of D'Aranda and Grimaldi, and the appointment of Count Florida Blanca, are traced from the same authentic source, and form an agreeable part of the narrative. The ministry of Florida Blanca was a distinguished æra in the annals of Spain, and has received from Mr. Coxe all the attention it deserved. At that period the Bourbon courts, after in vain essaying the means of open aggression, had matured and completed that system of indirect hostility against this country, of which the foundation was laid in the celebrated *Family Compact*. The commencement of the American war was the event, which called that system into action, and its effect is shown by the joint and separate operations of both powers, during that unfortunate conflict. In describing events so recent, it is impossible to give much novelty to circumstances generally known. The following account of the famous attack on Gibraltar, will however prove, that the detail has lost none of its interest in the hands of the historian. After adverting to the circumstances of the long and ineffectual blockade, and the memorable *sortie*, made by governor Elliot, on the night of the 26th of November, he proceeds :

“ Indignant at this insult to their arms, the besiegers resumed their hitherto unavailing labours, with redoubled ardour, and called forth all the resources of art, to devise new modes of annoyance. Encouraged by the brilliant prospect of reward, plans poured in from all quarters ; some bold to extravagance, others too ludicrous to deserve serious attention : it seemed as if all the ingenuity of Europe was combined against the brave defender of this barren rock. The project, which obtained approbation, was formed by the chevalier D'Arçon, a French engineer of great talents and celebrity. Convinced that all efforts by land, alone, were fruitless, and reflecting on the means by which the British forces had first reduced the place, he projected the design of combining with the attack by land, another of equal consistency and force by sea. This was a squadron of floating batteries, of such fabric and solidity, that to use his own expression, ‘ they were at once incombustible and insubmersible.’ Ten ships, from 600

* So Mr. Coxe spells the name, apparently in compliance with French pronunciation. It should be *De Aranda*.

to 1,400 tons burthen, were cut down for the purpose, and 200,000 cubic feet of timber employed in their construction. The front of the battery was covered with three successive layers of squared timber, to the thickness of three feet; above was a shelving roof, to throw off shells and grape shot. To counteract the effects of artificial fire, the exterior was covered with cordage and wet hides; and to prevent combustion with red hot balls, a skilful apparatus was contrived. It consisted of a reservoir beneath the shelving roof of the battery, from which the water, raised by pumps, was to circulate by channels, formed of a spongy medium, distributed through every part of the fabric, like the veins and arteries of the human body, to keep the wood in a constant state of saturation. Each of these batteries was to be armed with from eight to twenty pieces of artillery, amounting in the whole to 142, and nearly half the number was to be kept in reserve. They were set in motion by means of a single sail, and were to be provided with anchors and cables, to withdraw in case of necessity. The number of men destined for the service of the whole armament, exceeded 5000. After various changes relative to the point of attack, the final project was to concentrate the fire of these machines, at the distance of 400 yards, on the space between the old mole and the royal bastion. To distract the attention, and increase the danger, of the garrison, the front attacked was to be swept by the shot and shells from the land batteries, as well as by the fire of numerous bomb vessels and gun boats; and ten ships of the line were to co-operate in the tremendous cannonade. After an attack, thus vigorously kept up for several days, had razed the wall, and exhausted the strength of the garrison, a numerous body of troops was to be embarked on rafts and light vessels, and carry the place by assault. The enterprise was to be favoured by a similar attempt on the land side, for which a new sap was rapidly pushed towards the foot of the exterior works. In the interval, the main body of the fleet was to cruise before the mouth of the Straits, and intercept the armament expected from England.

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“The Duke of Crillon, the conqueror of Minorca, was destined to direct the enterprise, and his victorious troops, flushed with their recent conquest of a fortress regarded as a second Gibraltar, joyfully failed to share the honours of the expected success, and add another laurel to the wreath they had already won. By their junction the besieging army amounted to 40,000 men. From such a combination of power, and such an accumulation of force, the most glorious result was confidently anticipated. As the eventful hour approached, hope was inflamed into enthusiasm. Even the sedate temper of the monarch caught the general ardour: his first question in the morning was, ‘Is it taken?’ and to the negative, he never failed to reply, ‘It soon will be our’s.’ In

the allied fleets and armies, the ferment and exultation were still greater than in the court and nation : the faintest doubt of success was not merely subjected to the keenest ridicule, but treated as criminal. An amazing concourse of spectators filled the camp, and covered the adjacent hills ; the first nobility of Spain ; the most distinguished military officers ; even the Count of Artois and the Duke of Bourbon, repaired from Paris, to witness the triumph of Spain, the defeat of the English, and the capture of a fortress which had hitherto baffled all the efforts of art and valour.

“ But it was easier to arrange a splendid design, and to calculate on the combination of inert masses of matter, than to foresee the effect of events and accident, to estimate the variations of the elements, or the equally varied operation of human passions. As the decisive moment approached, French impatience, national jealousy, the intrigues of rivals, the alarms and suspicions of authority, the presumption of some, and the apprehensions of others, were all at once called into action. The attack was precipitated by the advance of the season, the expected arrival of a British squadron, and above all, by the apprehension, lest a successful essay of the red hot balls, which, contrary to expectation, had destroyed one of the land batteries and its connecting works, should diminish the confidence inspired by these mighty preparations.

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“ When the vast machinery was at length set in motion, the most material part of the project proved defective. The intended circulation occasioned such a flow of water into the interior of the batteries, that the commanders became apprehensive lest their powder should be rendered useless, and contented themselves with a superficial irrigation. Other precautions of inferior moment were likewise omitted, particularly the preparation of anchors and cables, to facilitate a retreat.

“ The attack commenced with a tremendous cannonade from the artillery of the trenches. On the morning of the 13th of September, the signal was given ; the floating batteries proceeded towards their destined points of attack, and before ten o'clock were anchored at regular distances, within six hundred yards of the works. Although the garrison made no effort to obstruct this manœuvre, the batteries were unable to gain the projected position ; but formed a line less concentrated, while they were exposed to a superior weight of artillery. The wind and roughness of the sea rendered also the action of the bomb ketches and gun boats of little avail, and prevented the co-operation of the squadron ; while the fire from the trenches was found too distant and uncertain, to produce the expected effect.

“ The batteries were no sooner moored, than a heavy cannonade began, supported by all the artillery and mortars from the trenches, in every direction, and without the smallest inter-

mission. Almost at the same instant, the fire of Gibraltar was opened; and such a tremendous cannonade took place, as exceeds the power of description. Four hundred pieces of heavy artillery were playing at the same moment, an instance which had never occurred since the invention of gunpowder; and for once the efforts of man appeared to emulate the grandest operations of nature.

“ For several hours the attack and defence were equally supported, and no superiority was visible on either side. The floating batteries were found no less formidable than they had been represented: they baffled all the powers of artillery: the heaviest shells rebounded from their tops: for a long and awful period even red hot balls thrown with incredible rapidity and precision, seemed to make no impression. During the whole day the conflict continued; and at seven in the evening, the intrepid Elliot himself, with a mixture of surprise and anxiety, asked some Spanish sailors, who floated into the harbour on a wreck, ‘What can be the composition of these machines, on which red hot balls produce no effect?’

“ The moment of their destruction was however rapidly approaching. Besides the collateral support, both by sea and land, the troops employed on this perilous service were persuaded that the floating batteries were invulnerable, and that the garrison would be unable to discharge many rounds of red hot balls. Great, therefore, were their surprise, consternation, and disappointment, when they found themselves exposed to almost the whole efforts of the enemy; when they perceived the discharge of red hot balls continued with unabating precision and activity; when several which had penetrated the sides of the vessels, could not be extinguished. They were seized with a sudden panic; a general confusion took place, which subsided into despair. Not only all efforts to annoy the enemy were suspended; but no attempts were made to effect a retreat.

“ In the interval the fire of the garrison increased in vivacity: at midnight the conflagration of the two principal batteries was inevitable; and on others the red hot balls began to produce an alarming effect.

“ At this crisis several rockets were fired, as signals of distress; and numerous feluccas, boats, and launches, were sent from the fleets, to save the crews. But in the midst of this attempt, Brigadier Curtis advanced with twelve gun boats, and swept the line formed by the batteries with a continued and vigorous fire, while they were annoyed in front by the artillery of the garrison. The boats were therefore obliged to desist, and leave many of the troops to their fate. At this awful moment, numbers were seen hanging on the sides of the vessels, in vain attempting to escape; others were floating on pieces of timber; numbers shrieking amid the flames; all expressing by
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their agonizing cries the deepest distress, and all imploring assistance.

“ Of those who remained, scarcely a soul could have escaped the complicated horrors of fire, water, and a hostile attack, had not the humanity of the English equalled their bravery. The fate of the enterprise was no sooner decided, than the fire of the garrison ceased; and no less alacrity was displayed in rescuing the wretched victims, than had before been shown in their destruction. The gallant brigadier dragged many wounded from the flames, rescued 250 from impending death, and did not desist till his own life was exposed to the most imminent danger, from the explosions around him. Of the 5000 men employed in this enterprise, 2000 perished. Even the floating batteries, which were not essentially damaged, were consigned to destruction by the Spaniards themselves; and before the close of the day, scarcely a vestige remained of this formidable and expensive armament, which, to use the words of the engineer himself, ‘ dissolved in an instant, and vanished like the clouds of the air ! ’ ”

In the account of the negotiation for peace, Mr. Coxe has introduced various incidents, which appear to be new, and has placed the whole transaction itself in an interesting point of view. We must, however, beg leave to correct a trifling error in p. 475. Mr. Coxe mentions the mission of Mr. Oswald to Paris, as contemporary with that of Mr. Fitzherbert. The fact, however, we believe is, that Mr. Oswald was dispatched by Lord Shelburne before the death of Lord Rockingham.

The concluding chapters are chiefly devoted to the internal arrangements of Florida Blanca's ministry. As the Family Compact was virtually dissolved by the conclusion of peace with England, the restoration of tranquillity enabled the Spanish minister to consult and pursue the interests of his own country, without reference to those of France. Indeed the situation of the American colonies was in the highest degree alarming, as rebellion raged in almost every quarter of the transatlantic empire; and nothing but the cessation of hostilities could have enabled the Spanish government to prevent its own colonies from following the example given by those of England. Another object which the Spanish court attained, after considerable exertions and sacrifices, was an accommodation with the Mahomedan powers, whose hostilities had wasted their coasts, and in a manner excluded them from the trade of the Mediterranean. This arrangement was followed by a closer union with Portugal; by various regulations with England arising out of the peace; and by a dispute with Holland relative to the navi-

gation to the East Indies. The rising troubles in France, which were the harbingers of the late dreadful revolution, appear to have led to a still farther alienation from France, and a closer approximation to the true principles of Spanish policy. For though Charles beheld the difficulties and distresses of his royal relatives with sympathy and regret, he prudently refused to mingle in the successive schemes which the court of Versailles brought forward to divert the public attention, and to conceal its own weakness and embarrassments.

After developing the foreign transactions of Spain, Mr. Coxe proceeds to review the highly important regulations of Florida Blanca, for the extension of trade and commerce, and the improvement of the internal administration. One of these changes appears to bear on a question much agitated at the present moment, among ourselves, namely, the establishment of a free trade to America; but for the information given on this subject, we must refer to the work itself. Another point we would recommend to the consideration of those who advocate, and those who oppose what is called catholic emancipation, namely, the regulations relative to the church, and the intercourse with the see of Rome. The narrative ends with the death and character of Charles the Third.

The work is concluded with a review of the administration of Count Florida Blanca, written by himself, for the information of his sovereign, and communicated to the author by Lord Holland. This curious and valuable document deserves peculiar attention, as a faithful picture of the state of Spain and the circumstances and views of the minister. With this is joined a brief but satisfactory account of the population, government, finances, and military and naval establishment of Spain, at the death of Charles the Third, which appears to contain all the authentic information hitherto collected on this subject.

On reaching the close of the work we have little to add to the preceding remarks. Indeed, we have endeavoured to enable our readers to *review* for themselves, by the abstract we have given of its contents, and the selections we have interspersed. Of the style, the execution, and the important matter it embraces, these will be proofs sufficient; and we have no hesitation in asserting that those who have derived information or pleasure from Mr. Coxe's former writings, will rise with superior gratification from the perusal of these *Memoirs of the Bourbon Kings of Spain*.

ART. VIII. *A View of the present State of Sicily: its rural Economy, Population, and Produce, particularly in the County of Modica. With an Appendix, containing Observations on its general Character, Climate, Commerce, Resources, &c. from a late Survey of the Abbate Balsamo, Professor of Agriculture and public Economy at the Royal Academy, Palermo. To which are added, with Notes throughout the Work, an Examination of the Sicilian Volunteer System, and Extracts from Letters written in Sicily in 1809 and 1810. By Thomas Wright Vaughan, Esq. 4to. 548 pp. 1l. 11s. 6d. Gale and Curtis. 1811.*

THIS is a curious and interesting work, but the reader is not informed with sufficient distinctness, either in the title page or in the introduction, whether he is to consider it as an original publication, or a translation with notes and observations. In fact it is the latter. Not long since the following work was published at Palermo.

“ Journal of a Tour performed in Sicily, particularly in the County of Modica, in the Months of May and June, 1808. By the Abbate BALSAMO, Professor of Agriculture and Public Economy in the Royal Academy, in Company with the Knight of Jerusalem, Signor DONATO TOMMASI, Counsellor and Conservator General of Private Affairs, and Royal Superintendant Administrator of the said County.” P. ii.

Of this work Mr. Vaughan has given us an excellent translation, nor have we any book on the subject of Sicily, or at least on the present state of Sicily comparable to it. The population, state of agriculture, of morals, customs and commerce are acutely and doubtless also accurately represented. More particular attention was paid, and more circumstantial details are given of the county of Modica, from which portion of the work we select our extract.

“ ASPECT.

“ The county of Modica is one of the southern provinces of the island, and the difference of latitude between it (and all the southern parts,) and Palermo, is that of a degree. It is washed by the African Sea, and is, as it were, surrounded by the neighbouring populations of Spaccofornio, Rosolini, Noto, Giarratana, Buscemi, Buscheri, Licodia, and Biscari.

“ APPEARANCE, &c.

“ There are several plains both in the interior and upon the borders; the finest and largest of which is certainly that of Chiaramonte and Vittoria. This noble plain is esteemed twenty miles long and ten broad, and comprehends about twenty thousand salms

Palermo measure ; that, however, is a very small portion of what is comprized within the territory of Modica. Nevertheless, it cannot, upon the whole, but be considered a mountainous and rocky country ; where, however, the irregularities and roughness of the surface harmonize in general with the ornamental beauty of the plantations and cultivation, and form together delightful landscapes ; there are four or five principal cava or banks of little rivers, which, from their natural features, would probably have their value amongst the rich lords and gentlemen even of England ; and would by them be converted into so many gardens of the Hesperides.

“ The county generally would be more fertile and beautiful were there more woods, to which the soil is admirably adapted. In no place in Sicily is it more, or perhaps so much grubbed up, as it were, out of place and season ; for wood there is so scarce, that the ill-disposed commit frequent thefts in the night upon the trees of all sorts, not only for their own use, but to burn into charcoal, which they sell at Malta at very high prices.

“ CLIMATE.

“ In the low places and near the sea the climate is most excellent ; but in elevated situations above the level of the sea, it is extremely cold, and it often snows and hails there in the winter ; and white frosts are not unfrequent in the spring even to April.

“ WATER.

“ Although they have not rivers, properly so called, there are abundance of perennial streams, and these assist in the cultivation of much hemp and vegetables, and render the soil infinitely fertile and productive ; and there can be no doubt that this precious water would be more effectually valuable than it is, did they carefully collect it in tanks, and introduce it upon lands well levelled, together with certain plants that are now not even thought of, such as March flax, cotton, tobacco, sugar canes, medicinal herbs, &c.

“ EXTENT.

“ In the course of this survey I have spoken of the size of the district of every town in the county, according to the best information and received opinion ; and it may be added, that, according to an admeasurement of the whole county, completed at the expence, and by order of the county, it amounted to more than fifty-five thousand salsms Palermo measure, of five hundred and sixty-six square miles of Sicily. To judge by comparison, the county of Modica is far larger than the province of Cremona in Lombardy, and nearly equal to a third of that of Milan.

“ POPULATION.

“ In all states and countries of the world, the thing of all others the most uncertain and difficult to ascertain is the exact population ; particularly where it serves as a guide to establish taxes upon the different communities ; nevertheless, the population of the county

county of Modica cannot be rated at less than seventy thousand, that is to say, an hundred and twenty-four to a square mile.

“ Pozzano being one of the small Caricatories of the kingdom, and convenient for the corn trade, would certainly be found to contain seven or eight hundred persons more than at present, if the county of Modica had not always prevented the building of new houses, lest the increase of the population should prevent the continuance of certain Fiscal speculations. Motives and principles of that sort cannot possibly long keep their ground; and I feel pleasure in persuading myself that his Majesty will be pleased to promote the enlargement of this maritime village, not more for the benefit of the county of Modica, than of the whole valley of Noto.

“ SOILS.

“ The quality which more than any other prevails in the county, is that which we class as loose, stony, calcareous, and dry; altogether, however, they do not deserve the name of poor, since we find sufficient mould, especially in the vallies, and along the rivulets and torrents; they are of little depth, however, and I do not hesitate to state that they would not yield the half nor a third part of the profits they now do, had they not been, from the most ancient times, distinguished for their system of planting, and if industry, stimulated by encouragement, had not secured the triumph of art over nature.

“ AGRICULTURE.

“ The agriculture is more diligent and persevering than refined and perfect: in effect, all the system relative to the course of crops, implements of husbandry, to manures, to labour, and to the management of meadows, are not more praiseworthy nor better understood in this county, than in the other parts of the island, and the inclosures and the cultivation of the hemp are nearly the only objects by which the Modican farming distinguishes itself from not only any other in the kingdom, but in this may compare with any other in Europe. Without divisions of lands into inclosures of two or three salms, it is impossible to conceive a perfect farm; and the farmers of Modica know by experience that the seed land and plantations are guarded by them from the destructive tread of men and beasts; that much expence is saved in tending cattle; that they consume by the help of these less forage, and, what is not of the least importance, that by this means they can appropriate the different divisions of each tenure to the greatest advantage; and that rich source of agricultural industry, the hemp, proves in this district the fact, that a tumolo of land returns two or three quintals, which implies from two to three hundred ounces a salm gross profit; this produce is very considerable, and not very short of what they are accustomed to reap in the Terra di Lavarò; and as to the net profit from it, according to the tenor of the calculations made, and the information collected as above, that itself is by no means

means contemptible, and probably comes nearly to what this plant returns in England, that is, from sixty to seventy ounces a saim of Sicily." P. 139.

An Appendix more particularly explains the object of the work, which was to point out the resources of the island, and its means of improvement under the natural and political advantages which it possesses. The volume concludes with an examination of the Sicilian volunteer system, and extracts from some original letters written in Sicily in the years 1809 and 1810. A very neat map of the island is prefixed.

ART. IX. Αἰσχυλὸς Ἑπτὰ ἐπὶ Θηβας. *Septem contra Thebas, ad Fidem MSS. emendavit, Notas et Glossarium ad-jecit, C. I. Blomfield, A. M. Collegii SS. Trinitatis apud Cantabrigienses Socius. Cantabrigiæ Typis ac Sumptibus Academicis excudit J. Smith. Pret. 7s. 202 pp. 1812.*

WE are glad to be able to announce to our classical readers, the publication of another Play of Æschylus,—*The Seven against Thebes*, by Mr. Blomfield, upon a plan, which, though we presume to think defective in some respects, yet is well calculated to diffuse, at a cheap rate, among both students and scholars, much of the latest information, of which we are possessed, upon the subject of the Greek language. It is needless for us to expatiate on the learning, the judgment, and the talents of Mr. Blomfield, whose fame as a scholar is built upon such a solid foundation. Our classical readers have already, in all probability, made up their minds upon this point, and if they have not, we are sure that it would be a waste of paper and of time to attempt to fix them in their opinions. This Play is edited upon the same plan, and illustrated with the same ability, as the *Prometheus*, and we mean in reviewing the one, to follow the course which we pursued in our strictures upon the other. Our readers may be, perhaps, surprised, that instead of our referring to a critical work, as our contemporaries are in the habit of doing, we generally quote the passage at full length. It has long been our opinion that the opposite practice of referring instead of quoting, has tended materially to retard the advancement of classical knowledge. We all know from experience the indolence of our nature. Even when we have in our possession the book,

book, to which we are referred for the illustration of any particular passage, how little disposed we are to turn to it, though we should probably read the part if it were placed before our eyes? But how often are we tantalized by being told where we can find some useful information upon a subject which requires it, when the book, from its rarity, or its dearness, is inaccessible to us? And is not the student who wants the information, checked in his career at the very moment when he may feel an interest in the question, and when he is "full of matter," when he is disposed to push his enquiries to a satisfactory extent, *παρηκολυθηκως ἀνωθεν πᾶσιν ἀκριβῶς*? It is our object, not to exhibit learning by an idle parade of references, but to be useful to our readers by a display of pertinent quotations; and provided that we are useful to them in their studies, it matters little to us, whether the information which we lay before them, be derived from the books which we may have read, or be the result of our own unassisted reflection:—

"We are," in the eloquent language of Sir T. Browne, "often constrained to stand alone against the strength of opinion, and to meet the Goliath, and Giant of authority, with arguments drawn from the scrip and slender stock of ourselves: nor shall we indeed scarce name any author, whose name we do not honour; and if detraction could invite us, discretion surely would contain us from any derogatory intention, where the highest pens and friendliest eloquence must fail in commendation *."

Mr. Blomfield aspires to accuracy in every respect, and therefore we take the opportunity of informing him, that though the word *nota* has been sanctioned by long usage, yet it is incorrect Latinity.

"In tuis Literis semel, atque iterum animadverti, *nota* pro *adnotatione*, seu *explicatione* temere usurpes: quid stupes? Latina non est: nihil te pulcherrimorum librorum tituli moveant, in quibus *Notæ variorum*, *Notæ criticæ*, *Notæ selectæ*, et similia; nihil quotidianus eruditorum hominum usus; nihilne nostræ quædam scriptiunculæ olim emissæ, cum magnis nominibus crederemus: *nota* signum est, *notasque apponere*, quod habet Cicero in *Pison.* c. 30. est signa quædam appingere ad ea probanda, vel improbanda, quibus appingimus, non explicare, ut vulgo increbuit."

" " See the Preface to the *Pseudodoxia Epidemica*, 7th Edit."

Jacobi Facciolati *Epist. II. ad N.* inserted in the work entitled, *De optimis Studiis Orationes X. accedunt Laudatio funebris, Commentariolum de Ling. Lat. et Exercitationes aliæ*, Patavii, 1723, p. 277. Our readers have lately heard much about obelizing passages, &c. for the younger part of them we add:

“Cic. l. 9. *ad Flam. Epist.* 10. *Alter Aristarchus nos ὀβελίζει, absol. et asterisco distinguere, et obelo prænotare*, D. Hieronymum dixisse notarunt eruditi, quod absolute etiam adnotare vocabant: Suetonius sine ejus libelli, *Multaque exemplaria contracta emendare, ac distinguere, et adnotare voluit, soli huic nec ulli præterea Grammatices parti deditus*: quæ tria emendatio, distinctio, adnotatio distincta fuerunt; emendantur enim loci corrupti; distinguuntur distinctiones, et subdivinctiones apponuntur, quæ non fuerunt, sicut semicola, quæ hodie in usu, sed puncta pro situ aliter assignantur valentia, ut videre licet ap. Salmas. in quadam ad Serravium epistola; adnotabantur autem spuria et aliena veru, vel obelo notantur.” G. Cuperi, *Obs.* l. i. c. 15. p. 107—12.

We have remarked too an erroneous, but common use of *juxta*, in the sense of *according to*, in the Latinity of Mr. Blomfield.

“*Juxta* semper notat vicinitatem, et quasi affinitatem aliquam, et eam quidem loci v. g. *sepiliri juxta viam, adflare juxta aliquem*: 2. translativè dicitur, *Velocitas juxta formidinem*: *vilitate juxta belluas esse*; *gravitate annonæ juxta seditionem ventum est*; *populi imperium juxta libertatem*, (vicinum magis libertati est), *paucorum dominatio regiæ libidini propior est*: 3. sine casu significat æque, v. g. *quædam vestimenta a feminis juxta virisque gestantur*; *alicujus vitam et mortem juxta æstimare*, perinde; *juxta ac pro haud aliter ac si* &c. et revera *juxta* præpositionis instar habetur per omissam præpositionem *ad*, quæ passim adjecta reperitur: 4. *post*, v. g. *juxta Deum in tua manu positum est*, Tacitus: “5. *juxta* Horatium, *juxta præceptum alicujus*, pro *secundum* Horatium, &c. Justinus usurpat.” C. E. Mangelsdorffii, *Lexicon Lat. Ling. novæ Ratione digestum, additis eruditorum Virorum Obs.* circa *Purritatem, et Cultum Elocutionis*, Lipsiæ, 1777, p. 30. “*Juxta* in citandis auctoritatibus, ut *juxta Plinium*: exempla Nazarii, Hieron. Solini congestit Cellar. *Cur. Post.* p. 249. Justin. I. 7, 1. II. 12, 15. XII. 3, 11.” Gesner’s *Thef. L. L.* “*Juxta*, significat etiam *statim post*, quia quæ *statim post* sunt, *prope ac vicina* sunt:—item *secundum, conforme, secundo*, Justin. l. ii. c. 12. ad fin. Iones, *juxta præceptum Themistoclis, pugnae se paulatim subtrahere cæperunt*, Nazar. in *Paneg. Constantini*, c. 23. *Virtus juxta magnitudinem exantlandi laboris erigitur*, Solin. c. 9. (al. 14.) *juxta responsum dictum deo*, Hieronym. *Ep.* 4. *ad Rustic. Monach.*

ad in. *Juxta illud Poeticum, Prima leo, &c.*" Forcellini *Lexicon totius Latinitatis*. The only instance of *juxta*, cited in the *Lexicon Ciceronianum* Marii Nizolii, ex *Reconsione Alexandri Scoti*, Patavii, 1734, is the following:—*juxta*, prope, propter, *παρσιόν, πρὸς*, Corn. Nep. in *Vit. Attici*, *Sepultus est juxta viam Appiam ad V. Lapidem*. Basilus Faber, in the *Thes. Scholasticæ Eruditionis*, says:—"Interdum idem ac *convenienter*, vel *secundum*, Liv. 9. 9. *Juxta divinas religiones fides humana colitur*, Justin. ii. 12, 25. [cited above]:—est etiam frequens hodie hæc vocula in citandis auctoribus, *juxta Horatium, juxta Plinium, &c.* veteres autem citare *secundum Horatium*, teste Plinio, ex sententia Ciceronis: hoc contra Vossium observavit Sciopp. sed et ipse Vossius jam agnovit *de Vit. L. L. i. 35, p. 165.*: exempla tamen Nazarii, Hieronymi, et Solini v. in Cellarii *Cur. Post. p. 249.*"

Three passages of Justin are referred to by Gesner, quoted above: one of them has been already cited, and the other two are,—"*Quem juxta nocturnum visum ergastulo liberaverat*," L. i. c. 7. Again in L. xii. c. 3. "*Conviviumque juxta regiam magnificentiam ludis exornat*:" *juxta regiam magnificentiam*, is not to the purpose; for *juxta* means here, *with almost royal magnificence*, literally *next to royal magnificence*. The passage of Livy, cited by Basil Faber, is not to the purpose; for *juxta* there too signifies *next to*, notwithstanding that Drackenborch takes it in a different sense: besides, an objector to this meaning of *juxta* in Livy might have some grounds for suspecting the word altogether, as will appear by the following extract from Drackenborch's edition:

"Pag. seq. *Apud quos divina religione fides humana colitur*, Gebhard. Ita et Portug. ac Gaerta: *juxta divine religiones* Florent. a manu pr. in quo postea emendatum est *divinas*: *juxta* est in Harlei. vide ad L. vi. c. 6. f. 18. *juxta divinas religiones* est proxime *divinas religiones*, Tac. L. vi. Ann. c. 13. *Gravitate annonæ juxta seditionem ventum*, qui ita sæpius locutus est."

In the eleventh page of the Preface, Mr. Blomfield uses the word *apposuerint*, which reminds us of a remark made by Vavassor, which we shall present to our readers:—

"*Sum* in verbo substantivo *sum*, nusquam *erint*, reperias, sed ubique legendum *erunt*: in futuro indicativi est *erunt*; in futuro subjunctivi *erunt*, vel *fuerint*: in decem, aut undecim verbis ex substantivo verbo compositis, semper *aberunt*, *aderunt*, et his similia; nunquam *aberint*, *aderint*, *superint*, *supererint*, nec ejusmodi cetera: ac ne in patiendi quidem verbis, ubi necessario tempora quædam ex substantivo verbo supplentur, aliud, numero plurali, tertia persona, futuro subjunctivo, nisi
erunt,

erunt, aut fuerint legas: habent: videlicet IV. conjugationes verborum, *amati erunt vel fuerint, docti erunt vel fuerint, lecti erunt vel fuerint, auditi erunt vel fuerint*: de vocè barbara *erint*, nulla mentio: hæc monenda duxi propter eos, qui non satis internoscunt librariine aliquid, an scriptores peccarint, quippe cum in libellos editos irrepperit iste sæpe error vitio et negligentia operarum: etenim apud Ciceronem, *Phil. XIV. num. XXVII.* cum alii legant *si aberint*, alii sic *abierint*, mendum sublatum video in editione omnium optima, Hamburgensi, Gruterana, ubi sic habetur ex Codice Palatino, *C. Pansa, A. Hirtius, consules, aut si aberunt, M. Cornutus, prætor urbanus, &c.*" F. Vavassoris *Opera omnia theologica, et philologica*, Amstelodami, 1709, p. 162. In the discussion between a periodical review, and Professor Copleston, the Professor justifies the phrase *habere fidem*, which had been attacked by the former. We know not whether either the periodical Reviewer, or the Professor, ever met with the following passage in Vavassor's works, p. 148.—

"*Habere fidem* de eo, qui credit, usitatissimum, neque exempli indigens; sed *habere fidem* de eo, cui creditur, non ita tritum et cognitum: hoc autem sensu *habere fidem* est *invenire*, et *obtinere fidem*, ut *Acad. Quest. L. iv. num. 58. Visa fidem nullam habebunt, sublata veri et falsi nota*, vi. ad vi. *Epist. Lib. Fam. Debet habere fidem nostra prædictio*, digna cui fides habeatur: itaque non tam vitiosum, quam plerique existimant, illud *Jos. Scaligeri, Miranda Bataviæ, peregrinis non habitura fidem*, ita si intelligatur, *Apud peregrinos non habitura fidem*: aliter, si dandi velimus esse casum, quem vox *habitura* regat, non is effugerit crimen orationis inemendatæ: cum autem, quando hic aliquem *habere fidem* dicimus, sit ei fidem potius haberi, et vis patiendi quædam intelligatur, non debet adhiberi ullus casus, sed simpliciter dici, non *habent hi vel hæc fidem*, i. e. non eis creditur; nam *hi non creduntur*, de personis dictum, barbarum quoque est, cum *hæc non creduntur* de rebus dicatur recte."

But we must now hasten to communicate to the public the critical and the philological remarks, which we have made in our perusal of Mr. Blomfield's Edition of the *Seven against Thebes*.

V. 83. ἐλεδέμνας, πεδιοπλόκτυπος;
 εὐὰ χρίμπτεται,

Mr. Blomfield says in the Note, "ἐλεδέμνας Rob. ἐλεδέννας Ald. spiritum cum Turnebo et Pauwio appinxi, ab ἐλάω enim vox hæc ignorabilis duci nequit: mihi quidem obelo figitur:"

figitur:" in the *Glossary*, p. 106, he says, " * ἐλεδόμενος, *lectum capiens*, vox corrupta." Mr. Blomfield rightly translates *πεδιοπλόκτυπος βοῶ* by *strepitus ab ungulis campis ferientibus*, as G. D'Arnald in the *Specimen*, p. 190, had done before him:—

"Stanleius vertit *e lecto excitans armicampi strepusque appropinquat clamor*: verum enimvero vocem *πεδιοπλόκτυπος* non rite cepit, cum eam vertit *armicampi strepus*; nam ὄπλον non est in compositione istius vocis, sed ὄπλος, *ungula*, unde hic colligitur loci sensus, *Lecto depellens ungulæ campum quaticientis appropinquat sonitus*: id vero, quod dixi, ὄπλην hic esse in compositione vocis *πεδιοπλόκτυπος*, firmat quod de equitatu agatur."

V. 175. καὶ νῦν πολίταις, τάσδε διαδρόμους φυγὰς
θεῖσαι, διερρήθησάτ' ἄψυχον κάκην.

"*διαρρήθω, per clamores inficio.*" *Gloss.*

Mr. Barker, in the *Classical Recreations*, p. 399, has illustrated this passage (which he, by a mistake, says in the *Agamemnon*,) by comparing it with the phrases εἰς αὐτὴν εἰά-
ζεται, διατώσῃσι πρὸς Φήλικα, διέτωσεν εἰς Ἀθήνας, ἀποσῶσαι
εἰς τὴν Ἑλλάδα, ἐσώζοντο πρὸς τὸ στρατόπεδον, &c. and justly
remarks that "it is very difficult to translate such expressions
without a paraphrase, but the student should not fail to ob-
serve this remarkable idiom of the Greek tongue, which is
therefore common both to poetry, and to prose."

V. 210. πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας
μήτης, γύναι, σωτῆρος· ὃδ' ἔχει λόγος.

Mr. Blomfield says in the Note: "εὐπραξίης σωτῆρος, recte
conjungit Brunck. cf. *Agam.* 666. *Soph. Oed. T.* 30. *Philoct.*
1471. *Eurip. Med.* 361. *Electr.* 991, quem nullo jure mu-
tatum voluit Wesseling. *Obs.* II. 17." Before this remark
of Mr. Blomfield, or the similar remark in a contemporary
Journal had appeared, Mr. Barker had published the follow-
ing Note:—

"Schutz translates the three last words (ὃδ' ἔχει λόγος) thus,
habet meam sententiam; Dr. Butler adds, *Potius, sic fere dicitur,*
q. d. proverbialis est hæc sententia: the passage in the text, ὁ γὰρ
παλαιὸς λόγος εὖ ἔχει, *Aristot. Eudem.* I. 1. confirms the interpre-
tation of the learned Dr.: with respect to the punctuation of these
lines, I must confess that I follow Brunck and Pauw.: the Co-
dex Guelpherbytanus reads τῆς σωτῆρος, and the second Schol.
interprets σωτῆρος by σωστικῆς, which confirms this interpretation:
the interpretation of γυνὴ σωτῆρος (Διὸς), adopted by the first
Schol., by Burton, and by Potter, seems to me too bold even for
Æschylus:

Æschylus: Stanley saw the absurdity of this interpretation, and hence he proposed to read σωτήριος, which it seems offends against the metre." See Mr. Barker's edition of Cicero *De Senectute et De Amicitia*, p. 68.

V. 233. γένει πόλισμα γῆθεν, ὡς κυκλυμένων.

Mr. Blomfield says in the Note:—

" Δῆθεν Turn. Steph. γῆθεν Ald. Rob. Porson. quod habent Seld. Barocc. G. N. M. 1. Colb. 1. 2. Ven. 1. vox occurrit *Εκτεν.* 902. Eurip. *Tras.* 1107. μοχ κυκλῆμενον Rob. Mosq. 1. sed bene Schol. A. explicat κυκλυμένων, τῶν πολεμίων."

Dr. Burges had conjectured κυκλυμένων, which we prefer, and we agree with his anonymous friend in thinking that the other reading makes the sentence imperfect: there should be no stop after δῆθεν, which is very often thus joined with ὡς, and a participle, either to mark *irony*, or to confirm *assertion*; thus in the *Prom.* v. 210. ὡς Ζεὺς ἀνάσσει δῆθεν, where Mr. Blomfield presents us with this admirable note in his *Gloss.* p. 110:—

" Δῆθεν, *scilicet*: hæc particula plerumque cum ὡς et participio conjungitur, et ironiæ aliquid sententiæ addit: Herodot. vi. 39. οἱ μιν καὶ ἐν Ἀθήνῃσι ἵποισιν εἶναι, ὡς ἐ συνειδότες δῆθεν τῷ πατρὶος Κίμωνος αὐτὸ τὸν θάνατον. cf. I. 59. Eurip. *Orest.* 1312. καὶ γὰρ σκυθρωπὸς ὀφθαλμῶν ἐξω κόρας, ὡς δῆθεν ἐκ εἰδυῖα τάξειργασμένα. *ibid.* εἴσιμεν ἐς οἴκας δῆθεν ὡς θαυμάμενοι: interdum vero sine ὡς, ut Sophocl. *Trachin.* 382. δῆθεν ἄδεν ἰσορῶν. Hesych. explicat per ἰστεῦθεν." Again in the *Prom.* v. 1022. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.

V. 303. τὰν ῥίψοπλον ἄταν.

We have great pleasure in citing Mr. Blomfield's excellent Note:—

" *Calamitas, quæ scutum abjicere cogit*; 'solent enim milites fugati arma abjicere, quo magis perniciousiter avolent,' Stanleyus, qui citat Aristoph. *Vesp.* 27. δεινὸν γε πᾶσι 'στ' ἄνθρωπος ἀποβαλὼν ὄπλα, Pollux VI. 36. ῥίψασπις, ἐπὶ δὲ τῷ Πλάτῳ φησὶν, ῥίψασπις μὲν γὰρ ἐκ ἐν πᾶσιν ὀνομάζοιτ' ἂν δικαίως, ἀποβαλεὺς δὲ ὄπλων. locus est Legg. XII. p. 687. Archilochi versus ap. Sext. Empir. *Hypot.* III. 24. Brunck. *Anal.* I. p. 40. Horat. *Carm.* II. 7. Anacreon. apud Atil. Fortunat. *de Metris*, Ursin. p. 135. ἄσπίδα ῥίψ' ἐς ποταμὸν καλλιερὸν προχοάας."

Upon v. 620.

χιτῶν δ' ἐ βραδύνεται
παρ' ἀσπίδος γυμνωθεὶς ἀρπάζει δόρυ.

Mr.

Mr. Blomfield has a still better Note:—

“ Παρ’ ἀσπίδος, a clypeo, i. e. a læva manu: Brunck. interpretatur nudum ensē arripere a sinistro latere: clypeus læva manu gestabatur, ubi, ut solet, actum agit; hanc enim interpretationem dudum indicaverat V. D. in *Act. Erudit. an.* 1750, p. 31., qui tamen rectius δόρυ vertit *hastam*, monens veteres, dum in armis starent, manibus nondum confertis, hastam in sinistra sub scuto tenuisse: Aristop. *Av.* 390. καὶ τὸ δόρυ χρὴ, τὸν ὀβελίσκον, Περιπατεῖν ἔχοντας ἡμᾶς τῶν ὀπλῶν ἐντὸς, παρ’ αὐτὴν τὴν χύτραν, quæ brevis observatio pluris quam omnia ceterorum criticorum interpretamenta facienda est.”

V. 315. παντοδαπὸς δὲ καρπὸς Χάμαι πεσὼν ἄλγυνει κυρήσας· Πικρὸν δ’ ὄμμα τῶν θαλαμηπόλων. A writer in the 6th number of the *Class. Journ.* (p. 317.) has ingeniously illustrated this passage:—

“ Here the tree, to which the axe of destruction was laid, showers down its foliage and fruits, and, by falling, pains the spectators, who before viewed them with delight: these fruits gave pleasure to the virgins, who contemplated them from their chambers; and they now occasion proportionable anguish by tumbling on their heads: this contrast of present pain with past pleasure in the mind of the Poet, is the circumstance on which is founded the propriety of the expression ἄλγυνει κυρήσας, and πικρὸν ὄμμα: the obscurity of this passage has been felt, but not removed by the critics.”

V. 589. εἰ γὰρ δοκεῖν δίκαιος, ἀλλ’ εἶναι θέλει.

To the allusions, which are made to this celebrated passage, cited by Mr. Blomfield, we add the following:—

“ Δόξεις γὰρ ὑποκρίσει καιρῷ, καὶ ἐκ ἀληθείας, χρυσὸς γεγονέναι:— de sententia, habuisse ante oculos noster videtur decantatum illud Æschyli *Sept. c. Theb.* 598.

εἰ γὰρ δοκεῖν ἄριστος, ἀλλ’ εἶναι θέλει,

vel simile veteris alicujus scriptoris, qui hoc Æschyli fuerit imitatus, ut sunt Plato, Xenophon, et complures alii, qui sententiam, a Platone *de Rep.* II. p. 593. primum nobilitatam, passim inculcarunt: e quamplurimis locis, quæ fere ubique prostant, quædam collegit T. Gataker *ad Anton.* L. viii. p. 294.” J. D. A. Lenep’s *Commentarius in Phalaridis Epistolas*, Groningæ 1777, p. 192. Again in p. 340.: “ ἔτε δοκῶντος, ἔτε ὄντος ἀδίκου, figura hac dictionis primus fortasse usus est Æschylus:—inde autem ab Æschyli temporibus vix genus loquendi aliud invenitur, tantopere inculcatum ab oratoribus, philosophis, et sophistis, quam ista juncta verba δοκεῖν, et εἶναι, Latina autem *videre, et esse.*”

S s

V. 596.

V. 596. ἐν πάντι πράγει δ' ἔσθ' ὁμιλίας κακῆς
 κάκιον ἔδεν, καρπὸς ἢ κομισέος·
 ἢ γὰρ ξυνεσθᾶς πλοῖον εὐσεβῆς ἀνὴρ
 νύτταισι θερμοῖς καὶ πανηγυρίᾳ τινί,
 ὄλωλεν ἀνδρῶν ξὺν θεοπτύῳ γένει·
 ἢ ξυμπολίταις ἀνδράσιν, δίκαιος ὢν,
 ἐχθροῦμένοις τε καὶ βεῶν ἀμνήμοσι,
 ταύτῃ κυρήσας ἐνύκτως ἀγρεύματος
 πλῆγεις θεῶ μασιγι παγκοίνῳ δάμῃ.

We have much to observe upon this remarkable passage. Mr. Blomfield says at v. 599.:

“Θερμός, *fervidus improbus*, Photius, et Suid. θερμός, θρασύς, *Eumen.* 563. γελᾷ δ' ὁ δαίμων ἐπ' ἀνδρὶ θερμῷ, Schol. ad *Choeph.* 627. explicat ἀδέρμαντον per ἀθρόαντον, Soph. *Antig.* 88. θερμὴν καρδίαν, *audacem*, Aristoph. *Plut.* 415. ὁ θερμὸν ἔργον, κἀνόσιον, καὶ παρὰνομον, Soph. *Philoct.* 927. ὦ ΠΥΡ σὺ καὶ πᾶν δέμα, καὶ ΠΑΝΟΥΡΓΙΑΣ Δεινῆς τέχνην ἔχθιστον, Eustath. ad *Il. B.* p. 201, 6. Θερμὸν ἔργον διαλελυμένως, τὸ ἀναιδὲς καὶ θρασύ, θερμεργὸς δὲ ἀνὴρ ἐν συνθέσει κατὰ λόγον ἔπαινετόν, ὁ θαρσάλιος, καὶ μὴ ψυχρὸς εἰς ἔργον.” The passage of Eustathius is given more fully in the Schol. A., who says, πρὸς τὴν κακίαν θερμοῖς, (Schol. B. διαπύροις εἰς κακίαν) καὶ γελοιοποιεῖς· οἱ γὰρ γελοιαζόμενοι θερμὴν καὶ ἔκλυτον ἔχουσι τὴν ψυχὴν. Eustathius says in p. 213. Ed. Rome, ὡς δὲ ἡ θερμότης, καὶ εἰς ἔπαινον συντελεῖ, καθ' ὃν θερμεργὸς Ἀλέξανδρος ὁ πᾶν λέγεται, καὶ εἰς φόγον δὲ, καθὰ δηλοῖ καὶ ὁ κωμικὸς διαλελυμένως εἰπὼν, Θερμὸν ἔργον τὸ ἀναιδὲς, ἔστι πολλαχόθεν συναγαγεῖν. Again in p. 513. χρησιμεύει δ' ἐνταῦθα καὶ τὸ προσενθυμηθῆναι ὡς καυσερὰ ἡ μάχη λέγεται, καὶ δηῖς, καὶ δηϊότης, διὰ τὸ ἐνθεσμον καὶ ὡς εἰπεῖν πυρρὸν τῆς κατὰ πόλεμον κινήσεως καὶ τὸν στρατιωτικὸν θυμὸν, ὅθεν καὶ Θερμός λέγεται ὁ ἀναιδὴς καὶ ἔτω μάχιμος, καὶ Θερμεργὸς ἐπ' αὐτῷ λόγῳ ὁ ἀνδρείος, καὶ Θερμὸν ἔργον ἄλλω τὸ θρασύ, ἐπεὶ καὶ τὸ θράσος, καὶ πρὸ αὐτῶ τὸ θάρσος, ἐν τῷ θέρω, θέρω παρρηκεται, ἀφ' ἧ καὶ ὁ θερμός. Dr. Butler says upon the passage in the *Seven at Thebes*: “Qui calidus est, idem et temerarius et insolentus est, sic mox improbus atque audax, ut per fas nefasque ruat: eodem sensu Aristoph. *Plut.* v. 515. cf. eundem in *Vesp.* v. 913.”

Mr. Blomfield, as we have seen, refers to Photius: I shall cite J. F. Schleusner's note in the *Curæ Novissimæ, sive Appendix Notarum et Emendationum in Photii Lexicon*, Lipsiæ, 1812.:—

“Θερμός, θρασύς, ita legitur ap. Aristoph. *Plut.* v. 415. ubi videndus Bergler. [“Ælian. *Epist.* 15. τάχα παρὰ τὴν καὶ θερμὸν δράσεις καὶ νεανικὸν ἔργον, forte etiam aliquod calidum facies et juvenile facinus, ubi vide quæ ego notavi, et quæ ad Alciphronis, *Ep.* 37.:—de v. θερμός vide etiam notata ad *Vespas.* v. 922.”], et ad *Vesp.* v. 922. Æsch. *Sept. c. Theb.* v. 610.: sic quoque usurpa-

tur θερμὸν ap. Æsch. *Eumen.* v. 563. et Latinum *calidus* ap. Cic. *de Offic.* I, 24., ubi *calida consilia* sunt temeraria periculosa."

We could wish that critics would pay more attention to the analogy between the Greek and the Latin languages, as it may often assist them in vindicating the propriety of a disputed phrase. Cicero, in the passage, to which Schleusner refers, joins *periculosa* with the word, *periculosa et calida consilia*, and C. Langius says:—

"*Calida consilia*, extemporanea et temeraria, qualia mulierum et sunt, et appellantur: ita capit Terent. in *Eun.*, ita *calidum mendacium* Plaut. *calidam liberalitatem* Nepos in *Attico* dixit:— eodem modo Græci τὸ θερμὸν accipiunt;" and Fr. Fabrit. adds, "Nonius Mercellus h. l. testimonio docet *calidum* significare *ferox et inconsultum*."

Forcellinus, in the *Lexicon totius Latinitatis*, has an admirable note upon the phrase:—

"*Calidum consilium* est quod subito alicui venit in mentem, fervidum, ferox, audax, animosum, atque adeo inconsultum, præcept, temerarium, Plaut. *Epid.* 2, 2, 71. *Reperiamus aliquid calidi conducibilis consilii*, Liv. L. 22, c. 24. de Minutio mag. equit. Fabii Dictat., *Agitabantur pro ingenio ducis consilia calidiora*, Id. L. 35, c. 32. ad fin. *Consilia calida, et audacia primo specie læta, tractatu dura, eventu tristia esse*, Cic. L. I. *Offic.* c. 24.: sunt qui tum hic, tum ap. Liv. reponi malunt *callida*, quod profecto non apte cohæret: huc pertinet illud Terentii *Eun.* 2, 3, 88. *Vide, ne nimium calidum hoc sit modo, troppe precipitose*, Donatus tamen hic mavult *callidum*."

Faber, in the *Thesaurus Eruditionis Scholasticæ*, has the following remarks:—

"Ter. *Eun.* 2, 3, 88. *Vide ne nimis calidum hoc sit modo*, i. e. *præcept, et audax, subaudi consilium, vel institutum*, Cic. *Offic.* I. 24. Hirt. sub C. *Att.* 15, 6. *Ne quod calidius ineant consilium*; ex extr. *Nihil illos calidius cogitare: calidum mendacium* Plautus dixit *Most.* 3, 1, 135. h. e. *subitum, recens, ac novum*, G. *un mensonge invente sur l'heure: sic calidum consilium*, Id. *Mil.* 2, 2, 71. et Cic. *Att.* 15, 6.: *calidos pedes* apud Varr. *veloces, et concitatos* Nonius 4, 76. interpretatur, recte; nam calor agilitatem et impetum præstat, frigus tardat gravatque."

The following passage of I. Casaubon, in the *Exercitationes ad Annales ecclesiasticos Baronii*, Edition 1615, p. 223, has escaped the researches of all these critics:—

"Sciant igitur tirones, homines promptos ad agendum, animosos, et quorum manus sæpe consilium antevertit, Græcis dici

θερμός, *calidos*, vel propter ignis similitudinem, (quia inter omnia ignis est δρασιμώτατον στοιχεῖον, *elementum vi agendi maxima præditum*, ut docent philosophi et medici), vel quia homines δραστήριοι, h. e. *laboriosi*, seu *industrii*, et ad actionem parati fere sunt *calidi temperamenti*: non multo aliter Joanni in *Apocalyp.* 3. 15. ξέσδς, h. e. *fervidus*, dicitur, *homo pietatis zelo fervens*: per se θερμότης neque virtus est, neque vitium, sed ut ira, cos audit fortitudinis, ita hic naturæ calor, agendi instrumentum est, generosarum mentium fere comes: Gregor. Naz. *Orat.* 26. θερμάς, sive διαπύρε; et μεγάλας φύσεις, h. e. *fervida, caudentia, et magna ingenia*, pro eodem ponit, et ait ibidem Gregor. μὴ καταγινώσκαμεν τῆς θερμότητος, ἥς διχα μέγα τι κατορθωθῆναι πρὸς εὐσεβειαν, ἢ ἀρετὴν ἄλλαν ἀρχάναι:—critici vero Græcorum observant, nomen θερμός, cum de actionibus dicitur, in malam sumi partem, ut apud Aristoph. *Plut.* [cited above]; in bonam vero, cum de personis, ut cum dicitur aliquis θερμός, aut θερμωγός, h. e. *fervide agens*:—Eustathius II. B. [cited above].”

While we are upon this subject, we shall take the opportunity of correcting, and of explaining a passage in Tacitus's *H. st.* B. I. c. 48. *Sed Vinus præconsulatu Galliam Narbonensem severe integreque rexit: mox Galliæ amicitia in abruptum tractus, audax, callidus, promptus, et, prout animum intendisset, pravus aut industrius, eadem vi.* Brotier has the following Note:—

“*Callidus*—ita libri omnes editi: J. Gron. e MS. Flor. mallet *calidus*: dixit quidem Livius xxxv. 32. *consilia calida et audacia: callidus* autem in Tac. retinuerim, ceteris libris MSS. consentientibus.”

The reading of the Florentine MS. is required by the context, and Tacitus would never have placed *callidus* between *audax*, and *promptus*. Gordon translates the passage thus, “he proved daring, subile, prompt, and according as he chose to apply his spirit, was with equal ardour vicious and depraved, or vigilant and active”; and Murphy turns the words thus, “By nature ready for good, or evil deeds, he practised vice and virtue with alternate success:” we would turn them thus, “Bold, rash, prompt in his enterprises, as he was disposed, he could, with equal ardour, resign himself to indolent dissipation, or engage in active duties.” *Pravus* is opposed to *industrius*, and, therefore, if *pravus* means *vicious*, *industrius* must mean *virtuous*; but the spirit of the passage requires *pravus* to be understood in the sense of *that indolence, which is the parent of vice*.

V. 604. πολλὰ γὰρ θεῶν μέγιστοι παγκοίνοι δάμνη.

Mr. Blomfield here says:—

“Μάγξ,

“ Μάστιξ, *flagellum*: respicit forsan Homer. *Il.* M. 37.

Ἄργεῖοι δὲ, Διὸς μάστιγι δαμνέμενοι :

cf. *Agam.* 604.”

Stanley also in the Additions had cited Homer *Il.* N'. 312.

Διὸς μάστιγι κακῇ ἐδάμνημεν.

The Scholiasts A. and B. have nothing upon this μάστιγι θεῶ, but Dr. Butler presents us with these remarks :—

“ ‘Nobilis metaphora pro communi calamitate divinitus immissa: fons comparationis observatione quadrigarum contineri videtur; auriga enim e IV. equis junctis III. ferocientes flagello percussurus, vix, ac ne vix quid im, ne eodem ictu quantum quodque tangat, efficere potest.’ Schutz. ‘Per Διὸς μάστιγα *fulmen* intelligendum esse constat ex Lycoph. v. 435. de Capaneo,

ὃν Γογγυλάτης εἶλε, Βαλαῖος, Μυλεὺς,
ἀγῆλατῳ μάστιγι συνθεαύσας κάρα.’

S. Butler.”

I take the words παγκόινῳ μάστιγι θεῶ to mean *divine vengeance*, but Dr. Butler’s own note is important, as will sufficiently appear from Potter’s admirable observations upon this passage of Lycophron, which I shall cite at full length :

“ Versum hunc laudavit *Etymologici* Auctor, Ἀγῆλατῳ, Δυκόφρων,

Ἀγῆλατῳ μάστιγι συνθεαύσας κάρα,

λέγει δὲ τῷ κεραυνῷ, εἰὰν μὲν διασέως, τῷ τὰς ἀσεβεῖς ἐλαύνοντι, εἰὰν καὶ φιλῶς, τῷ ἄγαν ἐλαυνομένῳ: hinc ἀγῆλατοι a Suida exp. κεραυνοί, ἀγῆλατοι, οἱ κεραυνοί, ἀγῆλατοι (l. ἀγῆλατοι) δὲ ῥῆμα, ἄγει, κεραυνοῖ, ἢ δάκει: porro hanc metaphoram etiam infra retinuit, dum *fulmen* vocat κεραυνήν μάστιγα, v. 740.

κεραυνή μάστιγι μασιχθήσεται :

primus similitudinis hujus auctor Homerus *Il.* v'. v. 812.

ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμνημεν Ἀχαιοί,

ad quod Schol. vet. Διὸς μάστιγι, τῇ Διὸς πληγῇ, τῷ κεραυνῷ; simile est illud in *Il.* ε'. v. 282., ubi, cum vult Jovem fulmine conterere Tryphonem, verbum ἰμάσσειν adhibuit, ἰμάσαι autem Hesych. exponit *μασίξαι*: ecce Homeri verba,

γαῖα δ' ἐπεσονάρχιζε, Διὶ δ' ὡς τριπικεραυνῷ
χωομένη, ὅτι τ' ἀμφὶ Τυφώϊ γαῖαν ἰμάσσει
εἰν Ἀργείοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνὰς,

ubi idem Schol. ἰμάσσει, μασίξει, ὃ ἐστὶ, κεραυνοῖς πλήττει: et solet μάστιξ pro quovis cruciatus genere sumi; unde nonnunquam pro ultione divina accipitur, ut apud Æschylum in Ἑπτὰ ἐπὶ Θήβαις,

πληγείς Θεῶ μάστιγι παγκόνη δάμη.”

Two passages have been, in the course of these Notes, cited from Homer: Eustathius says upon the first passage, p. 891. Ed. Rome.

“ Ὅτι ἐν τῷ

Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες
νηυσὶν ἐς γλαφυρῆσιν ἐλμένοι ἰσχανάωντο,

τὴν θεομηνίαν Διὸς λέγει μάστιγα ὁ ποιητής,”

and upon the second passage, p. 961, he says,

Διὸς δὲ μάστιγα τὴν θεομηνίαν φησὶν, ὅθεν ἴσως καὶ Σοφοκλῆς λαβὼν, τὸν παρ’ αὐτῷ Μαστιγοφόρον Αἴαντα ἐπέγραψε.”

V. 951. ἐπηλάλαξαν. Mr. Blomfield has marked this word with an *asterisk*, as occurring only in Æschylus, but it also occurs in Arrian *Exposit. Alex. Mag.* L. i. c. 6. p. 14.

“ Οἱ δὲ ἐπαλαλάξαι ἐκέλευσε τὸς Μακεδόνας, καὶ τοῖς δοράσι δαπῆσαι πρὸς τὰς ἀσπίδας.”

V. 606. ἥ γὰρ ξυνεισβάς πλοῖον εὐσεβῆς ἀνὴρ
ναύταισι θερμοῖς, καὶ πανηγυγία τινί.

“ Καὶ πανήργοισιν τισιν Arnaldus,” says Mr. Blomfield in the Note, “male, cum idem significant vulgata: nihil notius quam res pro personis usurpari,”—true, but Mr. Blomfield will, perhaps, find it no easy a task to produce an instance, where the *res* is used for the *persona*, when the *persona* itself immediately precedes. Arnald’s own words are these:—

“ Sensum non capio: anne καὶ πανηγυγία copulari debet cum ναύταισι θερμοῖς? non crediderim; quis enim sensus foret, *navem conscendere cum sceleratis nautis et calliditate quadam?* hoc sensu me Hercule nihil ineptius; vide num Æsch. scripserit, καὶ πανήργοισιν τισι hoc sententia, *Etenim si vir probus conscenderit navem cum vectoribus quibusdam flagitiosis, et ad quævis scelera peragenda promptis.*”
Specimen, p. 195.

If we take θερμοῖς καὶ πανηγυγία τινί as an *Hendiadys*, we shall have no further difficulty, but to this it may be objected that we never meet with a *hendiadys*, except in the following form:—

“ Præponitur 2 Petr. I. 3. διὰ δόξης καὶ ἀρετῆς, *per gloriosam virtutem*, et ap. Justin. L. ii. c. 2. *Lanceis usus ac vestium ignotus*, i. e. *lanciarum vestium*: vid. ibi celeb. Grævii Notas, et longiore vitâ dignissimi J. Dowse, F. ad Propert. p. m. 119.: contra post-ponitur *Ad. XIV. 13. τὰς καὶ σέμματα*, i. e. *εἰς ἐμμένους*; ap. Aristoph. *Plut. Ad. II. Sc. 3. τῇ βαδίσει καὶ τῷ τάξει*, i. e. τῇ

ἐν ταχὺν καθίσσει." J. Alberti's *Obs. philologicae in sacr. N. F. Libros*. Lug. Bat. 1725, p. 15.

To confess the truth, we have no examples at hand, by which we can refute this objection.

V. 606. σώφρων, δίκαιος, ἀγαθός, εὐσεβὴς ἀνὴρ.

In the 595th v. δίκαιος is opposed to δυσσεβὴς, and in the subsequent verses δίκαιος is distinguished from εὐσεβὴς :—

" V. 1306. Ista autem duo, ὦν δίκαιος, et εὐσεβὴς γεγώς, omnia complectentur officia Diis, hominibusque præstanda: *Æmathion æqui cultor, timidusque Decorum*, Aristophani Θεοσεβής, καὶ δίκαιος ὦν ἀνὴρ [*Plut. v. 25.*]: in libris nostris sacris talis δίκαιος dicitur καὶ εὐλαβής." Valckenæer's *Hippolytus*, p. 305.

V. 612. ἐχ' ὥς ἄθυμος. Mr. Blomfield has omitted this word in the *Glossary*, and we therefore cite:

" Ap. Eurip. in *Bacchis*, v. 610.

εἰς ἄθυμόν μ' ἀφίκεσθ' ἥνικ' εἰσεπεπόρην
Πειθώς; ὡς εἰς σκοτεινὰς ὑπνάνας πεσόμενος,

anxia cratis; similiter ἄθυμος *anxium* aut *sollicitum* denotat, apud Soph. in *Oed. Tyr.* v. 327.

τί δ' ἐστὶν ὡς ἄθυμος εἰσελθούρας;

quid rei est, quid sollicitus ingressus sis? ap. Aes. in *Scpt. ad Theb.* v. 622. et Aristoph. in *Lyssistr.* v. 710.

ποῦ μ' ἄθυμος, περιπατεῖν τ' ἄνω καὶ κάτω,

me sollicitum: ab ἄθυμος autem est verbum ἀθυμέω, quod reperire datur apud Apollod. *Biblioth.* l. iii. p. 179. v. 5. Νυκτεὺς δὲ ἀθυμῶντας ἐαντὶός φησιν, at *Nycteus præ anxietate se ipse interjecit.*" G. D'Arnaud's *Specimen*, p. 176.

V. 674. μὴ, φίλτατ' ἀνδράν, Οἰδίπε τέκος, γένη
ὄργην ὁμοῖος τῷ κάκισ' αὐδωμένῳ.

" Recte Schol. A. τῷ βλασφημεμένῳ ὑπὸ σέ, in quem tu modo vehementer invehctus es, Eurip. *Hipp.* 583. αὐδῶν δεινὰ πρὸς πόλον κακά, Grotius vero *clamitanti dira.*" *Ghys.* p. 158. "Stanleius vertit *ne sis ira similis ei, qui pessime audit*, ut κάκισ' αὐδόμενος Græcis nunquam fuit *is, qui pessime audit*, sed *is, qui pessima loquitur*: αὐδῶν enim nunquam significavit *audire*, verum semper *loqui*, vel *dicere*: exempla passim obvia sunt, et nimis protrita, quam ut hic allegentur." G. D'Arnaud's *Specimen Animadv. crit. ad aliquos Scriptores Græcos*, p. 196.

This interpretation is rightly espoused by Pauw, and by Heath, who says,—

“Fateor nihilominus huic loco magis appositum esse αὐδωμένῳ active sumptum; τὰ κἀκίστα enim quæ effutierat Polynices paulo supra, retulerat speculator,” and by Dr. Butler, who justly adds: “Sensum quidem commodum, at longe diversum habebis, si αὐδωμένῳ vel active, vel passive sumas, sed τῷ κἀκίστῳ αὐδωμένῳ potius dicendum esset, si passiva significatione *ei, qui pessimus vocatur*, vel *ei qui pessime audit*, interpreteris, atque id ipsum sublanquidum esset; itaque malim active accipere, τῷ κἀκίστῳ αὐδωμένῳ *ei, qui atrocissima loquitur*, respectu v. 639. et seq. unde etiam concinnior et gravior procedit oratio.”

The Schol. B., with Stanley, Abresch, and Schutz, erroneously understand the word in a passive sense.

V. 666. παραστατεῖν.

“Παρασταίω, *adsto*, vox militaris, de qua *Glossar. in Prom.* p. 266.”

We add the following remarks:—

“Ὅπως δὲ μοι καὶ τᾶλλα συμπαρασάται
ἴσῃσθε :

proprie παρασάτης est, qui in pugna alteri adstipit: ita Iolaus Herculis dicitur παρασάτης ap. Eur. in *Heracl.* v. 90. et 126: Sophocl. in *Antig.* v. 681. δορὸς τ' ἂν ἐν χειρῶνι προσεταγμένον μέρευν δίκαιον ἢ ἀγαθὸν παρασάτην, et in *prælii tempestate* (puto eum) si hoc munus ei mandatum fuerit, mansurum justum, et fortem opitulatorem: Æsch. in *Perf.* v. 961. πᾶ δὲ σοι παρασάται; vide quæ notavi ad *Ranas*, v. 382.” Bergler's Notes on the *Plutus*, v. 326. V. I. p. 27.

Again, p. 255, in the note, to which he refers:—

“Æsch. in *Agam.* v. 1088. ἡ δ' αὖτε δισσημῆσα τὸν θεὸν καλεῖ, ἔδδ' ἐν προσήκοντ' ἐν γόοις παραστατεῖν, hæc vero rursus male ominans deum invocat, cui minime convenit assistere in luctibus, in *Sept. Theb.* v. 675. ἔτ'—οἰμάς νιν (τὴν Δίκην) αὐτῷ συμπαραστατεῖν πέλας, neque puto ipsam (*Justitiam*) ei prope assistere, ubi Scholia, βοηθήσαι, auxiliari.”

We shall here add a few remarks upon the passage cited from the *Seven against Thebes*, which alludes to a mythological idea of the ancients: Alberti in his *Obs. Philol. in Sacra. N. F. Libr.* Lug. Bat. 17. 5. p. 235, says:—

“Arrian. *Exb. Alex.* L. IV. c. 9. p. 164. οἱ πάλαι σοφοὶ ἄνδρες τὴν Δίκην πάρεδρον τῷ Διὶ ἐποιήσαν: Soph. *Oed. Col.* v. 1377.

Δίκη ξυμῆδρος Ζητὸς ἀρχαίοις νόμοις,

et Hesiod. *Eg.* v. 256.

ἡ δὲ παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα :

scite

scite vero, et eleganter Plutarch. ad *Princip. Indoct.* p. 781. ad hoc dictum, τὴν Δίκην εἶναι καὶ τῶν Θεῶν πάρεδρον, αἶτ, ὁ μὲν Ζεὺς ἔκ ἔχει τὴν Δίκην πάρεδρον, ἀλλ' αὐτὸς δίκη καὶ θέμις ἐστίν."

Æschylus in the 668th verse had said,

εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῶν
ἔργοις ἐκείνῃ καὶ φρεσὶν, τάχ' ἂν τόδ' ἦν.
ἀλλ' ἔτε νιν φυγόντα μητρόθεν σκότον,
ἥτ' ἐν τροφαῖσιν, ἥτ' ἐφθνήσαντά πω,
ἥτ' ἐν γενεῖσιν συλλογῇ τριχώματος,
Δίκη προσεῖπε καὶ κατηξιώσατο.
ἥτ' ἐν πατρῶας μὲν χθονὸς κακῆχίρα
οἶμαι νιν αὐτῷ συμπαράσασσά τιν' πέλας.

The philosophical reader must instantly perceive that the words παρῶν, προσεῖπε, κατηξιώσατο, and συμπαράσασσά τιν', originated from the association of ideas in the mind of the poet, and refer to the notion of Δίκη as the πάρεδρος τῷ Διί. Mr. Blomfield cites Eurip. *Androm.* ap. Stob. *Ecl.* p. 123.

τὴν τοι Δίκην λέγῃσι παῖδ' εἶναι Διός:

I shall add the following passage:—

"Jovi comes dabatur Themis, Schol. Eurip. ad *Med.* v. 203. λέγει ἔν ὅτι τῇ παρэдρῷ τῷ Διί Δικαιοσύνη, ἦγαν τοῖς ταύτης ὅρκους πιστεύσασα, ἐπράξεν ἅ ἐπράξεν: Pind. *Olymp. Od.* VIII. v. 28.

ἔνθα σώττειρα Διὸς ξενίῃ
πάρεδρος ἀσκειῖται Θέμις:

eam in folio Jovis collocat Ammian. Marcellin. L. xxi. p. 287. *Velut ex perpetuis fontium venis vaticina mortalitatis suppeditant verba, quibus numen præsse dicitur Themidis; quam ex eo, quod fixa fatali lege præscire facit in posterum, quæ τεθειμένα sermo Græcus appellat, ita cognominatam, in cubili folioque Jovis vigoris vivifici theologi veteres collocarunt: Dice, sive Justitia, quæ inulta non finit mortalium flagitia, Jovi etiam adifidere fingitur: Orpheus Hymno LXI.*

ὄμμα Δίκης μέλπω παλιδερχέος ἀγλαομόρφου,
ἡ καὶ Ζηνὸς ἀνακτος ἐπὶ θρόνον ἱερὸν ἵζει,
ἐράνοισιν καθορώσα βίον θνητῶν πολυφυλῶν,
τοῖς ἀδικοῖς τιμωρὸς, ἐπιβρίθασα δικάια:

hunc locum antiquissimum, et jam ante multa secula Orpheo attributum esse liquet e Demosth. *Orat.* I. *contra Aristog.* non procul ab initio, Καὶ τὴν ἀπαρόιτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἀγιωτατάς ἡμῖν τελετάς καταδείξας Ὁρφεύς, παρὰ τὸν Διὸς θρόνον φησὶ καθήμενην πάντα τὰ τῶν ἀνθρώπων ἐφορεῖν: debes hanc observationem T. Hemsterhuis, cui viro mea omnia, utcumque fuerint, ipse debeo: Herodi

siodi Op. et Die, v. 257, de eadem Dea versus, in rem nostram facientes, heic addi merentur,

ἡ δὲ τε παρθένος ἐς Διὶ Διὸς ἐκγεγαυῖα,
κυδνή τ' αἰδοίη τε θεοῖς οἱ Ὀλυμπον ἔχουσι·
καὶ ῥ' ὁπότ' ἂν τίς μιν βλάβη σκολιῶς ὀνοτάζων,
αὐτίκα παρ' Διὶ πατρὶ καθεζομένη Κρονίῳι,
γῆρευετ' ἀνθρώπων ἄδικοι νόον, ὅφρ' ἀποτίσῃ
δῆμος ἀτασθαλίας βασιλέων :

Jamblichus in *Vita Pythag.* c. IX. Jovi tantum Themidem, at Plutoni Dicen adjungit: sed Themis aliquando etiam cum Dice confunditur, ut apud Soph. in *Electra*, v. 1067.

ἀλλ' ἔ τὰν Διὸς ἀσραπὰν,
καὶ τὰν ἑρᾶνιαν Θέμιν,
δαρὸν ἐκ ἀποίνητον."

G. D'Arnaud *De Diis Paredris, sive Adfessoribus et Conjunctis Commentarius*, Hagæ Comitum, 1732, p. 1547.

V. 1022. ἔ τως πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ
ταφέντ' ἀτίμως.

Mr. Blomfield says in the *Gloss.*:—

" Recte vidit Anonymus apud Burgeses, ὑπ' οἰωνῶν ταφῆναι nihil aliud esse quam *alitibus deverari*, unde γῦπες ἐκφυχοὶ τᾶφοι Gorgiæ dicuntur apud Longin. π. ὁ. S. 3., ubi vide omnino Ruhnken.: alia quædam commode citat Abresch. e. g. Achill. Tat. III. p. 165., notans Sophoclem volucres canesque ταφίας vocare *Electr.* 1488., ubi vid. Brunck. et Musgrav. et G. Cuper, *Obs.* I, 46. de populis quibusdam, qui *canes ἐνταφιασὰς* vocabant."

We would direct the attention of Mr. Blomfield, with whose interpretation we are perfectly satisfied, to the following excellent Note of Potter upon Lycophron, v. 413.:—

πολλῶν γὰρ ἐν σπλάγγχοισι τυμβευθήσεται
βρωθεὶς πολυσοίχοισι καμπέων γνάθοις
νήριθμος ἐσμός :

" metaphorâ poetis familiare est, qua ventrem *sepulcrum*, vorari sepeliri dicunt: unde Ovid. de Tereo, cum filium comedisset, ait, *Metam.* VI. Fab. VIII.

Egerere inde dapes, demersaque viscera gessit,
Flet modo, seque vocat bustum miserabile nati:

similiter loquitur Thyestes, cum devorasset filios, apud Senecam in *Agam.* v. 26.

Liberis plenus tribus

In me sepultis, viscera exedi mea:

et *condi in alvo* dixit apud Ovid. Achæmenides, Ulyssis focius, dum se testatur a Polyphemi voracitate liberatum esse, *Metam.* XIV. Fab. 5.

Quod

*Quod non anima hæc Cyclopi in ora
Venit, et ut lumen jam nunc vitale relinquam,
Et tumulo, aut certe non illa condar in alvo:*

idem paullo post de Polyphemo,

*Visceraque et carnes, cumque albis ossu medullis,
Semianimesque artus avidam condebat in alvum:*

idem *Metam.* XV. Fab. 2.

Heu, quantum scelus est in viscera viscera condi!

hinc feræ, et aves rapaces et carnivoræ dictæ ταφεῖς, apud Sophoclem *Electra*, v. 1494.

ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανὼν πρόθεες
ταφεῦσιν,

ubi Schol. vet. ἤγεν οἰωνοῖς καὶ κυσὶ πρόθεες αὐτὸν:—

similis est metaphora, cum corpora dicuntur *in alvum demergi*, ut apud Ovid. *Metam.* XV. Fab. 2.

Corporeasque dapas avidam demersit in alvum,

et *Metam.* XIV. Achæmenides de Polyphemo ait

*Jam nunc mea viscera rebar
In sua merfurum:*

ut vero os, aut venter nominantur sepulcra, ita e contra sepulcra dicantur bibere, ut cum apud Senecam *Agam.* v. 639. Cassandra ait,

*Quæ patria restat? quis pater? quæ jam soror?
Bibere tumuli sanguinem, atque aræ meum."*

We shall also cite the note of J. Meursius:—

"V. 154. ἐτύμβευσε τάφῳ, sepulcrum, os interpretare: Artemidor, L. 1. 82. τὸ μὲν αἰδοῖον παισὶν ἔοικε, τὸ δὲ σῶμα τάφῳ, ὅσα γὰρ ἂν λάβοι σῶμα, διασθίρει, καὶ ὃ φυλάττει: David. Propheta *Psalmo quinto*, τάφος ἀνεργαίμενος ὁ λάβειν αὐτῶν, et Paulus *Epist. ad Rom.* c. III. v. 13.: potes nihilominus de ventre accipere: sic infra Lycophron,

πολλῶν γὰρ ἐν σπλάγχνοισι τυμβευθήσεται
βρωθεὶς πελοσυχοῖσι καμπύων γνάθοις,

et postea,

τύμβος γεγεῖς κτεταυρὸς ὁμόρρων σπορᾶς:

Ovid. *Metam.* L. vi. de Tereo, qui Ityn filium comederat,

Flet modo, seque vocat bustum miserabile nati:

Ennius (de quo optime meriti v. v. cl. H. Columna et P. Merula) de Metio Fufetio quadrigis distracto,

*Volturus in sylvæis miserum mandebat hominem,
Hæc quem crudelei condebat membra sepulcro?*

Val. Max. L. iv. c. 6. de Artemisia, *Quid enim aut eos colligas, aut de illo inclyto tumulo loquere, cum ipsa Mausoli vivum ac spirans sepulcrum fieri concupient, eorum testimonio, qui eam extincti ossa portione aspersa bibisse tradunt?* huc pertinet locus Marci Antonini τῶν εἰς ἑαυτὸν L. iv. *χεῖν δὲ μὴ μόνον ἐνθυμεῖσθαι τὸ πλῆθος τῶν θαντομένων ἔτῳσι σωμάτων, ἀλλὰ καὶ τὸ τῆς ἐκάστης ἡμέρας ἐσθιομένων ζώων, ἐφ' ἡμῶν τε, καὶ τῶν ἄλλων ζώων, ὅσος γὰρ ἀριθμὸς καταναλίσσεται, καὶ ἔτῳσι πῶς θάπτεται ἐν τοῖς τῶν τρεφομένων σώμασι:* item ille Apuleii Miles V. *At hic jam tua est existimatio, utrum sororibus pro tua cara salute sollicitis adsentiri velis, et declinata morte nobiscum secura periculi vivere, an sævissimæ bestię sepeliri visceribus:* Quintil. Declam. XII. *Æstuant adhuc intra pectus sepulta ventribus nostris cognata viscera: nec abludit quod vultures τάφῳ ἔμφυχοι sunt appellati:* Hermogenes L. περὶ ἰδίων c. περὶ σεμνότητος, Πασα δὲ τοῖς ὑποζύλοις τετοισὶ σοφισταῖς πάμπολλα εὖροις ἀν' τάφῳ τε γὰρ ἔμφυχοι τὰς γύπας λέγουσι, ὧν πέρ εἰσι μάλιστα ἄξιοι: ut autem venter, et os, sepulcrum appellantur, ita reciproce Saturnus devorasse filios dictus est, quos extulerat, sepeliatque: Lactant. L. i. c. 13. *Sed fictum sane putemus Saturnum filios devorasse, modo cum aliqua ratione; nunc (num) idcirco, quod ait vulgus, comedis filios suos cum, qui extulerit, sepulturæque mandaverit?*"

The Schol. B. explains ταφέντα in the passage, which we are discussing, by ριπθέντα, βρωθέντα, but Stanley thus translates it, "*Sic volitantibus in alitibus visum est sepultus inhonore, mercedem ut accipiat.*" Dr. Butler cites a conjecture of G. Wakefield, "*ἀφεντ' ἀτίμως* voluit Wakefield S. C. Sect. 60, fed nil opus mutatione." Mr. Wakefield probably conjectured ἀφέντα, because he did not see the import of ταφέντα.

BRITISH CATALOGUE.

POETRY.

ART. 10. *Werter to Charlotte, a Poem founded on the Sorrows of Werter.* By a Student of Lincoln's Inn. 12mo. Sherwood. 2s. 1812.

We lament that this student of Lincoln's Inn did not exercise his poetical taste and talent on a better subject—that he is qualified for higher undertakings, the following extract will demonstrate.

“YES,

" Yes, I must die.—No warning voice appals;
 No hand mysterious threatens on my walls;
 No inward boilings check the glowing aim;
 No coward pulses falter through my frame.
 All, all is still: I hail the friendly doom,
 I turn to heav'n, and view thee through the tomb.
 Dear, awful name! soon shall this with'ring form
 Recline unconscious of the savage storm,
 That howls and whistles o'er its sacred shrine,
 Nor heeds the victim of a love like mine.
 If haply then, by evening's solemn ray,
 Along yon vale you trace your lonely way,
 Pause o'er the turf beneath yon drooping tree;
 And let fond mem'ry wake a tear for me;
 There let it fall, where shelt'ring willows wave:
 No, haste along;—for that is Werter's grave."—P. 12.

ART. II. *A Metrical History of England; or, Recollections, in Rhyme, of some of the most prominent Features in our National Chronology, from the Landing of Julius Cæsar, to the Commencement of the Regency, in 1812. In two Volumes. By Thomas Dibdin, Author of "the Jew and the Doctor," "the Cabinet," and other Dramatic Attempts. 8vo. 294 pp. 18s. Longman and Co. 1813.*

We have been much pleased with these volumes, and if we are not mistaken, many of our readers will be well pleased also. The author modestly looks no higher than to the improvement of children, whose minds, as he very justly observes, are apt to be more strongly impressed by a song or an epigram, than by grave didactic prose. A good humoured and facetious preface anticipates the sentence of imaginary reviewers, but Mr. Dibdin needs not be alarmed; whoever reads the following specimen will be immediately convinced that these volumes indicate talents of the better order, and an ease of versification best calculated to impress those for whom the work was designed.

" THE SAXONS. A. D. 447.

" A nation known only to the Britons by their continued and successful acts of piracy. J. P. ANDREWS."

" But hark! what foreign drum on THAXET'S isle
 Proclaims assistance? 'tis the Saxon band,
 By HENGIST led, and Horsa;—see, they smile,
 And greet their hosts, with false, insidious band.

" Not arms alone they bring, but specious art,
 And beauty, too, must aid the plan they lay;
 ROWENA, form'd to bear a nobler part,
 Can stoop a falling monarch to betray,

" Imprudent

" Imprudent VORTIGERN ! how much to blame !
 What ! yield a throne to WOMAN's asking eye !
 Had I been there,—I should have done the same,
 But then, the prince was wrong,—and so am I.

" Where, spreading far and wide, old SARUM's plain
 Presents a prospect, like the boundless main,
 The ruins of a once tremendous pile,
 Where white-rob'd Druids held their orgies vile,
 Yet rise upon the sight :—and here, 'tis said,
 Where still repose in heaps, the slaughter'd dead,
 'Three hundred nobles of our drooping state,
 Betray'd by HENGIST, met a savage fate.
 STONE-HENGE yet called,—perhaps, the words impart
 The traitor's *name*, and texture of his *heart*.

" To VORTIGERN deposed, his son in vain
 Succeeding fought to stem the Saxon tide ;
 In Ailsford's desp'rate battle, Horsa slain,
 Adds to their names who for ambition died.
 Weak VORTIGERN, restor'd to pow'rless name,
 Yields HENGIST all the profit and the fame.

" I haste to pass the heart-afflicting page
 That tells, in fine, how Saxon wiles prevail'd ;
 I turn the retrospect from that dark age,
 When every manly, patriot effort fail'd ;
 When British worth was driven to give place
 To fancied friendship, and a foreign race.

" The Saxons once well settled, sent by dozens,
 For brothers, sisters, uncles, aunts, and cousins :
 Call'd *this* the sweetest island under heaven,
 And split one little kingdom into seven." P. 33.

In the progress of the work some explanatory notes are added, which will be found convenient and useful, and demonstrate a familiar acquaintance with English history.

ART. 12. *Classical Pastime, in a Set of Poetical Enigmas on the Planets, and Zodiacal Signs.* By Marianna Curties. 12mo. 103 pp. 5s. Reading, printed ; Richardson, London. 1813.

As the lady, whose name is prefixed to these poems, is an eminent instructress of youth, we may suppose that these enigmas (or rather rebuses *) were written chiefly to exercise the ingenuity of the young ladies under her care, and to convey useful information in a pleasing form. In this point of view, the compositions are not unworthy of commendation. As poems they will not be much

* The Rebus expresses a word by a succession of enigmas on various other words, of which only the initials are taken to form the word required.

fought. The author, by employing the planets, and the signs of the zodiac, as the subjects of her enigmas, conveys thus a slight knowledge of astronomy; and, by taking her allusions chiefly from classical mythology, has contrived to exercise that branch of study in the minds of her pupils at the same time. Her allusions of this kind are sometimes rather recondite.

We will introduce, as a specimen, one of the shortest :—

“ The Goddess’ name, whose early smiles adorn
With love’s own tint the eastern skirts of morn;
The rosy-finger’d harbinger of day,
Whose diamonds glisten in the side-long ray.

Aurora.

“ That mother, whose maternal love contrives,
By various means, to save her infants’ lives
From her suspicious husband’s cruel power,
Who fought his new-born offspring to devour.

Rhea.

“ Name Juno’s messenger, to whom we owe
The transient beauties of the changeful bow,
Whose pitying hand the parting spirit frees,
When tir’d of life it seeks eternal ease.

Iris.

“ Next her, of old, fam’d for connubial love,
Whom not Apollo’s blandishments could move;
Who on her husband’s pile resign’d her breath,
The sacred flame uniting them in death.

Evadne.

“ Then the fair dame renown’d for giving birth
To the plump rosy god of wit and mirth,
Who unto men the fatal secret taught,
How sparkling wine could from the grape be brought.

Semele.

“ Th’ initials join’d will that kind season shew,
When Sol’s warm beam dissolves the winter’s snow,
Then infant feet along the meadows stray,
To seek the violet fragrant, and the primrose gay,
Sweet emblems of themselves, as artless and as meek,
While native candour decks each cherub cheek.” P. 58.

These initials make *Aries*. A few trifling inaccuracies may be remarked in the close of the above verses, and elsewhere; but nothing that can deprive the author of the praise of ingenuity, and much various information.

ART. 13. *The Queen’s Wake, a Legendary Poem.* By James Hogg. 8vo. 10s. Longman. 1813.

James Hogg is commonly known by the appellation of the Ettrick Shepherd, and has before appeared as a candidate, and not without success, for poetical reputation.

The

The idea of this volume is at the same time characteristic of genius, and a luxuriant fancy. Queen Mary, of Scotland, is represented as commanding an assembly of Caledonian bards, to celebrate what is termed the Royal Wake at Holyrood House.

“ And then was seen from every vale,
Thro’ drifting snows and rattling hail,
Each Caledonian minstrel true,
Dressed in his plaid and bonnet blue,
With harp across his shoulder flung,
And music murmuring round his tongue,
Fancies his way in raptures high,
To Holyrood his skill to try.”

The festival is extended to three nights, and the different bards beginning with Malcolm of Lorn, exhibit specimens of their talents in pathetic and amatory tales. The whole forms a most pleasing volume, which all lovers of simple, unembellished poetry, will read with delight. The conclusion, of which the following is a part, is very beautiful:—

“ Now my loved harp awhile farewell,
I leave thee on the old gray thorn,
The evening dew will mar thy swell,
That waked to joy the chearful morn.

“ Farewell sweet soother of my woe,
Chill blows the blast around my head,
And louder yet that blast may blow,
When down the weary vale I’ve sped.

“ When hawthorns breathe their odours far,
And comely hail the year’s return,
And daisy spreads her silver star,
Unheeded by the mountain burn.

“ Then will I seek the aged thorn,
The haunted wild and fairy ring,
Where oft thy erring numbers born,
Have taught the wandering winds to sing.”

ART. 14. *Cambridge; a Poem.* 4to. 3s. 6d. Deighton, 1812.

This is a very spirited poem, and written by no common hand. We greatly fear that it exhibits no exaggerated picture of the scenes and characters which it is intended to reprobate.

“ But now, O Cam, far different cares engage
The nobler glories of thy riper age.
Amid thy sedgy streams, thy willowy shade
Where once the statesman and the poet stray’d,
Now roves a thoughtless and degenerate throng;
Pert, empty, vain, and voluble of tongue,
View, Briton, not yet blushing at thy name
These future pillars of thy country’s fame,

These

These who should lead her gallant sons to war,
And grace the court, the pulpit, and the bar." P. 6.

"Th' ingenuous youth, his parent's hope, behold,
Amid the sons of rev'rend Cam enroll'd,
Scarce he arrives, when fiends in close array,
Surround and mark the stranger as their prey.
First feign'd politeness her caresses plies,
And flatt'ry soothes him with a thousand lies :
Next dangerous sophistry invades his ears,
Strives to refute and ridicule his fears.
The drunkard next, the lewd and the profane,
All rush to drag the victim in their train :
'Taste but our joys,' they cry; 'but *once* be blest;
'We ask no more, let reason do the rest.'
Yet is he firm; behold Derision rise;
Chief aid of vice; and hiss him to the skies.
Detested, shunn'd, his breast the furies tear,
Yet still he doubts, for virtue lingers there ;
But hark ! th' applauding shout, the palm is won,
He welcomes ruin, sues to be undone.
Ah ! wretch ! too soon thy efforts shall succeed ;
Swift *his* descent whose wishes lend him speed ;
Yet pause a moment while thou yet art free,
And think on those whose thoughts are fix'd on thee ;
Dim not those eyes, in agonizing tears,
Thy father's eyes, that watch'd thy infant years,
Wound not the heart, that beats to thee so true,
Steep not in woe, the days that must be few.
O think on all his griefs, on all his cares,
Think on his sinking frame, his hoary hairs,
Pause, pause a moment, ere too late to save,
Nor send thy father, sorrowing to the grave.
Convulsive anguish throbbing in her breast,
Thy mother too,—let nature speak the test.
Should they awhile intrude, from thoughts like these,
His bosom soon the boon companions frees :
Drowns in the rosy flood his struggling soul,
Till conscience sinks, expiring in the bowl.
Hark, the loud laugh, the song obscene prevail,
The oath tremendous, and the beastly tale.
Now on the lisping tongue the accents die,
Now the lights dance before the maudlin eye,
Now wallowing, slumb'ring, lies the drunken rout !
These beasts *with* reason, scorn ye beasts *without*." P. 18.

DRAMATIC.

ART. 15. *Education, a Comedy in Five Acts, as performed at the Theatre Royal, Covent Garden.* By Thomas Morton, Esq. Author

T t

of Speed the Plough, &c. &c. 8vo. 2s. 6d. Longman. 1813.

This author has before written and with considerable success for the theatre; we understand also that the exhibition of the comedy has received the commendation of the public. The dialogue is easy, natural and agreeable, and the story indicates a familiar acquaintance with polished life. The characters of Count Villars and of Rosina are well supported, and we presume this comedy will be one of those which the public will be glad to have received as a stock play.

ART. 16. *The Boarding House; or, Five Hours at Brighton. A Musical Farce, in two Acts; first performed at the English Opera Theatre Royal, Lyceum, on Tuesday, August 27, 1811. By Samuel Beazley, jun. The Overture and Music entirely new, composed by Mr. Horn.* 8vo. 44 pp. 2s. Chapple. 1811.

This is a lively farce, which cannot be read without affecting the risible propensities, and must be more powerful when acted. The author gives very high praises to Mr. Arnold, of the Lyceum Theatre, as a manager, a critic, and an author, all of which we believe to be well deserved. The plot of this farce is slight, and therefore is not loaded with the improbabilities which we are accustomed to meet with in modern dramas; except the one improbability of all the personages happening to assemble in one spot. An honest but hasty admiral is well sketched, as are some inferior characters. The songs are humorous. We give the first as a specimen. It is sung by the admiral.

1.

“ Scarce out of short coat,
I learnt sailing by rote,
So I cut me a boat,
And I set it afloat,
And learnt while a youngster to rig it;
And tho’ not so high
As a handspike, said I,
My fortune I’ll try,
On the sea far and nigh,
So I failed in the Thunderbolt frigate.

2.

“ I called them all asses
That talked of their lasses,
Or thought in their glasses
That time gaily passes,
While dancing on dry land they jig it;

For

For I had a notion
 Of gaining promotion,
 By giving a potion
 To foes on the ocean,
 While on board of the Thunderbolt frigate.

3.

“ They talk of the prattle,
 Of pretty lips tattle,
 But give me the rattle
 Of guns in a battle
 When an enemy’s standard we twig it :
 When woman I tried her,
 I could not abide her,
 For nothing can guide her,
 Not e’en a broad-fider,
 From the guns of the Thunderbolt frigate.”

NOVELS.

ART. 17. *Original Tales, by George Cumberland. In Two Volumes. 12mo. 10s. Miller and Poply. 1812.*

There is considerable ingenuity and contrivance in these Tales, but they are marked with a certain peculiarity and eccentricity of opinion, which may operate to the prevention of their being very popular.

ART. 18. *Traits of Nature, by Miss Burney, Author of Clarentine Geraldine Fauconberg. In Four Volumes. 12mo. 1l. 1s. Colburn. 1812.*

Miss Burney had before established a considerable degree of reputation in this branch of writing, and it appears, from the circumstance of this work having already passed through two editions, that her talent is confirmed by exercise, and her popularity increased. An agreeable and interesting story, ingeniously diversified, is here detailed in easy and sprightly language. The reader’s curiosity is roused and suspended by well contrived incidents, till the last great catastrophe. The character of Adela, the principal personage, is well drawn, and consistently supported, and her reward in being finally united to Lord Ennerdale, the tried friend of her earliest years, is naturally brought about, and forms a pleasing termination of these Traits of Nature.

CATHOLICS.

ART. 19. *Letters to a Protestant Dissenter, relative to the Claims of the Roman Catholics, both as they affect a Protestant Government, its established Church, and Protestant Dissenters.* 8vo. 20 pp. 6d. Butterworth. 1813.

So highly are we pleased with this first letter, (for the present tract contains no more) that we earnestly wish to see the continuation. Plain, temperate, and perfectly sound argument cannot be exhibited in greater perfection. After showing completely the absurdity and falsehood of the insidious term *Emancipation*, as applied to the Catholics of this realm, the author thus ably states the question of power.

“ I therefore shall deny that the Roman Catholics, or any other class of men have a *natural right to GOVERN*. They and all other men, in a state of society, have a *natural right to the free and peaceable enjoyment and exercise of their religion*, and the full and free use of their mental and physical powers, in the accumulation and alienation of property, whether in agricultural, commercial, mechanical, or professional pursuits, but to GOVERN, either supremely or subordinately is not a *natural right*.” P. 17.

The following case is well put, and exactly in point.

“ If a man offers himself as a candidate for an office, or as a governor, or for any situation in which he is to exercise power, or authority, or ability of any kind, was the doctrine ever heard before, that the proof does not lie upon him to shew, either by testimonials or his well-known views, habits, principles, or powers, that he is fit to be trusted and employed? Is a master who happens to want a servant, to take any one into his employ who presents himself, without regard to fitness, or without ever enquiring whether the servant be suitable for his purposes? If, on such an enquiry by a master, a servant should say, ‘ You want a servant, and I want a place, I have a right to your situation, and the *onus probandi* lies upon you, to shew that I am not fit for your place, or have no right to have it,’ what would be said of this sort of reasoning? It would only make the unsuitness of the servant more apparent, and convince the master that he was either destitute of common honesty or common sense.” P. 19.

Perfectly just and true.

POPERY.

ART. 20. *A Letter from Rome, shewing an exact Conformity between Popery and Paganism, or the Religion of the present Romans, derived from that of their Heathen Ancestors.* By Conyers Middleton,

Milton, D.D. Principal Librarian of the University of Cambridge, Author of the Life of Cicero, &c. 8vo. 174 pp. 5s. 6d.
J. J. Stockdale. 1813.

The idea of reprinting this famous letter, at this period, arose doubtless from the evident necessity of opposing the papists, by all fair means, at the present crisis. But we know not exactly what to say to the liberties taken in the publication, in departing from Middleton's fourth edition, which is now before us. In the postscript, p. 85, all that relates to Bishop Warburton is omitted; and it begins, "Let us take a summary view." The "Prefatory Discourse" is here changed into "a Sequel to the Letter from Rome," which begins at p. 100, and the conclusion is altered, by omitting several sentences. We will not deny that many of these alterations are real improvements, but we think it necessary to notice them, that our readers may know exactly what they have to expect.

Middleton's Letter from Rome made a powerful sensation at the time of its publication. The spirit, learning, and classical elegance of the composition, gave additional force to its representations, and added admiration to conviction. Yet Middleton, though he was the best, was by no means the first assailant of popery, on the ground of its agreement with pagan superstition. In the year 1606 was published "The Picture of a Papist," to which was subjoined, "Pagano-papismus, or a Discovery of Popish Paganisme; wherein is plainlie shewed that the papists doe resemble the idolatrous heathen in about six score particulars; and that in many things they are worse than they, and are whollye departed from the very principles of philosophy, reason, and outward fence;"—in which little book the subject is very fully discussed. It contains 62 pages 8vo. and the author's name was Oliver Ormerod. Subsequent to this, by nearly fifty years, appeared another tract, with "*Pagano-Papismus*" also at its head. This author writes an original book, and by no means appears to know his predecessor. The title is this—"Pagano-Papismus; or, an exact Parallel between Rome-Pagan and Rome-Christian," the title proceeds, "in their Doctrines and Ceremonies. By Joshua Stopford, B. D. Rector of All Saints, in the City of York;" 8vo. 303 pages, with two Sermons subjoined, also against popery.

Mr. Stopford seems to have known nothing of *Oliver Ormerod*, and both are equally unnoticed by Dr. Middleton. The three, however, exhibit a remarkable instance of the bursting out of truth at different intervals.

DIVINITY.

ART. 21. *The Keys of the Protestant Establishment ; or the Question answered, Why do the Laws of England exclude a Papist from the Throne?* 8vo. 1s Hatchard. 1813.

The question is now put to rest, for a time at least, with respect to what has been erroneously called the emancipation of the Roman Catholics ; good sense, judgment, experience, knowledge have proved superior to a false liberality, prejudice, and ignorance. We cannot help being of opinion, that many who gave their interest and votes in favour of Mr. Grattan's Bill, did so from not properly understanding the real nature, tendency and genius of the Roman Catholic religion. But why did the Act of Settlement, for that is the object of this sensible pamphlet, insist on the perpetual exclusion of Papists from the throne of these realms ? What can be more obvious, positive or satisfactory than the answer—in order effectually to exclude Popish counsellors and councils from the government. That this is the sole reason, and aim of the Act of Settlement, is demonstrative from the slightest examination of our legal history. The object of the late proceedings in favour of the Catholics, was to break down the constitutional fences which excluded them from power. Religious Toleration was out of the question, this they acknowledge they possess in the fullest extent. The contest was for political power, and they have happily been thwarted, and we trust that on all future occasions, the friends of a Protestant Constitution will rally round the throne, and repel all efforts to introduce in its vicinity counsellors and councils which are Popish. “ We will not consent to change the Laws of England which hitherto have been enjoyed and approved.”

ART. 22. *Common-Place-Book, or Companion to the Old and New Testaments, being a Scripture Account of the Faith and Practice of Christians, consisting an ample Collection of pertinent Texts on the sundry Articles of Revealed Religion. A new Edition, compared and enlarged. By Joseph Strutt.* 8vo. 12s. Hatchard. 1813.

We are here presented with a volume which it must have cost extraordinary labour to compile, but which Biblical students must be desirous to possess. It is called a new edition, but certain it is that we never saw or heard of the work before, and are very thankful to possess it now. The preface, which is written in a singularly quaint but impressive style, details the history and motives of its publication. The work is divided into twenty chapters : On the Being, Attributes, and Perfections of God ; Creation ; God's Government, Prophecy, and Miracles ; Christ's

Christ's Glory, Works, &c. &c. The Trinity, Repentance, and other most edifying subjects. On each and all of these heads, the reader is presented with pertinent texts from all parts of Scripture, with minute and circumstantial references where they are to be found, in the manner of Alexander Cruden's Concordance. There is also subjoined at the end of the preface, from a black-letter edition of the Bible by Barker, a summary of the principal matters contained in each book of the Sacred Scriptures, forming of itself a very useful and agreeable manual for younger Biblical students. Locke's Common-place-book to the Bible is well known, and was reprinted by Dr. Dodd. It is in some respects preferable to the present. This book, however, must be acceptable, and is still further improved by a very convenient index. We shall be glad to see the volume promised at the end of this work; namely, a Common-Place-Book to the Sacred Biography, with an Illustration of the Geography of Scripture.

ART. 23. *History of the Waldenses, connected with a Sketch of the Christian Church, from the Birth of Christ to the Eighteenth Century.* By William Jones. 8vo. 12s. Hamilton. 1812.

To those who do not possess the more enlarged works of Du Pin, Mosheim, Priestley, Milner, and others, this abridgement of Ecclesiastical History will be convenient and acceptable.

The Waldenses, as must be generally known, took their name from Peter Waldo, a merchant, of Lyons, whose history is here detailed at some length, at page 339 *et seq.* The volume consists of six chapters: the first gives a sketch of the rise and progress of Christianity, from the birth of Christ to the close of the first century; the second exhibits the history of the Christian Church, from the close of the first century to the establishment of Christianity under Constantine; the third describes the state of Christianity from the accession of Constantine to the rise of the Waldenses. The fourth gives a view of Christianity from the beginning of the ninth to the end of the twelfth century. The fifth is the history of the Waldenses and Albigenes, from the time of Peter Waldo to that of Wickliff; and the conclusion furnishes the history of the Waldenses from the middle of the fourteenth to the close of the seventeenth century. The Waldenses evidently deserve this honest tribute to their fame. In the most corrupt times of the Romish Church, they boldly exerted themselves to maintain the original purity of the Christian character against all the power and influence of Rome. It is not so well known as it ought to be, that our great poet, Milton, duly appreciated the character of the Waldenses, and wrote in their defence. All the incidents connected with these people, and the more eminent personages among them, will be found circumstantially related in this volume, and with great apparent candour and accuracy. The volume is accompanied by a map, which illustrates the first planting of Christianity. We willingly repeat,

that this will be found a convenient epitome of ecclesiastical history; and the sufferings and persecutions of the Waldenses are related with much pathos, but, we are sorry to say, with no exaggeration.

ART. 24. *Sermons on various Subjects.* By John Styles. 8vo, 401 pp. 8s. Williams and Co. 1813.

Neither Mr. Styles nor his Sermons are perfectly new to us. Two at least, out of the twelve, contained in this volume, we have read and reviewed before. These are the 4th, "On the Spirituality of God," and the 8th, "On the Death of the Rev. Thomas Spencer." We noticed them in their separate state; and though there are ten remaining, of no inconsiderable length, we shall take the liberty to discuss them in a short article.

To the prolixity of these discourses, standing as they do here, in a printed book, we have no great objection; because, in perusal, wearied attention may be in various ways relieved. To sit to hear one of them, notwithstanding their merits, which are various, would indeed be a trial of patience. But of this we are not in danger. They are formed for congregations in which we are not likely to mix; and which, probably, measure the ability of a preacher by the length of his sermons. He is sure, he says, in a short preface, "that critics of a certain description will find nothing in them to commend." Whether we belong to the class thus designated, we know not; but we certainly have found in them many things to commend: a clear and flowing style, great variety and ingenuity of illustration, a general freedom from exaggerated notions, and an earnest spirit of piety. These things are commendable wherever found, and Mr. S. is surely not deficient in them. His lamentation over the existence of religious hypocrites (p. 133,) is extremely fine; and other passages of equal merit might easily be pointed out.

Very seldom does he deviate from correctness of doctrine, and as seldom from the rules of candour, towards those whose opinions differ from his own. But we apprehend that he offends in the former way, when (in Sermon 2, p. 47,) he represents the heavenly state as actually enjoyed by good Christians now dead. That they live in joyful expectation of the happy sentence which awaits them, we doubt not; but he represents them as now living "in the immediate presence of God, where they feel neither terror nor restraint, possessing, in fact, all the sweet feeling of home." This, we conceive, cannot be, before the final judgment; and we notice it the more particularly, because it is a common error. Much of this discourse turns upon it. Mr. S. offends against candour, when he speaks of a most venerable Society, which, for more than a century, has been supporting Missions, dispersing Bibles, Testaments, books of devotion, and edifying tracts, to a prodigious amount, as "a mere nominal Society for promoting Christian

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Knowledge." P. 95. He *must* know that it deserves a much better title, though, as an enemy to establishments, he may disapprove its adherence to the church; and though, by that adherence, it is confined to exertions more limited than he there contemplates. Protesting against these things, and a few others, we are still ready to confirm to Mr. Styles the praise we have given above.

ART. 25. *A Charge delivered before the Society for Promoting Christian Knowledge, on the 23d of March, 1813, to the Rev. C. A. Jacobi, then about to proceed as one of their Missionaries to India. By T. F. Middleton, D. D. Archdeacon of Huntingdon. Together with Mr. Jacobi's Reply.* 8vo. 31 pp. Rivingtons. 1813.

Not only the propriety and Christian feeling, but the intelligence and ability of this Charge deserve the highest commendation. Dr. Middleton states to the intended missionary the objects and the difficulties before him; showing, at the same time, how much less is the disadvantage of a missionary, now sent to the Indies, than of those who first went on that difficult work. "The Mohammedans," he says, "still form a considerable part of the population of Hindustan. The Moslem conquerors did not fail to establish their religion wherever they consolidated their power, but their power in India is completely extinguished, by the subjugation of the Mysore. The Hindu Rajahs of Tanjore, though they have never been converted, have evinced a more than tolerant spirit towards the members of our mission. Several years have now elapsed, since one of them appropriated a yearly revenue to the support of the Christian missionaries within his dominions; and the homage more recently paid by the Rajah to the venerable Swartz, when, at the funeral of that apostolic man, he wept over the bier of him whom he denominated his father and his friend, demonstrates, that in the sight of even prejudice itself, 'beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.' " P. 19.

Dr. M. speaks of an episcopal church in India as of an establishment, the want of which is so urgent, "that it cannot, consistently with our Christian character, or national honour, be much longer deferred." We heartily agree with him.

The reply of Mr. Jacobi is extremely interesting, and for a foreigner very well written.

MISCELLANIES.

ART. 26. *The Ladies' Companion for Visiting the Poor; consisting of familiar Addresses, adapted to particular Occasions. By the Author of Lucy Franklin.* 12mo. 2s. Hatchard. 1813.

A very benevolent and very judicious publication. The females of this time and country, many of them, at least, meritoriously interest themselves in the sufferings and misfortunes of the lower orders of their own sex—we could name many individuals of elevated rank and condition, who do not disdain to enter the humblest mansions, with the view of imparting assistance to poverty, medicine for disease, and consolation to the wounded mind.

These Addresses are to lying-in women, to women who have lost their husbands, to the aged, to those in extreme poverty, in weakness, pain, and other maladies of mind and body. It cannot fail of being useful and acceptable, for all who undertake such truly Christian and benevolent offices.

ART. 27. *The Pamphleteer; respectfully dedicated to both Houses of Parliament, March 1813; to be continued occasionally, at an Average of four or five Numbers annually.* Vol. I. 8vo. 285 pp. 6s. 6d. Gale and Co. 1813.

We think highly, upon the whole, of this plan, though liable, we are aware, to trifling objections. That it is original must be granted; and, that it is calculated to obviate an acknowledged evil, is equally true. The evil is the very perishable nature of temporary tracts, when the occasion of their appearance has passed by. Many, it will be said, deserve only to perish. True; but those which deserve better are liable to the same fate; and many a pamphlet has been sought in vain, even by its author, when its recovery was of importance. The inferior sort, it may be hoped, will not be admitted to these volumes; and the advantage of preserving the parts of a controversy together, at an expence so much smaller than the cost of the originals, is surely considerable: besides relieving the collector from the care of preserving them.

The present Number, or Volume, contains, for instance, six tracts on the Bible Society, three against and three for it. Among these, we cannot but point out the second Letter of Mr. Vansittart to Dr. Marsh, as of the most conclusive nature. Other important subjects are also introduced; viz. Mr. Vansittart's Plan of Finance, the Charter of the East India Company, the Office of Vice Chancellor. The Controversy on the Catholic Question is also opened, and is to be considered. There is also one original tract

tract on Marriages, by the Rev. Mr. Wylde. All this at the price of little more than one or two pamphlets.

The plan of the second Number is also announced, and promises equally well. Pamphlets, of course, are not inserted here, without express permission.

ART. 28. *History of the Azores, or Western Islands, containing an Account of the Government, Laws, and Religion, the Manners, Ceremonies, and Characters of the Inhabitants, and demonstrating the Importance of these valuable Islands to the British Empire. Illustrated with a Map and other Engravings.* 4to. 1l. 11s. 6d. Sherwood and Co. 1813.

We have not in our geographical collections many accounts of these islands, and therefore this publication, though slightly put together, and not entitled to particular commendation, may be considered as acceptable. The author takes considerable pains to prove that great advantages would be derived to the British government by establishing, under its protection, the independence of the Azores. He thinks that as Portugal owes Great Britain a large sum of money, that country may be induced to dissolve the debt by a transfer of the sovereignty of these islands. The description given in this volume of the ports and harbours of the different islands is, perhaps, that which is most entitled to attention, and may be eventually useful. Some amusing anecdotes will be found interspersed, and the volume has the further recommendation of a map and several plates; these last are of indifferent execution. The idea in the concluding part of the book, of sending female convicts hither to manufacture linen, and a gang of male convicts in another situation to make cables and other descriptions of cordage, seems not unworthy of attention.

ART. 29. *Literary Anecdotes of the Eighteenth Century, comprising Biographical Memoirs of William Bowyer, Printer, F. S. A. and many of his learned Friends, an incidental View of the Progress and Advancement of Literature in this Kingdom during the last Century, and Biographical Anecdotes of a considerable Number of eminent Writers and ingenious Artists.* By John Nichols, Esq. F. S. A. In seven Volumes. The seventh Volume containing a copious Index to the preceding Volumes. 8vo. 1l. 1s. Nichols. 1813.

This admirable index completes a work, on the final accomplishment of which, we sincerely congratulate the public. We know of no production of modern times which exhibits such a mass of instructive, improving and entertaining matter. It almost forms a library of itself, as far as information concerning many

many of the most celebrated productions of the last century is involved. The author has prefixed an advertisement, in which a few occasional errors in the preceding volumes are noticed and corrected; and the modest, but meritorious compiler of the index has, in a sensible preface, explained the mode he has pursued. As far as our observations have extended, and the volume has been much in our hands, the compiler is entitled to the praise of judgment, diligence, and accuracy.

ART. 30. *Journal of a Residence in India.* By Maria Graham.
4to. 1l. 11s. 6d. Longman and Co. 1812.

We have never been at all inclined to depress the hopes, or mortify the ambition of female authors, but we cannot conscientiously allow that this publication has any very strong claims to our commendation. The lady resided for a time at Bombay; she visited Salfette, the excavations of Carli, the Mahratta capital of Poonah. She afterwards went to Ceylon, and travelled from Point de Galle to Negambo, and subsequently to Trincomale. From Ceylon she embarked for Madras, visited Calcutta, and returned to her native country. Some pleasant anecdotes of the domestic habits and manners of the European inhabitants constitute the only novelty, and may be pronounced to be entertaining enough. But Bombay, and Salfette, and Carli, and Poonah, and Ceylon, and Madras, and Calcutta, have been so recently and so well described by Lord Valentia, and by many others before him, that no great interest is here excited. Many of the plates, by the way, resemble, and perhaps somewhat too nearly, some which occur in Lord Valentia's splendid work. This author adds her testimony to that of Mr. Forbes, and of many recent writers, that the Hindoos are not to be considered as such perfect models of innocence, benevolence, and simplicity of character, as it has been the fashion to represent them. Some sketches of this singular description of people are given with considerable vivacity, and, we believe, with perfect accuracy. A few elegant copies of verses are introduced, and an appendix is subjoined, containing a long extract from D'ohsson, and an account of Bengal by a native Persian, and the story of Keraah Angoen, illustrative of the ancient manners of the Hindoos.

ART. 31. *The Oxford University Calendar for the Year 1813.*
12mo. 242 pp. 3s. 6d. Munday and Slatter, Oxford;
Rivingtons. London. 1813.

We noticed the Calendar for 1810, which was the first that appeared. We believe they have been since intermitted, and the appearance of different publishers in the title page strengthens the supposition. Whoever will look back to our article on the
Calendar

Calendar of 1810, (Brit. Crit. Vol. xxxvii. p. 83.) will find several improvements there suggested, all of which, we are happy to bear testimony, are here adopted. In the Calendar of University Ceremonies, few alterations appear. It was probably found, on examination, that but few were wanting. But after the account of the public exercises, in page 74, is a most interesting article, entitled "EXAMINATION STATUTE." It contains an account of the examinations, for the degree of Bachelor of Arts, from the year 1801; but much more particularly from 1807, when the statute was new modelled. From this time, we have a regular statement of the classes, both of belles lettres and mathematics, with the names of all those who were distinguished. This is a very interesting record for the relatives of the successful candidates. At page 92 is added a Catalogue of Prize Compositions, from the year 1768 to the present time.

But the most remarkable improvement is that which we suggested, of giving the names of all the members of each college, with the addition of the county for which each fellow is chosen. The christian names are also added to all the members, and all are inserted, of every description. This is so material an improvement, as of itself to stamp a value on the publication. It now offers a complete view of the whole university for the year, and we doubt not that it will be eagerly and regularly purchased by all who feel an interest in the concern, or respecting the members of that noble university.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Charge delivered before the Society for promoting Christian Knowledge, on March 23, 1813, to the Rev. C. A. Jacobi, then about to proceed as one of their Missionaries to India. By T. F. Middleton, Archdeacon of Huntingdon: together with Mr. Jacobi's Reply. 1s. 6d.

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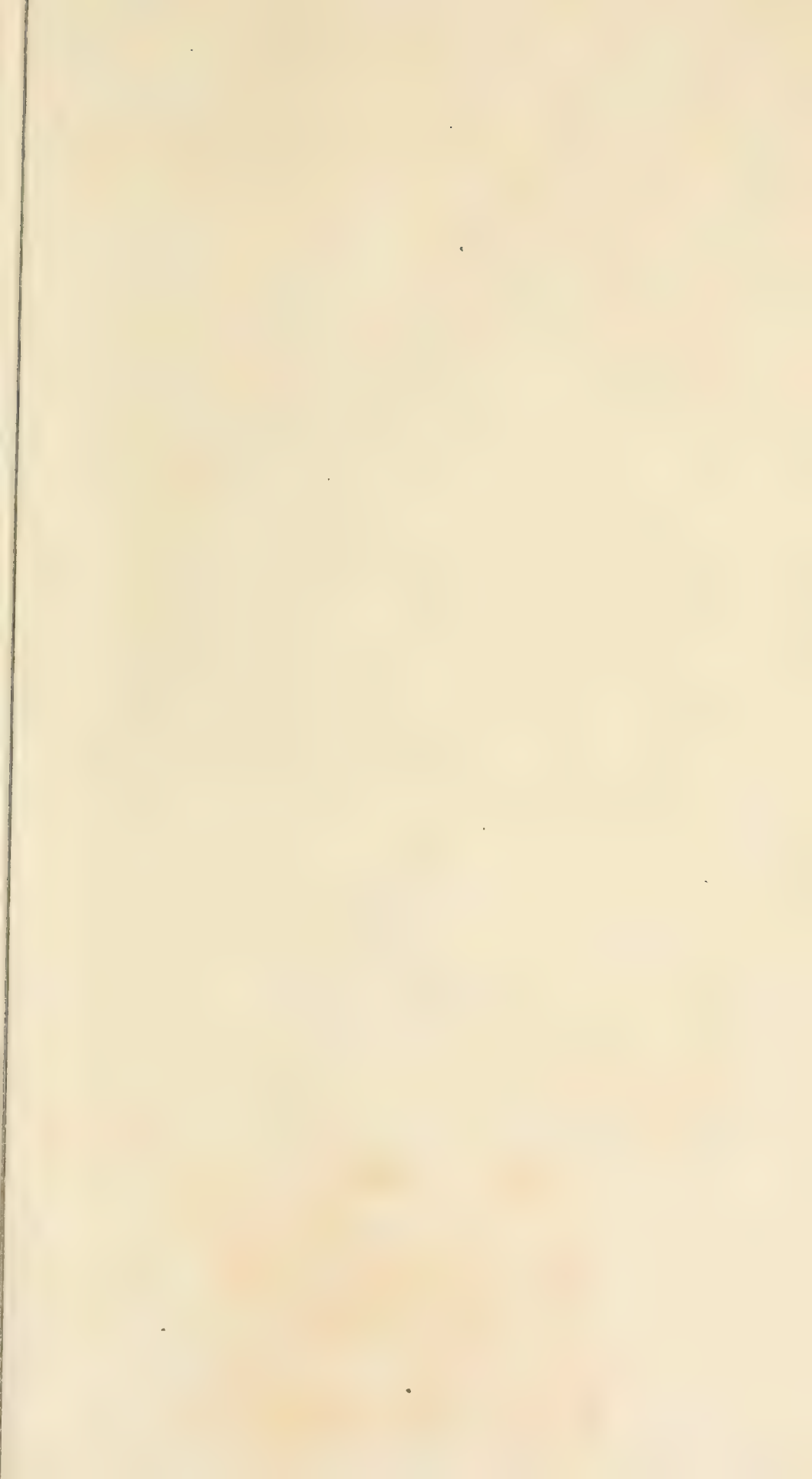
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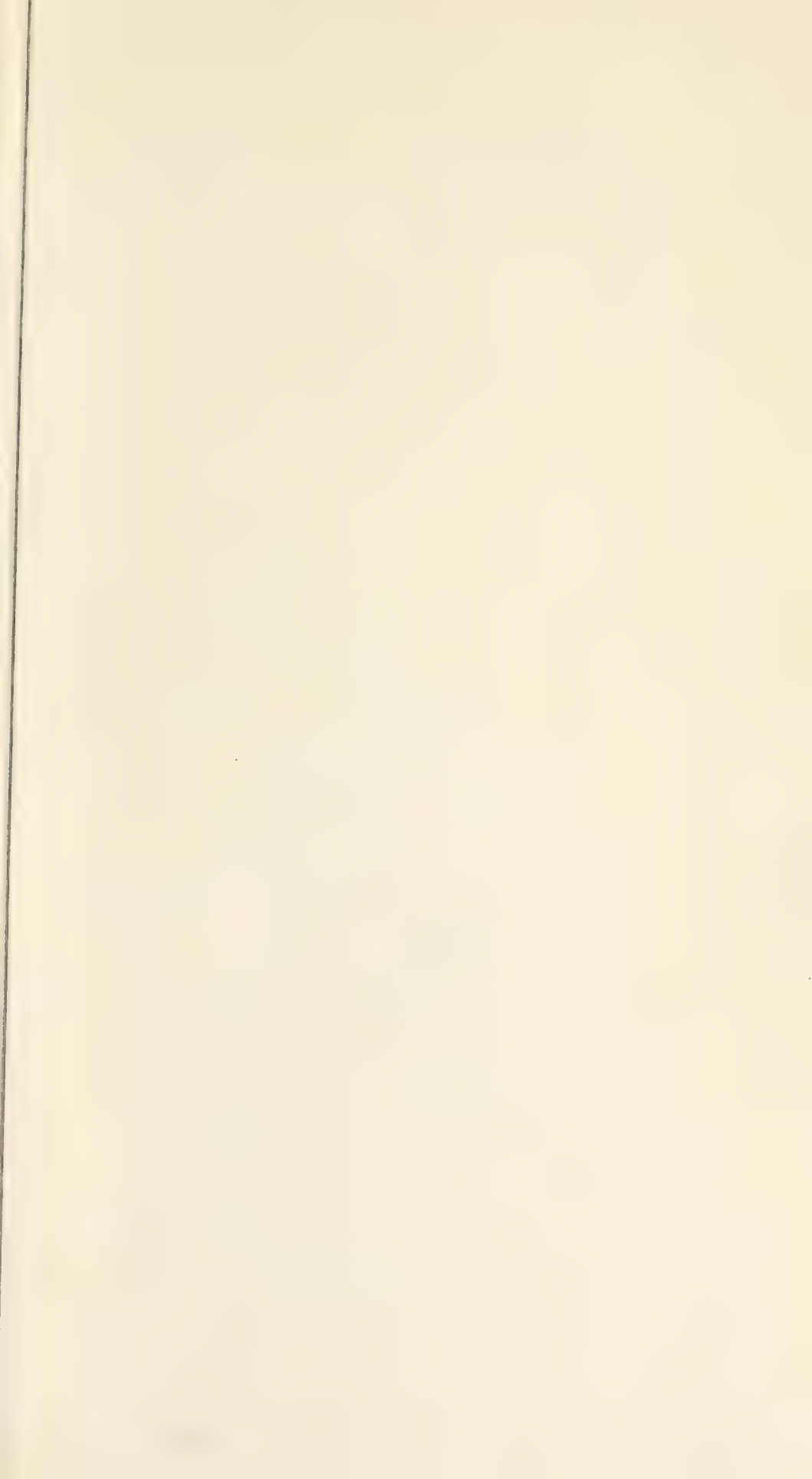
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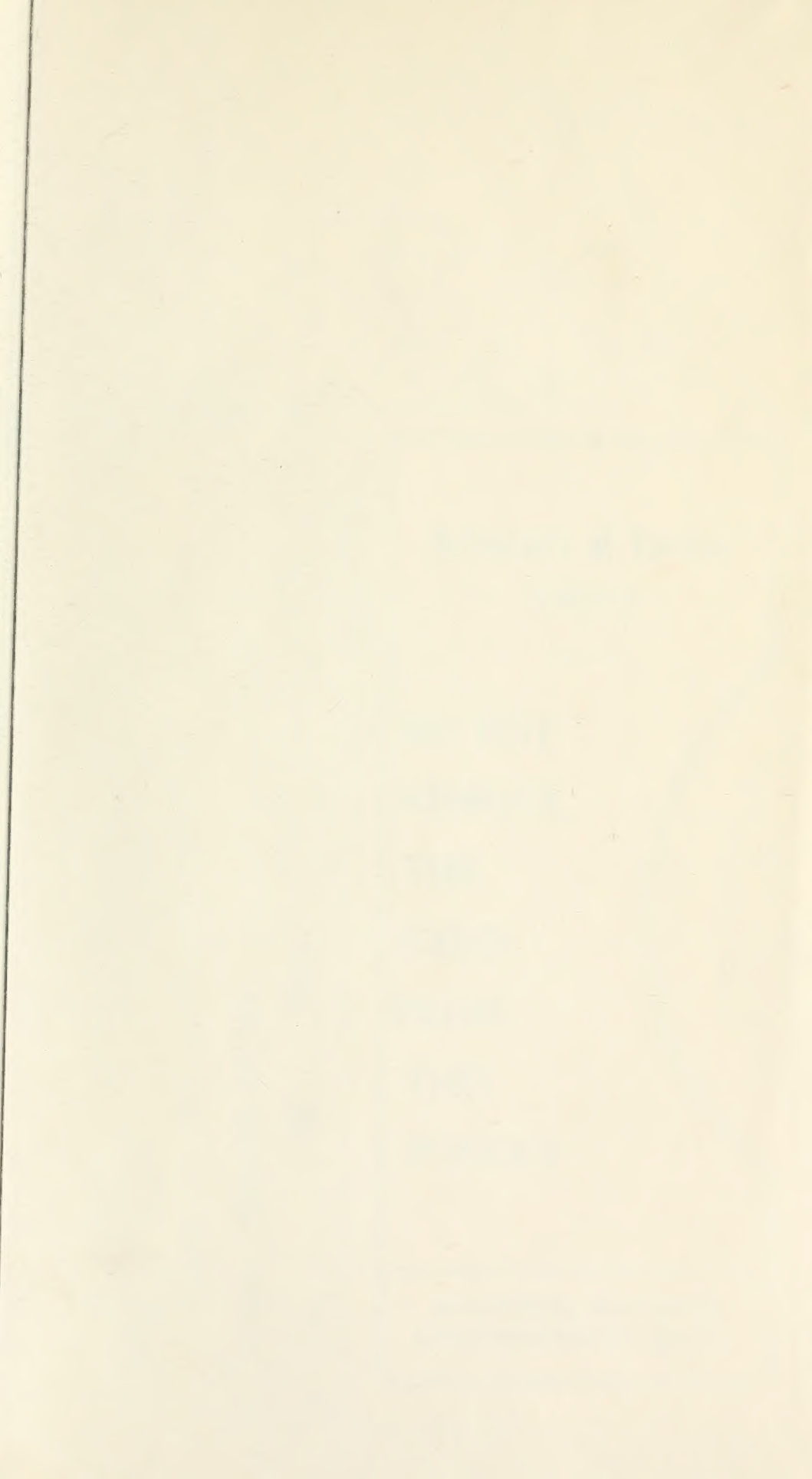


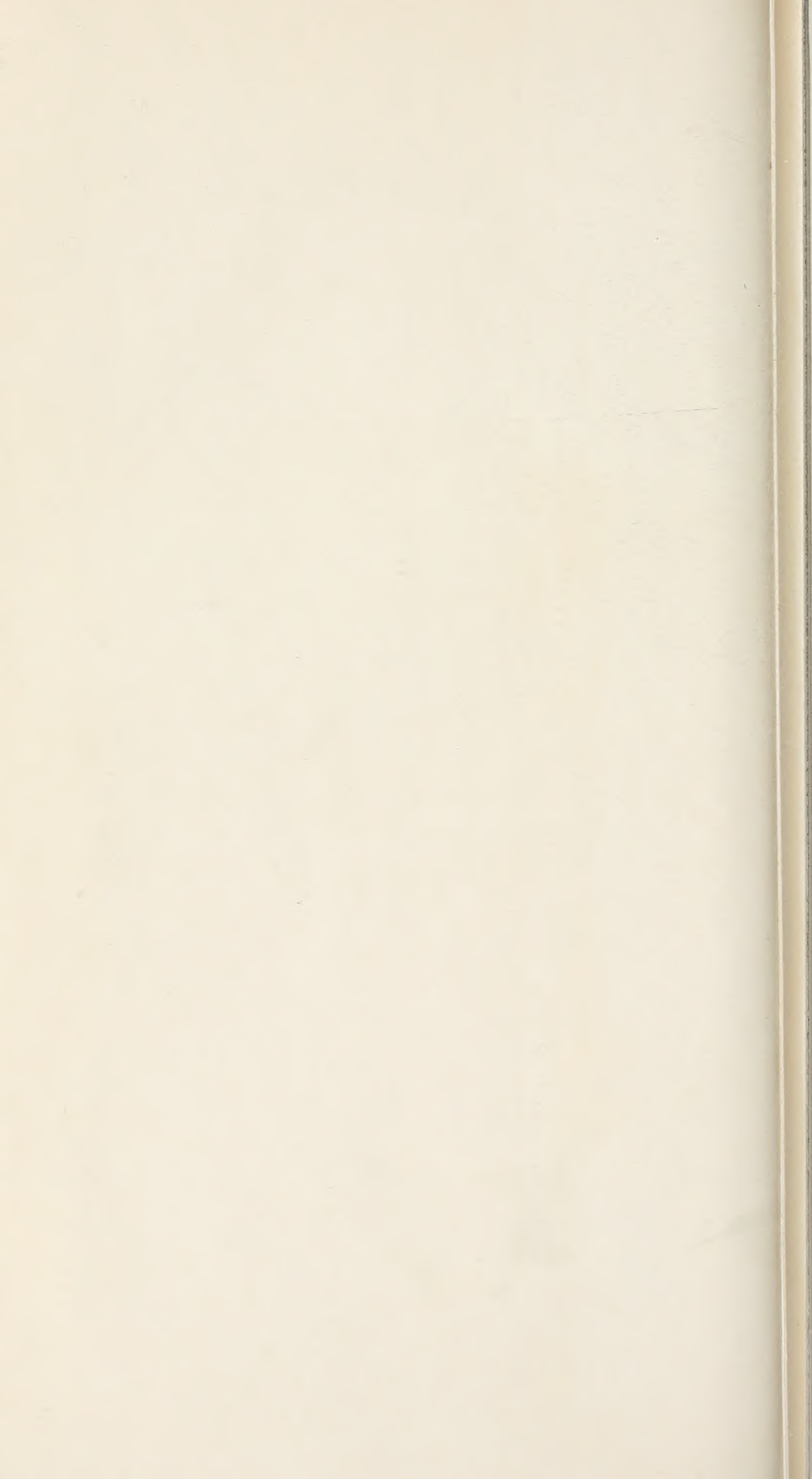


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